



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

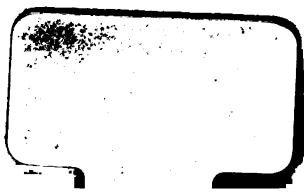
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Feb 971 18-10



THE
CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE,

FOR

MDCCCXL.

"JESUS SAITH, I AM THE WAY, AND THE TRUTH, AND THE LIFE; NO MAN COMETH
UNTO THE FATHER BUT BY ME."—John xiv. 6.

LONDON :
PUBLISHED BY L. AND G. SEELEY, 169 FLEET STREET.
1840.



PRINTED BY L. AND G. SEELEY, THAMES DITTON, SURREY.

CONTENTS.

CHRISTIAN BIOGRAPHY.

Rev. Robert Houseman	1
Bishop Butler	41
Rev. John Sargent	81
Prince Albert	121
Rev. J. G. Breay	161
Rev. Daniel Rowlands	201
Archbishop Fenelon	221
Rev. Thomas Webster	241
Bishop Burgess	281
Rev. G. T. Bedell	321, 362
Jeanne D'Albret, Queen of Navarre	401, 441

MISCELLANEOUS PAPERS.

Effects of Secular Education 10, 168	Christian Munificence	275
Comfort in Trouble	On "Altar" and "Sacrifice"	275
The Fulness of the Gospel	Labours of Henry Martyn	306
On Baptismal Regeneration	Purgatory and Indulgences	331
On the Collect for Christmas Day 24	Authority of the Fathers	339
The Full Assurance of Hope	An Enquiry	344
Death of Miss Amelia V.	On Preparation for Lord's Supper 345	
On Military Parade and Costume 62	The Oracles of God :	347
The Preacher and Hearer	The Jews	347
Roe's Annual Address	Theology of the Fathers	372
On Regeneration	The Church Missionary Society 377	
The Prisoner's Wife 97, 130	Bethlehem	381
Salvation	The Rule of Faith	410
On Going to the Sacrament	Sunday Afternoon Conversation	413, 449
On John xxi. 15	The Scriptures of the Fathers	415
Ancient Christianity	Justification of the Church of God	416
Ambrose of Milan	A Symptom	423
Perkins on Baptism	Irish Church not originally Ro- mish	425
Union of Activity and Depend- ence	Claygate Church	431.
Self-examination	Affliction	450
On Laical Interference	History of Mrs. Georgiana Mansfield	451
The Beloved of his Father	The Fifth of November	469
Letter of Prosper	New Chapel at Walthamstow	477
Influence of a Christian Mother 217	On Church Extension	478
The Clergyman's Widow	The Christian Sabbath	481
Access to God	Perversion to Romanism	490
Visit to a Romish Church	Soetietes Evangeliques	492
The standard of Doctrine		
On Trinity Sunday		
On the Lord's Supper		

POETRY.

The Loss of the Soul	9	Easter Ode	136
The Stranger and his Friend	64	Tribute to the Memory of Rev.	
The Field of the World	87	J. G. Breay	167
The Rock of Ages	96	On Death	386
The Prodigal	103	Psalm LI.	386

REVIEW OF BOOKS.

Noel on Church Extension	25	Baylee on the Church	189
—— the Early Fathers	33	Milman's History of Christianity	225
Stodart's Bunyan's Pilgrim	35	Essays on the Church	227
Chalmers on the Scottish Church	65	Southgate's Travels in Armenia	311
Auchterarder Case	66	Kennedy's Manual of Baptism	311
Antient Christianity	70, 307	The Prophet Daniel	311
Hook on Romanism	104	Adams' Slavery in British India	311
Platt's Letter to Pusey	108	Ranke's Ecclesiastical History	348
Willoughby's Extracts	113	Langley's Olney Lectures	349
Smith's Union Chaplaincy	114	Decapolis	349
Goode on Church Rates	114	Modern Evasions of Christianity	350
Livesay on Church Extension	146	Hours of Sorrow	387
Memoirs of J. and G. Macdonald	148	Original Hymns	388
Giles' Mexican	154	Life of Luther	389
Jones' Fountain of Life	185	Shuttleworth's Three Sermons	392
Dick's Celestial Scenery	187	Bullinger on the Sacrament	432
Jowett's Christian Visitor	187	Murray's History of Ireland	433
Boyd's Sermons	189	Bishop of Lincoln's Charge	434
—— Letters	189	Sewell's Christian Morals	482

INDEX TO SIGNATURES.

A. W.	169	H. B.	173	Senex	139
B. C. S.		Jedidiah	102, 134	Sylvester	14
C. H.	9	J. F. C.	24	Sprague	170
Crescens	102	James Montgomery	64, 87	S. D.	220
Collector	9	James Porter	96	T. W.	58
Corylus	96, 136	Peter Roe	94	Thomas Maude	136
Clemens	182	K.	103	Thomas	344
E. J. B.	172	Kirwan	217	V. D. M.	167
East	184	R. A.	415	Z. A. 144, 211, 344, 377	
Flavel	14	R. V. T.	18	Zona	347
G. B.	220				

ENGRAVINGS.

REV. R. HOUSEMAN.

CLAYGATE CHURCH.

SHAW'S PLAN FOR GALLERIES OF CHURCHES.

WALTHAMSTOW CHAPEL.



J. H. G. de

REV. P. HOUSMAN,

Cambridge

Published by L. G. Seeley 169 Fleet Street Feb. 1840.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

JANUARY 1840.

MEMOIR OF THE REV. ROBERT HOUSEMAN,
LATE MINISTER OF ST. ANNE'S, LANCASTER.*

THE Rev. Robert Houseman was born at Skerton near Lancaster, on the 25th of February, 1759, in the house now occupied by his brother, William Houseman, Esq., the property having been in the family for some centuries. He was educated at the Free Grammar School in Lancaster, under the tuition of the Rev. James Watson; and about the age of fourteen was bound apprentice to Mr. Barrow, a surgeon, who afterwards obtained a Scotch diploma and practised as a Physician. The pursuit of surgery being, however, on many accounts, extremely offensive to Mr. Houseman, he after three years, abandoned the idea of entering the medical profession—directed his attention to the Church—and, with a view to prepare for the labours of the University, again placed himself under the able tuition of Mr. Watson, with whom he remained until his departure for Cambridge. During this period of his life he produced several pieces of poetry, which were collected into a manuscript

volume, at present in the possession of his nephew, the Rev. William Higgin, M.A., Rector of Roscrea, in Ireland. These poems display considerable elegance of mind, and might perhaps justify a persuasion that 'the vision and the faculty divine' were his. The taste which thus exhibited itself in the season of youth, was occasionally indulged, for the gratification of particular friends, in later life.

Mr. Houseman, upon leaving Mr. Watson, repaired to Cambridge; was entered of St. John's College; and having passed respectably through the then usual course of academical study, took his degree of Bachelor of Arts; was admitted to Deacon's orders at a private ordination at York; and became curate to the Rev. Mr. Croft, Vicar of Gargrave, in Yorkshire. Mr. Croft, who had been a private pupil of Garrick with a view to the theatrical profession, was justly esteemed one of the finest readers in England; and it is to the peculiar advantages enjoyed by Mr. Houseman during his residence at Gargrave, that the excellence of *his own* mode of reading, and the well-known propriety of his pulpit manner, may be in part at least referred. In these respects Mr. Houseman was pre-eminent; all who knew him

* We are indebted for this account principally to the Lancaster Gazette of May 5, 1838, to a valuable Sermon preached at St. Anne's, on occasion of Mr. Houseman's death, by the Rev. James Statter, and to some recollections of a friend who had been honoured by an acquaintance with the deceased for nearly half a century.

while his voice and strength were equal to the exertion, will bear ready testimony to the finished beauty of his performance of the established service of the Church of England, and to the chaste and solemn delivery of his ministerial addresses. Whatever other advantages he might *fail* to obtain at Gargrave, it was certainly that he became skilled in the very important art of elocution; and it is especially worthy of notice, that though his voice was by no means powerful, he yet by judicious management commanded the attention of very large congregations. This was remarkably the case during his ministrations in the large church of St. Martin, Leicester, where he was heard with most fixed attention by an immense congregation for some years.

From Gargrave, Mr. Houseman removed to Cambridge, in whose immediate neighbourhood he afterwards held a small curacy. Here he was introduced to a highly respectable family of the name of Audley, one of the members of which, a young and lovely woman of independent property, shortly afterwards became his wife. By this marriage he had one son, whose birth the mother did not survive many days.

We are not exactly informed at what period Mr. Houseman embraced those views of religion which for above half a century he fully and ably proclaimed; but he publicly stated that it was from Mr. Simeon that he received, if not his first, yet his deepest religious impressions, and was often wont to refer to him as an instrument in the hand of God, of great good to his soul. It is however stated that before his union with Miss Audley, his zeal in promulgating what he considered the essential doctrines of religion, deprived him of some advantages he had reason to expect from his own college, and that a sermon which he

preached in Mr. Simeon's church was the cause of determining against him those in whom the patronage resided.

In his theological views, says Mr. Statter, he perfectly symbolized with our Articles, our Liturgy, and our Homilies. 'The doctrines of the Protestant Reformers, if any human authority was, were his guide. Those forms of sound words, which they have left us as the church's inheritance, he accounted, only not inspired. He had lived on terms of the closest intimacy with many of the brightest ornaments of the Church of England—with men, whose names are coeval with the revival of that Church from a state of spiritual slumber and indifference—the Romains, the Venns, the Newtons, the Scotts of days gone by—and he formed perhaps the last, or almost the last link in the chain, which connects our own times with theirs. With that man of God, the Rev. C. Simeon, he was, in his early days, most closely associated. They were often of the party of young students and inquirers after truth, who met at the house of the Rev. H. Venn, of Yelling. Indeed, though in some respects there was a strong contrast between them, yet in many parts of their history, character, and religious views, it might easily be shewn, there was a striking resemblance. In addition to the correspondence in their religious opinions, and their mutual determination, in their public ministry, "to know nothing but Christ and him crucified," they both, though in different situations, devoted themselves chiefly to one object: Mr. Simeon to the work of preparing young men for the ministry—Mr. Houseman to the ministry of the gospel in his native town. At the commencement of their career, they had each to contend with much persecution for the truth's sake, and each lived to see the

day when that persecution had subsided, and their perseverance in well doing had made them universally respected and esteemed in the very place where their names had been cast out as evil. They were alike eminently successful in the work to which they had consecrated all their powers—instruments of greater blessing to the community than most of their contemporaries. Mr. Simeon it is true, occupied a much more prominent post of duty, and was better calculated for it, than his early friend, who almost instinctively shrunk from any thing like public notoriety, but Mr. H. no less sedulously and successfully cultivated the more contracted sphere allotted him.

With these, the excellent of the earth, in religious sentiment, our dear departed friend closely coincided. Well did he remember, and well did he during a long life practice, the almost dying advice of good old Berridge. 'Mind, dear Sir, you preach the three R's,—*Ruin, Redemption, Regeneration.*' That article which Luther, whose language he often quoted, was wont to call, 'The article of a standing or falling Church'—the doctrine of justification by faith alone, though not the only article of his creed, was that about which in their due proportion, every other continually revolved. This was indeed the foundation, or rather it formed the life's blood of his system. The criterion, too, we may add, by which Mr. Simeon wished his divinity to be tried, might with equal propriety, test that of Mr. Houseman. Judging by its effects, his preaching did, as he often said he wished it to do,—'*ABASE THE SINNER,*'—'*EXALT THE SAVIOUR,*'—'*PROMOTE HOLINESS.*' Such I think were the general features of his creed. Such the tone of his doctrine. May the Church of England never want men, who like him, shall thus "contend for

the truth once delivered to the saints."

The friendly intercourse which Mr. Houseman enjoyed with some of the most distinguished of the clergy of the Church of England who contributed so importantly, sixty or seventy years ago, to revive the preaching of the truth "as it is in Jesus," induced him not only to embrace evangelical principles, but invariably to propound them with a bold and uncompromising spirit. He frequently recurred with grateful pleasure to the profitable hours passed in the society of Newton, and Venn, and Simeon, and Romaine, and his familiar discourse was frequently rendered peculiarly attractive by the relation of racy anecdotes of the sayings and doings of these the revered instructors of his youth.

From Cambridge and after a short interval spent at Lancaster, the Rev. Mr. Houseman proceeded to Leicester, officiated for sometime as curate to the Rev. Thomas Robinson, the distinguished author of the "Scripture Characters." The curacy of St. Mary's proving however too laborious, he was induced to accept of that of Markfield, a village about seven miles from Leicester, which he served for some years. At Leicester he entered a second time into the marriage state, having there been introduced to Miss Jane Adams, a lady of very superior understanding, and in whose society he enjoyed much happiness, until her death in 1837. The poor of Lancaster will long have reason to speak of this lady in terms of affectionate regret. She was the author of 'Susan Ward,' a popular tract published by the Religious Tract Society. And the 'Clergyman' mentioned in that simple, unpretending, and instructive little story was her valuable partner. To his ministerial labours in Leicestershire Mr. Houseman

was accustomed to revert very frequently and with sincere delight; he was much beloved there by a large society of true Christians, many of whom he had, under the blessing of God, been the honoured instrument of converting to holiness; and for their especial benefit he published a small volume containing Six Sermons on the select names and titles ascribed in the word of God to the Lord Jesus Christ. These were intended to have been followed by a similar volume, the publication of which was however prevented by the pressure of engagements connected with his removal to Lancaster.

About the year 1792 Mr. Houseman undertook the afternoon Lecture at St. Martin's, Leicester. This service is usually supplied by the Confrater or Chaplain of Wigston's Hospital in that town; and the then Confrater, the Rev. Thomas Ludlam, being of infirm health and advanced in years, had solicited the Rev. Mr. Robinson to procure for him a suitable assistant. A more judicious choice could scarcely have been made.

Mr. H. was then in the prime and flower of his days. His sentiments were decidedly accordant with those of our Church, his style was eloquent, and his mode of delivery highly impressive, though his voice was scarcely equal to the immense church in which he was called to labour. Here however he was regularly attended by a numerous and highly respectable congregation, who deeply regretted his removal.

The removal was in great measure owing to the effect produced by his ministration at St. John's Chapel, Lancaster, in the interval which occurred between his removal from Cambridge to Leicester. Here he preached several admirable sermons, some of which were published. One of these, his farewell discourse, was so unfortunate as to excite the in-

dignation of a gentleman in the town, who inconsiderately recorded his theology and his spleen in an angry and rather absurd pamphlet, which Mr. Houseman felt unworthy of any notice. It was however ably replied to by the Rev. George Burder, the author of 'Village Sermons,' who was then resident in Lancaster, and who vindicated Mr. H. from the insulting charges with which he was assailed.

But while some opposed, others were excited most earnestly to desire his permanent abode amongst them; while the obvious deficiencies of church accommodation in Lancaster, afforded a peculiar argument for the erection of St. Anne's chapel. No sooner however were proposals made, and the preliminary steps taken than the hostility against Mr. Houseman assumed a more general and formidable aspect. Two clergymen and several members of the Corporation actively engaged in opposition. The most unfounded charges were advanced, and he was especially accused of an attachment to methodism. To these charges he replied in an able and temperate letter, in which he vindicated his principles, declared his attachment to the established church, and exposed the vague and injurious character of the accusation with which he was assailed. This letter produced a deep impression, and silenced most of his opponents. A small party however carried their hostility so far as to send a deputation to Dr. Cleaver, the then Bishop of Chester, in order, if possible, to prevail upon his lordship to *withhold his license* from the new chapel, to the erection of which Mr. Houseman had himself largely contributed. The bishop, however, having read and approved the very sermon which had so needlessly stirred up the enmity of the self-styled 'orthodox,' refused to comply with the suggestions of the deputation, and accordingly licensed the obno-

xious place of worship. St. Anne's was completed in 1795, and consecrated by the Bishop of Chester on the 23rd of August in the following year. On the Sunday next after the day of consecration, Mr. Houseman delivered his first discourse in the new chapel; and continued, with but partial interruptions, for a term of nearly forty years, to preach twice every Lord's Day. For a considerable length of time too—as long indeed as bodily health permitted—he had a weekly lecture: for many years he was in the habit of addressing the children of the congregation once a week; and down to the date of his resignation of St. Anne's, almost invariably held a Sunday Evening Prayer Meeting in the School-room connected with that chapel, and expounded the Holy Scriptures in a familiar way, for the especial instruction of the poorer classes. Of these meetings Mr. Houseman was exceedingly fond: he always looked forward to them with a pleasure and a satisfaction which it was truly gratifying to behold. It was here, he used to say, he believed his ministry to have been most eminently blessed. None who have heard him on these interesting occasions, can ever forget the simplicity and fervour of his devotional exercises; the plain and powerful language in which he conveyed to his humble audience the eternal truths of the Gospel; the deep and paternal affection which he could not refrain from expressing towards those by whom he was surrounded.

As Mr. Statter well observes, 'he made it his continual aim in his public ministrations, to exalt and magnify the Saviour. The preaching of this man of God, was eminently the preaching of Christ. And the inscription, which his friend of whom we have so often spoken, wished to be engraven on his tomb, might with equal propriety perpetuate Mr. Houseman's

memory. 'During upwards of fifty years, he made the foundation of his hope, and the subject of his preaching—Jesus Christ and him crucified.' He had himself experienced the power, and felt the preciousness of this grand subject, of which the Gospel is so full, and he rightly judged that it would be equally efficacious in the hearts of others; equally potent to slay the enmity of the carnal mind, to remove the alienation of the heart, to win back the sinner to his God, and to constrain him to a life of holy and self-denying obedience. This was the theme on which he delighted to dwell. The Saviour's glory, the unsearchable riches of his grace, his power and willingness to save all who would trust in him, the sufficiency of his salvation, the beauty of his example, were subjects on which he could expatiate with a power, an eloquence, and a sublimity all his own. This was the weapon he wielded with such effect, and which proved in its influence on the heart and lives of many, mighty through God to the bringing down of the strong-holds of sin and Satan. Nor, it ought to be remarked, was his a partial preaching of this great doctrine. He set Christ before his people in all his offices and characters. If he spake of his full, perfect, and sufficient sacrifice, satisfaction and oblation for the sin of the whole world, as the returning penitent's only ground of hope, he spake also both of the sufficiency and the necessity of his Almighty and sanctifying grace. If he pointed sinners to him, as their refuge, he also set him before them as their bright example. Any thing bordering on Antinomian licentiousness, from his soul he loathed and hated. His people must take Christ as they found him in the Bible; their prophet to teach them, their priest to atone and intercede for them, their king to rule over them. Here he could

make no compromise. If any man would come after Christ, he must take up his cross without hesitation, deny himself, leave all and follow him. Thus, to mention him again, as has been said of the friend of his early days : Mr. Houseman "honoured Christ, and Christ honoured him." "Much people was added unto the Lord."

Another striking feature in the ministry of him of whom we are speaking, was the intimate acquaintance it displayed of human nature. He knew well the hearts of those to whom he carried his message. He had so closely studied his own, so accurately marked its every emotion, both in a state of nature and of grace, that he could, with the utmost nicety, dissect and anatomize the inmost hearts of others. He was eminently a discernor of spirits. He could penetrate, it might have been thought with more than human keenness of vision, the chambers of imagery within, and hold forth before the sinner's eye, until he trembled at the sight of his own vileness, whatever was depicted there. Or to use the language of one of his own people, "He could put his finger upon the plague spot of every human heart, and apply to it the specific remedy." In that divine science, the science of self-knowledge, he had made remarkable and astonishing progress : and to no duty, with perhaps the exception of the important duty of prayer, did he so often exhort his hearers, as that of frequent and serious self-examination. To his intimate acquaintance with human nature, I suppose we must trace the power he possessed, in his appeals to the consciences of sinners. Many of you have felt and can remember, how awakening they were. What a solemn feeling at times pervaded the crowded assembly, whilst he "reasoned of righteousness, temperance, and judgment to come !" His arrows

were then indeed often sharp in the hearts of the king's enemies : and whilst some who were pricked in the heart, cried out in secret anguish of soul "men and brethren, what shall we do : " not a few have assigned as the cause of their leaving his ministry, that they could not withstand the power with which he spake. They too were pricked in the heart, but like the unbelieving Jews, they gnashed with their teeth, and then probably were hardened in their iniquity.

I must not in this hasty and imperfect sketch, omit to notice another characteristic of his public ministrations. I mean the absence from his sermons of any thing like controversy. Not that he would not contend for the truth. When this was concerned, he was bold as a lion. Here he would set his face like a flint : and I believe, with all his natural timidity of character, he would in the defence and confirmation of it, as cheerfully have gone to the stake, as ever he retired to rest. What I would rather say is, there was no systematizing in his divinity. He never sought to bend Scripture to his own preconceived views and opinions. He took it as he found it, and thus laid it before his people. He could and he did maintain the sovereignty of God's grace in the sinner's salvation. He could and he did maintain man's utter, absolute impotence for any good thing ; his spiritual weakness, blindness, deadness. Yet this hindered not that he should, with as much earnestness, as if man possessed inherent strength for such duties, exhort him to repent, to believe, to pray, to flee from the wrath to come, to do every work meet for repentance. His earnest, frequent, and constant exhortations to prayer, for the divine Spirit's light and guidance, cannot, one would think, be soon forgotten. And not a few instances came

under his own notice, and that of others, of the blessed effects that resulted therefrom.

'Time would fail to point out his minor excellences. Those who were in the habit of attending his ministry, will well remember the deep solemnity and impressiveness with which he delivered his message among them. The bending of his body, as if pressed down beneath the weight of his subject, the solemn raising of his right arm, and that point of the finger, so characteristic of his manner, as if he would direct the arrow of conviction straight to the sinner's heart; while the slow and measured tones of his voice, as they fell upon the ear, seemed to give additional effect to every word he uttered. The arrangement of his subjects was clear and lucid, never so overburdened with divisions and subdivisions, but that the most inattentive hearer might carry away in his memory, the leading points of his discourse. Whilst his style, elegant and polished, free from all vulgarity, terse, sententious, and forcible, without even a redundant word, or perhaps an incongruous epithet, was yet intelligible to the meanest capacity. The honest countryman's reply to the lady who asked him why he walked several miles every sabbath to hear Mr. Houseman, was no little praise of him in this respect. 'Why ma'am,' said he, 'I can understand every word he says.'

'Such as he was, brethren, take him all in all, we shall not look upon his like again. Only let us still bear in mind, that by the grace of God he was what he was. His high degree of spiritual attainment,—his faith, his patience, his humility, his meekness,—his powerfully awakening and extensively useful ministry:—all this we must trace to the same source, and ascribe to the same power. Mr. Houseman was a man of *much* prayer. He spent many hours of

every day for many years, with God. Hence he was "full of the Holy Ghost," and therefore so eminently "a good man," and "full of faith," and thus replenished, and thus blessed from above, by his instrumentality, much people was added unto the Lord. To God be all the glory.

Mental and bodily infirmities having come rapidly upon him, in the year 1836 Mr. Houseman obtained permission from the present Bishop of Chester to resign the Incumbency of St. Anne's. His lordship accompanied his acquiescence in the wishes of the venerable minister with a very affectionate testimony to the fidelity and usefulness of his past life, and with the expression of an earnest hope that St. Anne's might long continue to be tended by a pastor not less sound in doctrinal principles, and equally faithful in declaring them.

The Rev. Charles Levingston, Mr. Houseman's immediate successor, did not remain long in Lancaster. Upon his retirement, the Rev. H. O'Neill, M.A. the present Incumbent, was appointed to the satisfaction of the congregation, and with the cordial approbation of his venerable predecessor. Not many days before Mr. Houseman's release from this life, he expressed himself in strong terms upon this subject, exclaiming, when one of his attendants informed him of the deep interest felt by the congregation for their dying pastor—"I love St. Anne's; but I leave my people in good hands."

'The last five months of the life of this exemplary Christian were spent at the house of his son-in-law, R. W. Prichard, Esq. Woodside, Cheshire. Many of the letters which he wrote from this place to one of his children, are truly characteristic of the habitual tone and temper of his mind. Though generally brief, they breathe a spirit of the warmest affection for those who had rendered themselves

worthy of his regard, and are distinguished by a sentiment of implicit dependence upon the goodness and the mercy of that Saviour whose glory he had so long delighted to magnify and honour. In one of these (dated January 10, 1838) he says, in his own peculiarly concise and pointed manner: 'Yesterday I purchased for myself a great treat at a small expense. The article purchased is *yours*; the comfort of making the purchase is *mine*. Few indeed are the sources of my earthly consolation now; but while the lives and affections of those I love are continued, I may say with an apostle, "I have all things, and abound."' And in another letter, of nearly the same date, having discussed, with remarkable distinctness, a rather complicated matter of business, he adds—'My memory, however in these things, occasionally fails me. But while I can remember, with some degree of feeling, *that the Saviour died for me*—pounds, shillings, and pence may at times perplex me, but can do nothing more.'

Humility, ever a prominent virtue in the character of Mr. Houseman, seemed to prevail more and more as eternity drew near. He used to lament, with unfeigned sincerity, the comparative defectiveness of his ministerial labours; and frequently declared to the writer of this notice, that he had been at best but an unprofitable servant. Never did one who abounded 'so much in good works, place upon good works so little reliance. The love of God, as exhibited in his Son Jesus Christ—and not any merits of his own—engaged his continual attention. This, the great theme of his pastoral addresses, was the theme also of his death-bed meditations.

'After an illness of one month, during which he occasionally experienced considerable bodily uneasiness, the venerable founder of

St. Anne's entered upon the rest that remaineth for the people of God, at twenty minutes past two o'clock on the morning of Sunday the 23d of April, 1838.

'As might be expected,' says Mr. Statter, 'his latter end was peace, perfect peace. As he lived, so he died, glorying in the cross of Christ, and rejoicing in hope of his glory. Those who paid him the last duties of grateful affection tell, how calmly, how peaceably, how joyously he went to his rest,—"a shock of wheat fully ripe." Amidst the failings of mortal nature, and the rendings asunder of earthly ties—with the grave open before him, and eternity full in view—the songs of Zion were on his lips. With these he beguiled the sleepless watches of the night. His favourite hymn, so often echoed from these walls, and which doubtless now he sings in a higher and louder strain,

'Come let us join our cheerful songs,' &c.

was that which most frequently told those around him, of the joy and peace that reigned within. On one occasion, when a dear and beloved relative like-minded with himself, after having been from home, came into his room, and said,—'My dear Sir, you are still with us.' His reply was,—whilst heaven beamed in his countenance, and his eye glistened with delight,—'Yes, here I am, and here I shall be, until it please the Lord to come and take me to himself, and then I shall sing of mercy and of judgment;' and raising his eyes to heaven, he added: 'Yea, unto Thee, O Lord, will I sing, for ever and for ever.'

'His remains were conveyed to Lancaster on Thursday the 27th, and interred in the burial-ground of St. Luke's at Skerton, on the following morning. A vast concourse of people, headed by the Rev. the Vicar of Lancaster and many of the clergy of the town

and neighbourhood, attended the body to the grave. The funeral service was performed by the Rev. Charles Bury, M. A. Incumbent of St. Luke's, assisted by the Rev. Henry O'Neill.

Mr. Houseman's publications, which consist chiefly of sermons, are very numerous, and, if collected, would extend to many volumes. Some of the earliest of these display considerable copiousness and elegance of diction, in a style much more ambitious and oratorical than that of his later life, though certainly not more solemn and impressive. His compositions during the last thirty years were singularly free from redundant phraseology; they are few in words but weighty in ideas. Every sentence is a small treasury of sacred thought; every paragraph contains abundant matter for profitable reflection. The truths which he preached were not cold and barren speculations. He had himself felt their power and efficacy, and could on that account recommend them to others. If he

spoke of the gospel as the power of God to salvation: it was because he knew from no uncertain experience, that it had been so to himself. If he told of the Saviour's readiness and power to save, he spoke that which he had known, and testified that which he had seen. If he enforced a life of religion, a life of faith and holiness, as alone productive of true and lasting peace: it was because he had found them to be so.

'May the mantle of Elijah descend upon Elisha. May a double portion of the spirit of this long-tried and faithful servant of Christ rest upon his successor. May the truth as it is in Jesus still sound within these walls. May it be preached as faithfully, as affectionately, as practically. May a more abundant blessing rest upon the ministrations of grace, and minister and people long live in amity, and peace; be mutual helpers of each other's faith, and at length share his everlasting rejoicing.'

C. H.

THE LOSS OF THE SOUL.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"
MARK viii. 36.

WHAT though I revel in earthly joy,
And dance, and sing, and quaff the festive bowl;
The nectar-cup and pleasure's self will cloy—
What is it all, if I must lose my soul?

What though I run in honour's duty race,
And foremost reach ambition's splendid goal;
What are the proudest palms my brow can grace
If I miss heav'n's bright prize, and lose my soul?

Can even beauty's smile and soft embrace
My boding doubts and trembling fears control?
What is the loveliest form, the fairest face,
To me, alas! if I must lose my soul?

Can houses, acres, heaps of glittering gold,
Grim death disarm, and my sad heart console?
What are broad lands, proud piles, and wreath untold
If I must leave them all, and lose my soul?

O Holy Spirit, help me to resign
Whate'er of earth obstructs thy bless'd control;
Help me to lay my heart upon thy shrine,
And let me lose my all, so I may save my soul!

COLLECTOR.

ON THE EFFECTS OF A SECULAR EDUCATION.

MR. EDITOR,—In the discussions which have taken place recently on the subject of National Education, the friends of religion have insisted very much on the evil effects which will flow from any system of general instruction, which does not proceed on the word of God for its basis, and the formularies of the Established Church.

I agree altogether with the opponents of the ministerial measure, that the happy effects which are sought for by a system of national education, can only be realized to their full extent, by the inculcation of those truths, which make a man wise unto salvation. I feel also, that if we look for the expansion of the intellect, the developement of the mental powers, there is no scheme which can be put into comparison with that teaching, which leads the scholar to Him who is the way, the truth, and the life. I am persuaded that whether we look for the moral, the social, the intellectual improvement of the rising generation, there is no maxim which can serve for our guidance as that which the psalmist has laid down when he tells us, "The entrance of thy word giveth understanding to the simple."

But though the friends of religion in opposing the ministerial measure have never said more than what is justly due to the advantages of Bible education, for that would be impossible, yet I am not satisfied as to the soundness of the arguments they have put forth, from the supposed evils of a secular education.

It is unquestionably the duty of a Christian government, to provide for the instruction of its subjects on Christian principles; it is the duty of our own government to educate the people of this land in Christian principles according to the purest form of our holy religion, in the catechism, articles,

and formularies of the established Church. But seeing we are not likely to have our wishes accomplished to their full extent, do we make a compromise with truth, if we get such a system of education as we can, especially if secular instruction apart from religious is not attended with those evil effects, which are very generally attributed to it.

It seems to me, that from the mental faculties which God has given to mankind universally, we are bound to supply the means by which those faculties may be improved universally. To cultivate the intellect, to enlarge the understanding, to strengthen the powers of memory, of judgment, is a positive duty. Whoever neglects to improve these faculties in himself, or in others, by allowing them to persist in a course of neglect, and not affording the requisite means, is guilty of sin. I know, Sir, that it will be readily conceded, that every man is bound to cultivate either his own mind or that of others, to the right end; i. e. the glory of God, the salvation of his own soul, and the souls of others; but they virtually deny that the faculties should be cultivated at all, unless that end be kept fully in view. This seems to me, Mr. Editor, to be altogether a fallacious position.

A Christian's duty is to be diligent in business, fervent in spirit, serving the Lord; but is it wrong to excite the lazy, the slothful, to diligence and industry, though you may not succeed in bringing them to a spiritual tone and temper? If I cannot excite a slothful workman to provide for his own by a reference to the will of God, am I doing wrong by appealing to any remains of affection to his wife and children, which may linger in his breast, or to any ungenerous feeling of self-interest.

It seems, Sir, to me, that the cases are analogous; mental cultivation is a positive duty, as well as industry. If it is lawful, as none I believe will deny, to promote diligence in business from an inferior motive, and to an inferior end, where you fail in doing so, from the highest motive and to the highest end. I cannot see the error of providing a secular instruction which promises to be in a measure profitable for the life that now is, though it is not formed with the express view we could wish, to the godliness which alone is profitable for the life to come.

But, Sir, is there any hopeful promise that secular instruction will really be profitable for the life that now is? I have no hesitation in saying, that to me, there seems to be, the not only hopeful, but sure promise.

Let me suggest in the first place that whatever benefit or damage may arise from secular instruction no benefit can arise from secular ignorance. The fruit of the tree of knowledge is good and evil, the fruit of ignorance is evil only. Ignorance in the language of popery is the mother of devotion, but you will allow that it is with them the mother of superstition, mischief, and every evil work. I wish the religious portion of the community, who with the most sincere regard for truth and virtue, for the glory of God and the good of men, look with a zealous eye on the progress of secular instruction, would consider what is the bliss of ignorance. Where shall we find its triumphs, where its glories, what blessings are found throughout its wide domain, what sorrows has it alleviated, what distress has it removed!

But, I have intimated that advantage for the life that now is might be expected from secular instruction. By advantage I mean not that it would assist men to become rich or climb up the scale of ambi-

tion, for such I hold to be no advantage, such can never be acquired by the community in the mass, but I referred to moral and social benefits.

Among these I would mention rational contentment as the first.

Many fear that education will render men discontented, it seems to me that sound education, though merely of a secular nature, will produce an opposite effect.

It is true that instruction will not teach a labourer or workman to be content if he suffers under a real grievance; but yet we must suppose that rational contentment will prevail where the various classes have the power to understand and appreciate the equity of the circumstances under which they are placed, and are able to detect the fallacies of disaffected individuals. Those however who seek to promote violence and disturbance are as often the victims of their own ignorance as the designing promoters of outrage and rebellion. Their only chance of success lies in the people's ignorance which is more inaccessible to reason than prejudice or wilfulness.

Together with rational contentment we might expect secular instruction to produce a due respect to superiors, I doubt not but that the poorer classes will cease to have a respect for the possessor of wealth where wealth alone is the claim for their esteem. Nor do I see that this will be any great grievance, for it will secure greater respect for those qualities which the rich ought to exhibit from their station in society, such as attention to their wants, and a readiness to afford relief. Those who have found the benefit of knowledge in a limited degree will be more disposed to respect those who from their superior advantages and opportunities have made a greater proficiency. Honour will be more cheerfully rendered where honour is due, be-

cause they will see the reason why it is due.

Were I not afraid of trespassing too much on your pages I would mention the benefit which would arise from an increase in the range of rational society.

It is often felt as a considerable drawback to the innocent pleasures of a clergyman that he has no one in a country village to speak to. Yet his situation must be indeed forlorn who never experienced the pleasure of conversing with a labourer who manifests more intelligence than is usually found in that class. Would it not be possible to increase this satisfaction by the extension of secular instruction. If one man out of an hundred is thus advanced in mental improvement, he may seek about for some other employment than husbandry. Yet if two out of three obtained this enlarged sphere of knowledge the relations of life would not be disturbed. It will also diminish the virulence of political discussions, and promote general welfare on the ground that all who really avail themselves of the instruction afforded will discharge their duties from principle (or reason) rather than compulsion, from thought rather than from habit. On these I forbear to dwell, as also on the resources of innocent gratification and amusement which will be thus within their reach.

I have hitherto mentioned advantages which might be expected from secular instruction with reference to the life that now is, but there are other advantages with which I think it would be attended as *preparing the way* for godliness which alone is profitable for the life to come. This I might say is a necessary consequence from the former, if any thing is really beneficial to the present state of existence, it cannot fail to promote man's welfare for the next. Secular instruction will act as a pioneer for religious instruction.

The Most High does not absolutely need the aid of human instruments to carry on the work of salvation; but he demands human intervention.

God gives not the increase either in worldly or spiritual husbandry, without the care and culture of man.

Secular instruction is such an instrumental education, as the means of imparting moral good, is a valuable preparative for the reception of spiritual good.

Few, I think, will deny that though education cannot give the least spiritual good, yet that it may impart moral good. Even if we gain something on the score of morality, in the restraint of violent tempers, of gross language, of uncourteous behaviour, of unkind treatment, not to mention attention on ordinances, good is done. It is not necessary that I should lay down the limits of what education can do and cannot do in the improvement of moral habits and outward deportment; if only it has a tendency to keep men in bounds, it is sufficient for my position.

A country in a state of civilization, is unquestionably in a better condition for the free course of the word of God, than one which is tenanted by wild and savage tribes who have no settled abode, no laws, no government, no domestic usages, but spend their time in desolating ravages on each other, and instead of subsisting on the produce of the earth raised by cultivation, live reckless for the morrow on its natural fruits, and drink the blood of the slain.

This might be shewn by reference to the nations in which the apostles first preached to the polished inhabitants of Greece and Asia Minor, and not to the uncivilized bands who roamed over the country comprised in modern Russia.

The records of our missionaries prove that Christianity and civilization must go hand in hand toge-

ther; the absence of civilization is considered as an additional impediment to their exertions, and progress even in secular studies, is considered as a cheering symptom of future success.

Secular instruction will accomplish for us in a civilized state, effects analogous to, and akin to those which civilization works for nations in an uncivilized state.

Education is but the carrying forward of civilization, and is a mighty engine of moral and social benefit. Even if moral advantages are implanted without leading the individual himself to spiritual good, yet society is the better.

From want of instruction we find that large numbers of our peasantry seem to have no power to attend to religion. They have no idea of thinking: they are altogether unused to exercise their minds on points which do not forcibly affect their senses. Though no amount of human instruction can supersede the all-important necessity for divine influence, still secular instruction may remove many of the passive disadvantages under which the poorest classes suffer.

It cannot be doubted that Great Britain enjoys some advantages for the growth of true religion, resulting from the secular instruction which is at present diffused either directly or indirectly. Do these advantages, arising from general intelligence or from equity of laws, exist among us in their highest possible extent. Have we been brought to such a pitch in civilization and the spread of knowledge, that though the inward movement hitherto has been favourable, a more advanced stage will be unfavourable to religion. No one will assert this directly, yet many allow that the increased knowledge on secular subjects, which exists at present, compared with former dates, is favourable to spiritual good, who yet look with consternation

on a more general diffusion, and greater amount of that knowledge, as pregnant with the worst consequences to all that is holy in our religion, or venerable in our institutions.

It seems, Sir, to me, after giving the closest attention to this important question, that a calm and dispassionate consideration of the effects likely to result from a general course of secular instruction, would lead to the opinion, that such diffusion of knowledge would be attended with great moral and spiritual benefits. And that this being so, we are not wise in rejecting the benefits which secular instruction might give, because Bible education would confer blessings incalculably greater. In penning these observations, let it not be imagined that my purpose is to justify or recommend the ministerial schemes. I have no feeling of attachment to the men or their measures; still every one must regret, if ever the right cause is supported by wrong views, and such I think to be the case with those who have advocated the transcendent excellence of religious education by denying or disparaging the benefits of secular instruction.

I am afraid there are still some among us who think it a pity that we cannot avoid instructing the poorer classes. There are others who, if they were not concerned for the eternal welfare of souls, would never approve of education as a means for the promotion of temporal welfare, and perhaps a large majority of those who take an interest in the subject are afraid lest the people should be educated too much.

I trust that the race of those who would only hold forth an extorted education, will soon be extinct; but the opinion that the poorer classes may be too highly educated, is almost universal, and in my view is altogether an idle fear.

If real and sound instruction be given, no one can have too much of education ; if the instruction be unsound, i. e. be false of its kind, any education is too much.

Some may ask where shall we find the labourer to plough, to dig, to thrash, &c. and how will the mechanic submit to the drudgeries of his manufactory ? To this objection a ready answer may be given ; the appetite for bread will always be stronger than the appetite for knowledge ; it is ridiculous to suppose that the thirst for instruction will be ever so strong as to overcome the calls of nature for the necessities, or the usages of society for the conveniences of life. If the class of servants and workmen make any advance in knowledge, their employers cannot remain stationary, but must press forward, lest they be surpassed by their inferiors in station.

But is there no fear of raising people above their station ? This objection goes on the assumption that every one is to continue to the end of life in the station in which he was born ; that it is contrary to the spirit of our constitution for the son of a ploughman to aspire to the position of a farmer, or for the farmer's son to aspire to the weight and influence of the magistrate. In our country there are no hereditary classes of servitude. There must ever be, as there ever will be, the hewers of wood and the drawers of water ; but it is contrary to the spirit of our laws and religion, to assert that they who are born in that station ought

not to seek for any higher lot ; or that instruction should be withheld from them for fear they should aspire to rise.

The success of our national schools would be far greater if their conductors were not apprehensive of educating the people too much. Many promoters of national schools have failed in their intentions, from a fear of exceeding them. In proposing a low standard they have been affected with a dread of attaining a higher.

Is not the honour of religion implicated in the acknowledgment made by many of the evils which result from the spread of instruction. Do they not virtually surrender to the infidel one of his most effectual arguments against Christianity ? I am well aware that unsanctified learning produces a pride of intellect which is hateful to the Lord. But still this pride draws its nourishment from the prevailing ignorance of the many, and the unrebuked shallowness and parade of science falsely so called.

Feeling that the subject is one of vital importance to the cause of truth and righteousness, to the well being of our institutions in church and state, I wish that it were fully examined, and if you consider the foregoing remarks likely to interest your readers, I shall hope for their insertion in your pages, to have my own views corrected if I am wrong, or to relieve the minds of some from the forebodings with which they view the diffusion of secular instruction.

SYLVESTER.

COMFORT IN TROUBLE.

It is sweet when troubles find us in the way of our duty. The best posture we can wrestle with afflictions in, is to engage them upon our knees. The naturalist tells us, if a lion find a man prostrate, he will do him no harm. Christ hast-

ened to the garden to pray, when Judas and the soldiers were hasting thither to apprehend him. Oh, when we are nigh to danger, it is good for us to draw nigh to our God. Woe be to him whom death or trouble finds afar off from God.

FLAVEL.

THE FULNESS OF THE GOSPEL BLESSEDNESS.

FROM BISHOP OTEY'S MISSION SERMON.

THE following extract from a Sermon recently preached before the Philadelphian Board of Missions, by the Right Rev. JAMES H. OTEY, D. D. Bishop of Tennessee, may well occupy our attention at the commencement of another year. The text is Rom. xv. 29. *The fulness of the blessing of the gospel of Christ.*

'The gospel is a blessing, because it delivers from the dominion of sin. Man is every where and every way a guilty and polluted sinner before God! It is deliverance from the condemnation of guilt, and cleansing from his pollution, which he longs for with all the desire of a soul swelling with the hope of immortality. Had the gospel contained no provision to remedy this, his actual condition, all its other discoveries, however transcendent the displays which they make of the divine character and glory, had been to no purpose. Without strength to do works pleasing and acceptable to God, the knowledge of the perfections of deity would have rendered man but the more miserable, in the view thus afforded him of the happiness (possible to pure beings) of communion with God, but to him unattainable. He had beheld holiness, justice, unerring rectitude, Almighty power, stamped as prominent lineaments upon the face of deity, but all of them pledged to execute vengeance upon him, a wretched and helpless offender. But very different from this is "the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ! While the gospel uncovers to man the guilt of his own character, it reveals to him the provision of mercy, through which he may escape condemnation. It addresses him in tones soothing and gentle as the

whispers of an angel, saying, "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit"—that "being justified by faith, we have peace with God, through our Lord Jesus Christ." While it discloses to him the knowledge of his weakness, that of and by himself he can do nothing, but sin, it at the same time, tells him where he may find strength and "grace to help in every time of need," such strength and grace as will deliver him from the bondage of corruption into the "glorious liberty of the sons of God." It directs him to apply to God, who "giveth to all who ask liberally and upbraideth not;" to seek by fervent, humble prayer the aid and influences of that Holy Spirit who is able to form his nature pure within, to free him from the dominion of sin, so to subdue his will into conformity with the will of Christ, as to enable him to say at all times, "thy will, and not mine be done," so to inspire him with confidence as that he may repose, without the intrusion of a single fear, upon the favour and protection of heaven, so to fill him with "perfect peace," that he rejoices in the darkest hours of his probation and pilgrimage, and so to pour love into his heart, that he feels contented and happy at the foot of the cross, and can cry, whatever events betide, "Abba, Father."

Would any man estimate truly the value of this blessing, let him realise the difference in his feelings, when the sentence of condemnation stared him in the face, and he sought and found peace in the justifying righteousness of the Lord Jesus Christ, appropriated by faith; let him remember how he loathed the pollutions of sin and

saw' it defiling his every act and thought, and how through the purifying influences of the spirit of holiness, he was translated into a state of purity and peace ; how he was thus enabled to gain the mastery over his corrupt affections, to walk in newness of life and "rejoice in hope of the glory of God."

If any of you, my dear hearers, have not so apprehended Christ, if you have not yet attained to this liberty, and experienced the power of Divine grace in the renewal of your hearts and in the sanctification of your purposes, desires, hopes and pursuits, let me intreat you to labour earnestly for this blessing, without which all your other advantages and privileges will prove of no worth.

The obligation of his love is thus enforced :—Still we must say, in reviewing the past, "the God of heaven has prospered us," and assuredly he will continue to bless us, if we but prove faithful to him, to our duty and to our privileges. But we must not forget that 'the work is great and large, the bearers of burdens few, and separated far from one another.' Our diligence and exertions must increase in a corresponding ratio to the success which attends our efforts. To relax in our labours is to go backwards ; not to occupy the ground that is vacant, is to yield it to the possession of adversaries who will never give back an inch of it without a violent struggle !

If we cast our eyes to the foreign field of missionary enterprise, the same grounds of encouragement seem to be held out, in the success which has attended the labours of our missionaries. Whether God's truth be proclaimed on the classic soil of Greece, or on the coasts of benighted Africa, it vindicates its heavenly origin and power, by rescuing from the thralldom of sin, and inspiring a "faith which works

by love, purifies the heart, and overcomes the world." Under such circumstances can any one who has "named the name of Christ," and subscribed himself servant to the God of Jacob, refuse his aid to carry forward this work ? Can the church, with every reason of encouragement, with every motive of commanded and acknowledged duty, and with every omen of final success, now stop short in the career which she began so gloriously ? God forbid ! May the honour of our holy religion, gratitude to the Saviour of men, charity to our fellow sinners, and the love of our own souls forbid ! No one can mistake our position, for no one can misunderstand the duty which the church in her assembled wisdom has recognized as peculiarly her own. As 'a witness and keeper of Holy writ,' through which faith in Christ is preached to man, as the condition of his salvation, she is bound in obedience to the orders of her ever living Head, to send out the ministry of reconciliation, that a perishing and condemned world may hear, believe, and be saved. She has constituted the Board of Missions her special agent to give direction to her efforts, to concentrate her means upon points where their use will be most effective, to devise plans for the most speedy and successful accomplishment of the great objects in view, and to secure the services of those who are willing and qualified for the work.

It is ably argued by the example of Jesus Christ.—But above all, the example of Christ furnishes the master argument and constraining motive to the whole of what has been said, imposing an obligation upon every Christian to do what in him lies, to spread abroad the knowledge of his grace and salvation. "For our sakes he became poor that we through his poverty might be made rich." "While we were

yet sinners, he died for us." We have no terms to express and no measures to apply to such condescension and benevolence as this. It is love that might well lead angels to wonder and adore, as it ought to inspire gratitude and kindle a flame of devotion in the heart of every man, and awaken a song of rapture from every tongue. Had he come to our world at the head of hosts of righteousness, to bind in chains of darkness for ever, the rebels who had braved his Father's power, by trampling upon his goodness and violating his law, it had been but the rendering of a righteous and deserved doom. He might have waked the sword of vengeance and swept the earth of its polluted millions, and replenished it with purer and more exalted beings, who would have rejoiced in his love and yielded a ready and cheerful obedience to his will, and this perhaps had met the measure of man's conceptions of the Divine justice. But he had thoughts of mercy and compassion that entered not into the comprehension or imaginings of angels or men. He himself stooped to suffering, took upon him our nature, travelled about homeless, houseless, almost friendless—a man of sorrows, weeping as he went, over the miseries and sins of a ruined and fallen race; every where the sick, the afflicted, the dying and the dead were laid at his feet, and health came from the touch of his hands, and life from the words of his lips, and bread was multiplied for the hungry by his blessing, and Judah's hills, and Hermon's vales became vocal with the praises of rejoicing thousands. He instructed man in his duty—taught him the knowledge of God, the worship he required, the high destiny that awaited him beyond the grave, and at last yielded up his life upon the cross, a sacrifice for the sins of the world. His goodness ended not here: he founded his church, and

committed to it the ministry of reconciliation, and bade his messengers go forth in his name, and bear the proclamation of his grace, mercy and salvation, to all the nations and kindreds and families of the whole earth. And lives there the man, who has been made partaker of this grace, who has shared in this mercy, and who rejoices in hope of this salvation, that feels not in his heart a desire to communicate to others the blessing of Christ's gospel? Lives there the man who has experienced the power of God's Spirit in the renewal of his heart, and in his deliverance from the slavery of sin—that enjoys peace of conscience, peace with God, and peace with the world, who can yet clutch his gold and refuse to give of God's bounty to him, that which would send the ministers of the gospel of peace, to his brethren perishing for lack of knowledge? Alas! I fear that the spirit of worldliness will stand its ground in this case, as in all others, and conscience may warn, and the love of Christ may plead, and his church may intreat, and yet your missionaries still be left to struggle with want, and your stations remain unoccupied, and your brethren, sheep of the same pasture, members of the same household of faith, be abandoned a prey to wolves, or suffered to stray into strange folds, or perish under the blighting influences of practical infidelity, or fall victims to the more alluring charms of worldly pleasure. Let the ministers of the Gospel lift up their voice like a trumpet and warn the members of the church, of their duty in this behalf, throughout the length and breadth of the land. And let those who feel the love of God in their hearts, step forward and give such an example of self-dedication and consecration of their talents and worldly substance to the cause of Christ, as may effectually rouse the careless,

the luke-warm, and the indifferent to a sense of their inestimable privileges, their solemn and fearful responsibilities.

Consider finally, as a motive of encouragement to renewed exertion, what is comprehended, "in the fulness of the blessing of the gospel of Christ." The prophets looking forward to the period of the Messiah's reign, seem to be transported with rapture at the view of its transcendent glory. Their thoughts seem to swell with a divine energy, and they labour to give expression to the glowing conceptions of their minds, in language which borrows its powers of illustration from the most striking and magnificent scenes of visible nature. Contemplating the grandeur of his theme, one says, "the knowledge of the Lord shall cover the earth, as the waters cover the channel of the sea"—another, "that the mountain of the Lord's house shall be established upon the hills and exalted above the mountains and all people shall flow unto it." Would we know its peacefulness?—"Nation shall not lift up sword against nation, neither shall they learn war any more." Would we learn its power over

the passions of men? "The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf, and the young lion and the fatling together, and a little child shall lead them." Would we hear of its fruitfulness and beauty? "The wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing," Now imagine the universal prevalence of the gospel and you have by anticipation the descriptions of the prophets realized. The aspect of the world is then changed, the discords and contentions of men are hushed, the united influences of peace, truth and charity shed their richest blessings upon the children of men; "the mystery of God is finished" and the angels tune their harps to a louder note of rapture and swell the song of universal praise, "Alleluia! alleluia! for the Lord God omnipotent reigneth!" Here then is a prospect inspiring enough to rouse every energy of the soul, and lead us to consecrate ourselves and all that we have unreservedly to the God of redemption.

R. V. T.

ON BAPTISMAL REGENERATION AND THE COLLECT FOR CHRISTMAS DAY.

ON this subject the clergy of the Church of England are divided in opinion: and the controversy has of late years become the more important, from allusion having been made to the question in visitation charges.

It is highly desirable, therefore, to see what the difference of opinion on this point does really amount to: that if it is in a great measure a dispute about words, the contending parties may come to an amicable agreement: or if this be impracticable, if the diver-

sity of sentiment involves matters too serious to be compromised, that then the subject should be calmly and fully discussed, and considered on both sides with diligence, honesty, and prayer; that if, in any material point, either party be minded otherwise than according to truth, God may reveal even this unto them.

1. The first point to be settled is, what is comprehended in the *word* regeneration, respecting which there is a diversity of sentiment, both as to the period at which it

takes place, and the extent of signification comprehended in the term. As to the period when it takes place, one description of clergymen suppose it to be at baptism, and to that ordinance they confine it, so that they would say of every *baptized* person that he is *regenerate*, of every *unbaptized* person, that he is *unregenerate*.

The other description admit that the regeneration of infants may take place *at*, or more properly *before* baptism, and suppose that it sometimes does: but they conceive this to be a rare case; and believe that the regeneration of baptized children does more frequently take place in an after-period of life.

2. This being the case, a further question arises as to the meaning of the term. According to the derivation of it, it must signify a new birth, a being born again, the infusion of a new principle of spiritual life; and so it is understood by a large body of the clergy. But if they who hold it to take place at baptism, consider it also as *synonymous* with baptism, their opponents would be to blame if they did not surrender the term.

For why should they contend about a word? especially why about a word which occurs only twice in Scripture, once in a sense which has nothing to do with baptism, the second time so that it may be understood as referring to the ordinance?

It is true, if we look to the *derivation* of the word, it must mean the same as being *born again*. And if we first make it identical with *baptism*, and then identical with being *born again*, our Lord's conversation with Nicodemus would give to baptism a greater importance than one of the parties would admit.

But compound or derived words cannot be safely interpreted by reference to the simple or foreign terms from which they are com-

pounded or derived; a *candidate* in our days has nothing to do with wearing *white* garments, nor a *sycophant* with giving information about exporting *figs*. If then it should be conventionally understood, that baptism and regeneration are strictly synonymous, neither of them comprehending more or less than the other, there seems no reason why both parties should not agree on such terms.

3. But this will not be allowed. The advocates of baptismal regeneration maintain that when a child is baptised, the Holy Ghost is given in the ordinance, so that he is then born of the Spirit, and needs no new *spiritual* birth, any more than a grown man needs a new *natural* birth. And though the child so born of the Spirit may afterwards be wicked, they hold that nevertheless the germ of spiritual life was there, though it was long in discovering itself, or perhaps never discerned itself at all, but the man died in his sins, and the soul that had been once regenerated was lost.

It has been already shewn that those who are of the contrary sentiment, *admit* that in some cases the Holy Spirit is given in, or rather before baptism, and the child truly born again: they think too that this would be more frequently the case, if there were more of prayer and faith on the part of the sponsors. But then they believe that infants who are thus born again in baptism, will, with the first dawning of reason shew spiritual life, that they will be holy children. And even if in after-life they experience declensions, and through mercy are afterwards recovered, their memory will be attended with the *circumstances* of a recovery, with the recollection of old perceptions restored, and of affections perhaps long ago extinguished reviving again.

But when after baptism there appears neither in childhood, nor

it may be for many years, or perhaps never, the least spirituality of mind, no disposition to prayer, no love to the word, no sense of the presence of God, but the usual evils of our fallen nature, self-will, disobedience to parents, lying, idleness, and grosser vices in more advanced age, they think it contrary to common sense to suppose that the mighty agent, who renews the heart, cleansing the unclean, and guiding those who are dead in trespasses and sins, has been at work. They think it reasonable to conclude, that as the fruit has always been corrupt, the tree has been all along corrupt; and that as the actings of the mind have never been gracious, grace has never been imparted.

4. Still the parties may not be so far distant from each other as the foregoing premises might lead us to infer. Let us take the case already supposed of one who, having been baptized in infancy, has never given any proof of spiritual life, but is evidently walking after the course of this world; it may be that in this case, both parties will admit that a work of the Spirit is necessary; it may be that both will confess that a person so minded, is not fit for the kingdom of God. Both may allow that there must be a change of heart—that the heart of stone must be taken away, a heart of flesh given. There may be an entire agreement on these points; and the only difference may be, that the one party thinks there has been a germ of spiritual life imparted in baptism, which had lain dormant, till, being awakened by the Spirit of God, its actings became perceptible: the other supposes, that till the effect become visible, there had been no work of grace at all: but that the soul, which till then had been dead in trespasses and sins, was at that period quickened.

Now, here it may be observed,

that the points in which the parties agree are most important, those in which they differ immaterial. The dormant germ of spiritual life assumed by one party, is assumed gratuitously; there is no authority for it in scripture, no evidence of it in fact; at the same time, this want of authority and of evidence is all that the other party can allege against the supposed germ, the thing not being in its own nature impossible.

In this case therefore there seems still no reason why in the point wherein they differ, each party should not leave the other to enjoy his own opinion, while on account of the more important points wherein they agree, they may give each other the right hand of fellowship.

5. But the difference may go much further. They who hold baptismal regeneration may so far consider the work *done*, as to be content with freedom from gross vices, and a respectful attendance on religious ordinances. If the necessity of being born again and becoming new creatures in Christ Jesus is pressed, their answer may be, that this was done in baptism—that they know all baptized persons should lead a religious life: but that to inculcate another new birth and change of heart is enthusiasm, and tends to disquiet and unsettle the minds of men.

In this mode of speaking, the opposite party find a difference of sentiment which forbids all coalition. They look upon it as a strong-hold in which the carnal mind sits entrenched; a device by which true spirituality is evaded—which soothes, and, in their opinion, deceives—which teaches men that they may be content as they are, and persuades them that they are safe, though they have no true humiliation on account of sin, though they know nothing of peace with God through Jesus Christ; though they are not living a life

of faith in him, and receiving out of his fulness grace for grace. Here then there can be no agreement, no union; the advocates for baptismal regeneration look on their opponents as enthusiastical and melancholy men; while they are in their turn looked upon as the maintainers of a scheme, which adopts the *name* of regeneration, the more effectually to set aside the *thing*; and which by the employment of scriptural forms, makes men satisfied with the morality of Cicero or Seneca.

6. The question now is, *which is right?* and let the appeal, in the first place, be made to scripture—"To the law and to the testimony." And, if we appeal to that standard, it appears that men are not considered as regenerated because they are *baptized*, but are baptized because they are, in the judgment of charity, considered as *regenerated*. Faith in Christ is the act of a regenerated person: "Whosoever believeth that Jesus is the Christ, is born of God." (1 John iv. 2.) And, "No man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. xii. 3.) Many who have received Christ were persons who had been "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.) Yet the faith which thus implied a new birth was required in men *before* they could be baptized. When the Ethiopian eunuch said, "Here is water; what doth hinder but that I may be baptized?" Philip answered, If thou believest with *all thy heart*, thou mayest." (Acts viii. 37.) From this passage we see that the faith of the *heart* was required. It is "with the heart that man believeth unto righteousness, and then with the mouth confession is made unto salvation." (Rom. x. 10.) And to men who cannot see the heart, that confession must be enough. Accordingly, when Simon the sorcerer

believed, he was baptized; but it soon appeared that his faith was not of the heart, and that he was not regenerated; for when his conduct betrayed him, Peter told him "that he had neither part nor lot in the matter; that his heart was not right in the sight of God; that he was yet in the gall of bitterness, and in the bond of iniquity." (Acts viii. 21—23.) We may add, that if regeneration invariably accompanied baptism, Paul would hardly have thanked God "that he had baptized none but Crispus and Gaius," nor would he have said that "God sent him not to baptize, but to preach the gospel." (1 Cor. i. 14, 17.)

7. Some light may be thrown on this subject, by adverting to circumcision. Circumcision, it must be remembered, was older than the Mosaic dispensation. It was not of Moses but of the fathers. (John vii. 22.) It was given to Abraham as the seal of that righteousness of faith, which he had, being yet uncircumcised. (Rom. iv. 11.) His holy faith, therefore, which marked him a regenerate person, was in exercise prior to his circumcision. The rite thus in the first instance commanded to Abraham, was transmitted to Moses, and by him in his law enjoined to the people of Israel, on which account our Lord says that Moses *gave* them circumcision. (John vii. 22.) Every child of eight days old was required to be circumcised. Thus the nation *generally* viewed the seal of the righteousness of faith. But were they therefore regenerated? Did not these circumcised or regenerated ones require a new regeneration or conversion? (Let it go by either name, provided the necessity of the grace be admitted.) The Lord by his prophet Ezekiel, speaks of them as *unconverted*, *unregenerated*, in a promise which intimates the gift of regeneration or conversion. "A new heart also will I give you, and a new spirit

will I put within you, and will take away the stony heart out of your flesh, and give you a heart of flesh :” (Ezek. xxxvi. 26,) and the *value* of circumcision was estimated by its *fruit*. “Circumcision verily profiteth if thou keep the law ; but if thou be a breaker of the law, thy circumcision is become uncircumcision.” (Rom. ii. 25.)

Now what circumcision was, that baptism *now* is. It is the seal of the righteousness of faith ; it is the rite of admission into the covenant. And as the Jewish children are by circumcision to be admitted into the Jewish covenant, so Christian children are to be admitted by baptism into the Christian covenant ; on this account Paul calls the children of believing parents “holy.” (1 Cor. vii. 14.) And the *value* of baptism, like that of circumcision, is estimated by the *fruits* in language nearly parallel. “Baptism doth now save us ; not the putting away of the filth of the flesh : but the answer of a good conscience toward God.” (1 Pet. iii. 21.)

8. Thus when the appeal is made to Scripture, it seems clear that *regeneration* is not imparted to *sinners* in baptism ; but that the *seal* of regeneration is therein given to *believers*. But besides the appeal made to *scripture*, there may be also an appeal made to the *church*. And though no authority can for a moment weigh against Scripture, yet the voice of the church does always claim from churchmen a reverent hearing. Let us then hear the church.

9. It will be convenient to begin with the case of adults.

And the first thing we have to remark is, that in the part of the service which precedes the *questions* and the actual ministration of baptism, the persons to be baptized are looked upon as *unregenerate*, or at least of *doubtful* regeneration—as persons who *must*, or who *may* need to be regenerated

by the Holy Ghost. Prayer is offered up that they may receive remission of their sins by spiritual regeneration, that they may be born again, and made heirs of everlasting salvation ; but as soon as the rite has been administered, the language is changed, and the congregation which was before called upon to pray that they *might* be regenerated, is now called upon to give thanks *seeing that they are regenerated*.

In the interval then between these two addresses to the congregation, a change must be supposed to have taken place : and the question is, at what period ? To this question the most reasonable answer is, that we must believe the regeneration to have taken place when the fruits of regeneration appear. The congregation is exhorted not to doubt, but earnestly to believe that God will receive the applicants. ‘TRULY REPENTING and COMING unto him by FAITH.’ At what period then can they be regarded as performing these acts of a regenerate mind, as exercising this repentance and faith ? Surely when, in reply to the questions of the minister, they witness a good confession, and give, as must be charitably supposed, the answer of a good conscience towards God.

They are then by the church considered as regenerate—there is after this, no more prayer for regeneration. The first of the short aspirations which are offered up immediately after the questions, is the only one which looks like it. ‘O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them.’ But this petition may with the strictest propriety be presented for regenerate persons, since such are exhorted to “put off the old man, and to put on the new man which, after God, is created in righteousness and true holiness.” (Eph. iv. 22, 24.)

We may therefore conclude that the church considers the adult candidates as regenerate when she is satisfied by these answers; *as regenerate* she admits them to baptism, grants to them *as believers* the seal of the righteousness of faith; and prays that the water wherein they are to be baptized may be sanctified to the mystical washing away of sin, and that the persons to be baptized in it may receive the *fulness* of God's grace, and ever remain in the number of his faithful and elect children. And when all this is done with solemnity and faith,—the minister, the congregation, and the candidates, being all fervent in believing prayer, we may reasonably believe that the Holy Spirit will be given, and will often *seal* the pardon of the newly-baptized person with a sacred and blessed assurance.

Now all this accords exactly with the language of the *article* on baptism, which teaches us that baptism is a *sign* of regeneration or new birth, whereby, as by an instrument, they that *receive baptism rightly*, are grafted into the church: the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed. Faith is *confirmed*, and grace *increased* by virtue of prayer unto God.

10. The conclusion of the Article is remarkable. 'The baptism of young children is in any wise to be entertained in the church, as most agreeable to the institution of Christ.'

There seems to be an intimation in these words, that the definition of baptism given in the article applies to the baptism of infants, as well as to that of adults; and that in their case, the rite is administered on the same principles. And this inference is borne out by the church, both in the catechism, and in the office for infant baptism.

In the catechism, the answer to the question, 'What is required of persons to be baptized?' is, 'Repentance whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that sacrament;' the very things requisite in the case of adults. And when the difficulty of finding these qualifications in infants is objected,—and the further question put, why infants are baptized, 'when by reason of their tender age they cannot perform these duties;' the answer is not, that the regeneration enquired after is conferred in baptism, that they are baptized as *unregenerate and unbelieving*, and that *in baptism* they become *regenerate*, and have the germ of repentance, faith, and every Christian grace communicated to them,—but that they *promise* them both by their sureties. The promise, bringing them under an obligation, is taken for the thing, and they are baptized not as *unregenerate*, but as *regenerate*. The service therefore for the public baptism of *infants*, proceeds in the same order as the service for the public baptism of *adults*. There is the same prayer for regeneration *before* the questions; when the questions have been satisfactorily answered, the same aspiration after the mortification of the old man, and the putting on of the new man; and when the rite has been administered, the same thanksgiving for that regenerate state in which the infant is now supposed to stand.

The infant, then, as well as the adult, is baptized *as regenerate*. Nor is this a mere ecclesiastical fiction. The church assumes, as she has a right to assume, that every thing is done in a Christian congregation after a Christian manner. She assumes that the minister, the sponsors, the parents, and the congregation, when a new member has to be admitted into the church, are alive to the sacred-

ness and to the importance of the occasion, that they cordially unite in the affectionate language which she suggests to them, offering up their charitable prayers in faith. To believe that often in answer to such prayers, and sometimes unasked, unsought, the grace may be given, and the child be really regenerate and made a fit subject for baptism, has nothing in it unreasonable or absurd. This *may be* : we can never say that *it is not*, and therefore receive the child into the congregation of Christ's flock, in the charitable presumption that it is. What is there enthusiastic or extravagant in so doing? When it is asserted, that in any case, when a duly ordained minister reads the prescribed service, and performs the act of sprinkling with water, the child so sprinkled is actually regenerated, made a new creature by the Holy Ghost, though never afterwards the least evidence of spiritual life appears, we can hardly defend such an assertion from the charge of at least bordering very closely on enthusiasm.

ON THE COLLECT FOR CHRISTMAS DAY.

There is some ambiguity in the language of this collect. The words, 'that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit,' may be understood either as *asserting* the *present state* of regeneration in the petitioners, or as *praying for* regeneration. It may be either, 'that since we are regenerate we may be renewed,' or 'that becoming regenerate, we may be renewed.'

In the latter sense it was formerly understood; and in the pub-

lications of the Society for promoting Christian Knowledge, it was entitled a Prayer for regeneration. Of late years the former interpretation has prevailed, in influential quarters, and the title changed to a prayer for renovation.*

The best method of settling the question is, to look at the same form in other collects, and see whether the participle so used, expresses a state already attained, or urges a request for something further. Now if we look over the collects, the form occurs sixteen times; and out of these sixteen there are only two, which are even doubtful; in all the rest, the participle expresses the thing prayed for. Take as a sample, the very first which occurs after the prayer for the first Sunday after Christmas day; viz, the collect on the Circumcision. 'Grant that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

The two which are doubtful are the Collect for the Fourth Sunday after Trinity, and that for St. Andrew's day.

It is evident therefore that, in the intention of the compilers of the liturgy, the Collect for Christmas Day was to be a prayer for regeneration. And we may observe further, that whatever difference there may be between regeneration and renovation, it is renovation which is prayed for in the baptismal service, after the questions are answered, and before baptism is administered.

* The question is which of the two did the framers of the liturgy intend?

J. F. C.

Review of Books.

A LETTER to the Right Honourable Lord Viscount Melbourne, on Church Extension. By BAPTIST W. NOEL, M. A. 8vo. Pp. 40. Nisbet.

THE FIRST FIVE CENTURIES OF THE CHURCH; or the Early Fathers no safe guides. By BAPTIST W. NOEL, M. A. 8vo. Pp. 34. Nisbet.

WE closed our last Volume by suggesting to our Christian friends and brethren not to rest satisfied with the grant of THIRTY THOUSAND Pounds for National Education, but to call upon our rulers to bring forth THREE HUNDRED THOUSAND for the purposes of Church Extension. Nor do we know how more suitably to resume our official labours at the commencement of another year than by reiterating this suggestion, and pressing it strongly upon their consideration.

We are deeply sensible of the importance of religious education. To early parental instruction in the word of God we owe, under the divine blessing, almost every advantage with which we have been favoured above many in this life; and those solid, and abiding hopes and consolations which oft-times cheer and animate us in the near prospect of death; we should therefore be basely ungrateful did we not, with our utmost energies, enforce upon all the scriptural instruction of the young. But at the same time we must ever maintain that, important as early religious instruction is, its importance bears no comparison to that of the divinely appointed ordinances of public worship and faithful preaching. The young are indeed committed to the ministers of Christ's flock as the lambs whom they are to feed, but no care of the lambs will exonerate that shepherd who allows the sheep to wander and perish in the wilderness; nor can there in fact be any adequate care of the lambs, if the sheep are neglected. Every sheep master knows

that if he would have a healthy and flourishing flock, the breeding stock must be well taken care of, and the lambs kept in a continually growing state until they arrive at maturity; neglect, starvation, and disappointment often and unavoidably take place, but in every such instance positive and often irreparable injury is sustained.

Now this is to a very considerable extent the case amongst ourselves at this moment. Thousands and tens of thousands of our lambs, of our tender infants, are taught in Infant National and Sunday Schools, they are brought up to a certain point of proficiency, and then just at the moment when they are more especially qualified to receive advantage from divine ordinances, a very considerable proportion are left to wander abroad, no man caring for their souls; there is no room in our churches for *their* accommodation, no minister of religion for *their* instruction; they must either turn dissenters or sabbath-breakers; nay in many instances they have scarcely a choice, for dissenters as well as churchmen are often straitened for room; they gradually lose the impressions once received, oft-times fall into many foolish and hurtful lusts, and produce and train up an offspring well prepared for crime and misery.

This may appear to some strong language, but it is not stronger than the exigencies of the case require. The existing places of worship cannot receive our overflowing population. This is decidedly proved by Mr. Noel in his valuable Letter to Lord Melbourne;

and who, adopting the language of the Commissioners appointed to consider the state of the established church, observes that—

The result of this rapid growth of the population in large towns and other populous districts, has been 'that a vast proportion of the people are left destitute of the opportunities of public worship and Christian instruction, even when every allowance is made for the exertions of those religious bodies, which are not in connexion with the Established Church.'

That—

In London and its suburbs thirty-four parishes, with a population of 1,137,000, and church-room for 101,680, contain 933,640 unprovided. But from this number of persons represented as without church-room, some deduction may be made, since about 25,000 may find sittings in proprietary chapels connected with the Establishment. The whole number, therefore, for which the Establishment has made no provision whatever, is 883,000, instead of 933,000. As these 883,000 are unprovided with church-room, so are they, for the most part, destitute of Christian ministers. For the whole number of clergymen in these parishes is 139, and since no one of these can take effectual charge of more than 2,000 persons, there are only 278,000 persons provided with ministers, and the other 859,000 persons who are destitute of church-room, are also without Christian ministers to instruct them.

In several dioceses, the want of churches is not much less. In the diocese of Chester, thirty-eight districts, with 816,000 inhabitants, and church-room for 97,000, contain, therefore, 622,000 unprovided. In the diocese of York, twenty districts, with a population of 402,000, and church-room for only 48,000, contain 306,000 unprovided. In the diocese of Lichfield, sixteen districts, with 235,000, and church-room for 29,000, contain 177,000 unprovided. Thus out of a population of only 1,453,000, eleven hundred and five thousand are left by the Establishment without the possibility of public worship, and without Christian teachers.

But then it may be said the defects of the church are, to a considerable extent, supplied by the exertions of dissent; that the voluntary system affords a powerful aid to the establishment. Here again Mr. Noel well observes—

Were there any sound religious instruction, though unconnected with the Establishment, provided for this population, I

should not feel bound to address your Lordship on the subject. My great desire is, that they should hear the Gospel, and if the Gospel were preached by ministers of other denominations, I should rejoice in their zeal, and wish them all success. To reclaim these millions from dissent to conformity, might not be an object to secure which I should thus solicit your Lordship's attention. But there is reason to fear that multitudes, from the want of public instruction, are living without religious habits altogether. The whole number of orthodox dissenters is not more than 3,000,000, scattered among the 15,500,000 of England and Wales, i. e. they are less than one fifth of the whole. Assuming this to be the proportion of these dissenters, in those portions of the population of which I have been speaking, then in these thirty-four parishes of London, with 1,137,000 souls, the number of dissenters is 227,400, and the number unprovided, therefore, with ministers and places of worship, is still 655,600. On the same supposition, the number of dissenters among 1,453,000 above mentioned is 290,600, and the whole number unprovided is 814,400.

And after an extended calculation on this subject, he adds,

We have thus come to the painful conclusion, that in 108 districts containing 2,590,000 persons, there are from 1,380,000 to 1,470,000 persons without public prayer, or preaching, or sacraments; of many of whom it is to be feared they are also without the Scriptures, without family prayer, and without any open recognition of God whatsoever.

Now such being the lamentable want of accommodation in the existing places of worship, every real friend of scriptural education is bound to labour also in the cause of church extension. The increase of education without an enlargement of the means of public worship may not inaptly be compared to the rearing and feeding of one hundred lambs, who when just arrived at maturity are crowded into a pasture which can only feed some thirty or forty. The folly is only less striking because not so immediately visible.

But it may be said, the remedy is in progress—new churches are every where springing up. The public mind is alive to the evil. We may therefore well press forwards our plans of education, and

there will speedily be room enough and to spare, for all for whom even a common education can be provided.

But those who thus reason, only shew how imperfectly they are acquainted with the magnitude of the evil with which we have to contend. Dr. Chalmers, near twenty years ago, observed that the utmost exertions of private benevolence, could only demonstrate, but never overtake the existing want of church accommodation. Mr. Webster at the same time maintained in a sermon before the University of Cambridge, that the population increased so much more rapidly than the additional church accommodation, that the proportion of absentees from our church must continually increase; and now after all that has since been effected, Mr. Noel brings the matter to a point by a striking appeal to indisputable facts.

But this want of all Christian instruction must, if disregarded, rapidly increase; for, of the annual increase of 200,000, the greater part will, in all probability, be yearly added to the town population.

One hundred thousand at least will be annually added to those who, in Protestant England, and under the wing of the Establishment, have neither pastors, nor sacraments, nor public worship, nor any of the habits of religion; but are left unheeded in their ignorance and ungodliness.

Public attention has been repeatedly called to these facts. The charges of several Bishops, the reports of several Societies, acts of Parliament, and, above all, the second report of the Church Commissioners, have spread this melancholy information widely through the country, and originated various remedial efforts.

But these efforts have proved inadequate to the cure of this great social mischief. To meet the wants of the metropolis, the Bishop of London proposed to create a fund for the erection of fifty new churches. The late King was pleased to contribute £1000. Her Majesty has also contributed £1000, and the Bishop has given £2000. Led by these examples and by the urgency of the case, archbishops and bishops, nobles and commoners, ministers of State, rich colleges, and richer city companies, have all contributed to this object. Appeals have been printed,

and sermons preached for it. Benevolent persons, from every part of the Empire, have sent their aid. It was felt to be a noble project. The metropolis ought to set an example to the empire, and might by its achievements kindle an universal zeal for the promotion of religion. Yet with all these advantages, and while 600,000 persons in thirty-four of its parishes were known to be living in unregarded irreligion, the metropolis of Great Britain, the emporium of the world, the seat of government, whose ships are on every sea, whose 'merchants are princes,' and where the richest nobility in the world are congregated, had only raised at the time of the Second Annual Report of the Committee of the Church Fund £127,000. At the moderate cost of £5,000 to a church, £250,000 would be required to raise those fifty churches, and, two years after the appeal, the sum raised was scarcely more than one half.

But we must not mistake a palliative for a remedy. Year by year, while these churches are rising, the population of the city is advancing with prodigious velocity. In 1821, it was 1,225,694, and in 1831, it was 1,471,941; so that the increase in ten years has been 246,247, and as there is no reason to believe that the rate of increase has diminished, the metropolis will have increased, at the end of ten years after the creation of the metropolis church fund, about 246,000. Meanwhile, fifty churches capable of holding, on an average, 1,200 persons each, will have provided 60,000 sittings, a supply sufficient for a population of 120,000. And should the dissenters do as much, the whole number provided for in those ten years will be 240,000, or 6,000 less than the new population added to the metropolis within the same period. At the beginning of the ten years, 631,000 persons were unprovided, and all that the religious zeal of the community, excited by the enormous destitution, by fervent appeals, and by noble instances of liberality, has been able to effect, is, at the end of ten years, to leave 637,000 persons unprovided. All the efforts of all the religious persons of all denominations, through ten years, will leave the metropolis at the end, worse provided with churches than it was at the beginning. No other large district can be assumed to have greater advantages than London, for none has greater wealth, nor can any draw so much help from other parts of the country. If the result, therefore, of all the religious zeal in the community, is to leave in London, at the end of ten years, a larger number unprovided than there are at the commencement of these years, can we hope that the state of things in the dioceses of York, Lichfield, and Chester, will be much better? If not,

the whole destitution of the country is likely to increase rather than diminish. And, indeed, the history of the last forty years affords us a sad presage that it will be so. Within that period, 6,600,000 have been added to the population of England and Wales. During the first eighteen of those years very little was done. By an act passed in the fifty-eighth year of George III. £1,000,000 of Exchequer bills were issued for aiding in the erection of new churches; and from that time to the present, all that has been done by public grants and by private benevolence, has been to provide for 1,524,000 persons, 762,000 sittings. During that period the whole previous destitution has been, therefore, increased by the addition of a population of 5,076,000 unprovided.

In short, the want has increased, is increasing, and, without some public provision, will increase.

Now we would earnestly press this reasoning on the serious attention of our readers. It appears to us indisputable. Here is a great and crying evil—and only a partial and inadequate remedy. It becomes us all therefore, without exception, and without delay, to combine our energies to urge forward the cause of church extension.

It is much to be lamented (says Mr. Noel) that our Ecclesiastical economy is worst where it ought to be best. For, in the country, the provision is often abundant. Where there is fresh air, and assiduous industry, and wholesome food, and scattered houses, and quiet homes, and each man is known by his neighbours, there are numerous pastors. Out of 11,000 parishes, 6,300 have an average population of only 120. But it is where the population are gathered into dense masses, and need the most effectual guidance, that they are left unregarded. Shut up in hot factories, and exhausted by severe toil, our artisans, without the restraint of Christian principles, or the support of Christian hope, seek excitement in the gin-shop, in the chamber of the Trades' Union, in the lecture room of the Socialists, or at the Chartist club. Every sort of poison is abundantly provided for them. Cheap gin ruins their health, their characters and their intellects—beggars their families, blasts their reputation, and destroys their souls. Cheap Sunday newspapers pander to their passions, and inflame their discontent. There is (if I am not misinformed) a wide-spread enmity in many trades and branches of manufacture, between masters and men. Numbers among the million of Chartists, not con-

tent with the discussion of universal suffrage, of annual parliaments, of the ballot, and of the abolition of a property qualification, are proposing the legislation of pikes and pistols: while organized bodies of Socialists, throughout the most populous cities of the empire, are advocating unbridled vice, and exulting in a ferocious atheism. These are the teachers to whom the neglected civic population is abandoned. This is the moral training to which the Legislature leave the millions committed to their charge.

Now, be it remembered, that this pamphlet was written and published before the late melancholy events at Newport; yet what a striking illustration of Mr. Noel's reasonings do those events afford. Mr. Noel, after some further remarks, thus proceeds:

Is it safe, My Lord, that this important part of the population, which may be their country's glory and strength, which is so now, should be left without pastors or Christian schools, to be trained from their childhood amidst the fumes of gin, and amidst all the habits of sensual indulgence, by the leaders of Trades' Unions, the advocates of the People's Charter, and the orators of Socialism? Should they be so left when they might have been instructed, and should the consequence of their destitution be, that their good sense staggers and falls before the furious declamation of interested demagogues; should they come to regard the law as an enemy, and anarchy as the road to triumph;—should they exchange discussion for menace, and instead of petitioning, resort to force; misled by false statements, infuriated by sanguinary harangues, drunken with the hopes of power, and imagining a millennium of democracy, should they come into collision with their country, and should numbers expiate their crime by their blood; would not that blood cry to the Almighty against those who might have trained them to better principles, and would not?

Mr. Noel next urges the subject home upon Lord Melbourne, in language which deserves the serious attention of all who have any influence whatever, which may be exerted in aid of this great object.

But I will turn to more pleasing anticipations. Your Lordship has great influence; that influence has been committed to your stewardship by God, to whom you are responsible for its exercise; and you will wish well to your country. In the name then of God and of your

country, I ask you to employ that influence to increase the number of churches and ministers, according to the wants of the community. Heavily taxed as it is, through no fault of yours, the community can yet well bear this burden. The produce and property annually raised in the United Kingdom, is said to be worth 514 millions sterling. One hundredth part of one year's income, might surely be applied, by a nation's gratitude, to the service of the bountiful Giver of all. The duties upon spirits and tobacco in 1834, amounted to £11,614,829. To promote the Christian education of one of the most important classes of the community, it would not be too much to consecrate the fourth part of the produce of a tax upon two noxious indulgences. It is thought, indeed, by many excellent persons, that Religion should be left to voluntary efforts; but those voluntary efforts have been shown to leave 600,000 persons in London alone, and in the whole kingdom several millions, without Christian instruction. Whatever is thought of the principle, as applied to other countries in other circumstances, it is clearly inapplicable to ours, in our present circumstances. The voluntary principle has left, and will leave, millions to disturb the country and to ruin themselves, because untaught in the simplest elements of Divine truth. Under such circumstances, what person of ordinary intelligence can object to a public grant for their instruction? Is there enough of individual zeal in the Church of England to supply the dioceses of London, Chester, York, and Lichfield, with churches and with pastors? I have shown that there is not. Can dissenters supply them? I have shown that they cannot. Whatever then, that individual zeal might do elsewhere and at other times, at this time and in our country, it fails. I am very far from depreciating the efforts of Dissenters. I believe that as large a number of their ministers as of ours, preach the gospel faithfully and effectually. I honour them as my Christian brethren, members of the same Church of Christ, and heirs of the same immortality. Five thousand ministers maintained by them testify their Christian zeal. Nobly are they enlarging the kingdom of Christ in several heathen countries; and in India, in Africa, in the West Indies, in the Islands of the Pacific, and among the Chinese colonists of the Indian Archipelago, are they successfully preaching Christ. But this zeal and piety only serves to show the necessity of the grant which I solicit. For after all that they have done for the cause of Christ, after great labour, and great liberality, they have left 600,000 persons in London alone, destitute of the means of grace.

The inefficiency of the voluntary system to meet the exigency is here most apparent; and the sophistry by which the advocates of that system would cloke its obvious defects, is thus ably exposed.

When pressed with this fact, an advocate of the voluntary principle alleges, that were it not for the obstacles thrown in the way by the Establishment itself, they would greatly extend their labours. To the Establishment, they say, and not to the voluntary principle, is to be ascribed the present amount of destitution. According to themselves, then, they cannot in the present circumstances evangelize this uninstructed class. Remove the Establishment, and they can, as they think, act: but while the Establishment lasts, they declare that they are crippled. The prejudices in favour of the Established Church, present insuperable obstacles to their more extended success. Their own argument, therefore, if it proves any thing, proves that, either the Establishment must be destroyed, or that without a public grant, the uninstructed part of the nation must remain uninstructed altogether. Now, my Lord, he must be a very impetuous partisan indeed, who should wish to see the Establishment destroyed. The orthodox Dissenters of this country, Independents, Baptists, Presbyterians and Wesleyans, amount to about three millions, and of these, 1,500,000 at least are friendly to an Establishment. Under these circumstances, how can the Establishment be destroyed? Fifteen hundred thousand persons cannot coerce the great majority of the population of England and Wales. And if, therefore, the Establishment should be overthrown, not by the force of reasoning, not by the slow process of instruction, but by the demonstration of numbers, by what is now technically termed agitation, by meetings against Church-rates, and by harangues on the hustings; it would be overthrown mainly by Roman Catholics, Socialists, Unitarians, and Infidels. It would be a victory of irreligion. It would not be the triumph of Independents over Episcopalians, but of Roman Catholics over Protestants, and of Infidels over Christians. In every city, town, and village of this country, the drunken and the dissolute, the profane and the seditious, would raise their hurrah of victory. It would be the signal for unbridled immorality, for ostentatious irreligion, and for exulting lawlessness, among all the worst subjects of the land. Stirring up society to its lowest depths, it would bring all its filth to the surface. New Robespierres and Dantons would head the *Sans culottes* of England, in a wild war against

all decency. And pious dissenters would be the first to lament, that their victory had been achieved by such confederates. This being easily foreseen, the better part of the nation are not going to abandon their Establishment; nor, I am persuaded, will your Lordship advise them to do so. But by the acknowledgment of dissenters, by the testimony of facts, by the woeful experience of the past, we know that, the Establishment remaining, Dissenters with full liberty of action, and Churchmen with considerable liberty, have left the operatives of the country, by hundreds of thousands, in total want of religious instruction. What then is to be done? The Establishment must not be given up: the population must not go untaught: private benevolence cannot provide instruction: there remains only, that the Government should furnish a remedy.

The competence of government to provide this remedy is then argued from former precedents. The duty of government thus to promote the health, and wealth, and morals, and intelligence of the country is maintained—the fallacy of the objection that if churches are built for Protestants, they should also be built for Papists, is shewn, and we only regret that we cannot enrich our pages with copious extracts on these topics. The following, however, must not be omitted. After detailing the iniquities of popery, Mr. N. thus proceeds:

All this, my Lord, it is impossible for us to forget. And as the Roman Catholic religion remains essentially what it ever was, and, therefore, to a great extent, inspires its priesthood from age to age with the same dispositions; the love of our country, the spirit of liberty, and the sense of religion, compel us to protest against their encouragement. Against the civil privileges of Roman Catholics I say nothing. Let them be put on the footing of equality with us in all the rights of citizens. Let them lose no social privilege for the sake of conscience; but never let one farthing of the public money be voted to propagate fatal delusions, under the name of inspired Truth.

It may be thought, however, that a course so exclusive, would excite against the Government an opposition extensive enough to embarrass their operations. Do right, My Lord, and leave the issue to God. Do right, and trust the good feeling of your countrymen. Whatever opposition you may meet in the endeavour

to secure an adequate grant for the erection of churches, the endeavour would, I am persuaded, be decidedly popular. Of course, the Clergy and the leaders of Opposition would approve it. It would further be received with thankfulness by all the attached members of the Establishment, who form a majority of the people of England. In the next place, it would be justified by the Wesleyans, who are nearly equal in number to all the other orthodox Dissenters together. And lastly, among other Dissenters, not a few, however they may prefer the voluntary system as a whole, would, under any circumstances, rejoice that in any way the people should be taught. All the opposition, therefore, to your grant, would arise from a few over-vehement Dissenters, a few Roman Catholics, and a few other members of Parliament, who are habitually indisposed to promote any form of religion. Is this an opposition which your Lordship will allow to deter you from a measure so necessary to the welfare of the country? It is demanded by the interests of a class which is growing in numbers and in consequence every day, by the welfare of the nation, by the opinion of the great majority; and if it should be opposed by a few members who represent Dissenting and Roman Catholic constituencies, I trust that your Lordship will convince these gentlemen that their opinions must not out-weigh the interests of the country. By procuring an adequate grant, you will have the honour of planting many churches where now there are none, among thousands of mechanics and artisans, whom the neglect of the Legislature has almost forced into habits of irreligion. Each such church, with a faithful minister, becomes as any one may know by looking into the facts, the centre of a sphere of useful and benevolent operations. There rise Infant, Day, and Sunday schools, for children who were before uneducated; the destitute, before left in unregarded want, are visited and relieved; the sick are directed to the Saviour; the Scriptures are circulated: the rich become benefactors of the poor, and the poor become grateful to the rich: a friendly intercourse between all classes gives a healthy tone to society; and the same mechanism, which, under the blessing of God, communicates present and eternal happiness to individuals, enriches the state with a virtuous and thriving population. Let no one deceive you, My Lord, by alleging that new churches are useless, because the old ones are unfilled. The old may be empty, because their clergymen are negligent; when the new may be crowded, because their ministers are faithful. To mention names would be invidious, but I may adduce two instances without names, in illustration of my statement. I know one populous

parish, in which the parish church was much deserted when a new church was built. The new church is now crowded, and, the old church is also well attended. I know another populous parish, in which the solitary church was ill attended. A new church was built capable of containing 1500 persons. The old church is still ill attended, but the new church is full. Above 600 children are taught in the Sunday schools; the day schools are flourishing; there is an effective District visiting Society; there is a zealous missionary association; hundreds of persons attend the Lord's table; eighty well-instructed young persons at one time have received confirmation; and the people are beloved by their minister, and he is beloved by them. To these instances I may add the case of Islington. The population of that parish is, 37,316. Besides sittings in the various dissenting chapels to the amount of 7,940, there were the parish church and several chapels in connexion with the Establishment. In this state of things four new churches were built, capable of containing altogether, 6,550 persons. All these have been filled. *Islington has now, in all its churches and chapels, sittings for 19,360 more than half of the whole population, and yet the new churches are filled.* Let faithful men be placed in new churches, and the same thing will take place every where. Proud, indolent, and worldly ecclesiastics, are only hindrances to true religion. But a body of faithful christian ministers, whether in the Establishment or out of it, are the means of diffusing religion through the land. By thus implanting in men's minds the fear and love of God, they dry up the sources of crime, diminish the cost of gaols and hulks, of convict ships and penal settlements—sweeten social life—discountenance fraud—condemn oppression—and lay solidly the foundations of all national prosperity. A grant, therefore, for the erection of new churches, by increasing the number of such ministers, would lessen the labours of the police, support the magistracy, uphold the laws, and tend to perpetuate sobriety, good order, industry, wealth, and contentment, in the whole nation. That grant refused, the legislature will consign a dense population to religious ignorance; with the full and certain knowledge that, by the operation of its own laws, by the force of circumstances which it has itself created, they are prevented from being otherwise instructed. It will then doom them to the influence of gin and Sunday newspapers, of vice and ungodliness, of revolutionary orators and furious demagogues. It will provide policemen to apprehend them, gaols to shut them up, ships to transport them, and soldiers to shoot and sabre them when necessary; but it will give them no instructors. It

will raise the most costly apparatus to punish them if criminal, but will not vote a farthing to render them virtuous.

Amidst such splendid and eloquent reasoning, such conclusive and powerful argument, we scarcely know where to stop—but we are persuaded many will eagerly, from these specimens, be led to purchase the pamphlet for themselves, and be stimulated by its perusal to exertion in this holy cause.

The sum required would not be so great as might at first sight appear, because, if distributed in aid of local contributions, the public grant would doubtless call forth much private liberality. From a letter addressed to Her Majesty by the Archbishop of Canterbury, I find that the Church Building Society, by an expenditure of two hundred and sixty-two thousand pounds in aid of the local contributions, has called forth contributions to the amount of one million and a half; a sum more than five times that expended by the society. Instead, however, of supposing that the parliamentary grant would call forth contributions five times larger than itself, let us only suppose that the private contributions would be twice as large as the public. Then, should two millions be granted to this object, four millions more would be added by private beneficence. As the churches to be built ought to be of moderate size, and of the simplest structure, let us imagine that they would cost, on the average, three thousand pounds. Upon this supposition, the grant of two millions, would occasion the erection of two thousand churches, each of them capable of holding one thousand persons, a number which would supply our whole want. The endowment might cause some difficulty, but that difficulty should not for one moment interfere with the execution of the object. Laborious and faithful Ministers would in most instances, realize a sufficient income by the pews-rents. It may be assumed as an established fact, that wherever a new church is placed, with an effective and laborious man who preaches the gospel faithfully, in the midst of a neglected population, that church becomes crowded with attentive hearers. In most cases, the mechanic would prefer to have his own sitting at a small rent, and if the number of free sittings should be limited, a sufficient income might be raised with a very scanty endowment. In one respect, the want of a large endowment would be a great advantage. With rich endowments, sluggish, unfaithful ministers, preaching Aristotelian ethics, or the traditions of the dark ages, and devoting the intervals between their moral

essays at the church, to literature or to amusement, might hold such churches; and this would defeat the whole effort. Consecrated walls, beadles and surplices, Greek plays and Latin epics, a *catena patrum* and disputes about church government, cannot reclaim an irreligious population to the habits of piety. It is the gospel of Christ, which is "the power of God unto salvation;" it is the "preaching of the cross" in public and in private, which can alone turn sinners to God. Without zealous and faithful ministers, whose hearts are in their work, the church walls will be of little service, affording the semblance of a religious provision, but withholding the reality. But as the Act of 1st and 2nd William IV. grants patronage in various cases to persons building and endowing, and as the scantiness of endowments would, in many cases, keep out unfaithful and worldly ministers, there is every reason to think that the provision for public worship made by two thousand new churches, would, in most instances, secure a zealous and effective ministration of the gospel.

Determine then, my Lord, I intreat you, that these two thousand churches shall be built. What better or nobler use can you make of the power which divine providence has placed in your hands? For the sake of thousands of the poorer class whom it will raise and bless; for the sake of myriads of children to whom it will bring a Christian education; for the sake of your country which it will tranquillize: for the sake of your successors in government, whose task it will make lighter; for the sake of the members of your government to whom it will give credit; for the sake of that great political party to which you belong, which has ever been foremost in the support of useful measures; in compliance with public opinion, to which you are accustomed to pay an enlightened respect; in accordance with the high principles which waits not for the verdict of public opinion; urged on by a demonstrated necessity, and justified by many precedents; for the honour of Christ, through whose merits I trust you will find happiness beyond the grave; and for the glory of God to whom you are responsible for the use of all the power entrusted to your care; determine that two thousand churches shall be built. That decision would soften the asperity of your bitterest opponents, and augment the esteem of your best friends. The members of the church would thank you for it, the best and wisest dissenters would acquiesce in it, the country would approve of it, and posterity would recal it with gratitude.

We had not seen Mr. Noel's pamphlet when we called upon our

friends to exert themselves to obtain a grant of THREE HUNDRED THOUSAND POUNDS per annum for church extension. Should, however, Government determine on granting two millions for this great work, and extend the payment over seven years, (and in a less period the churches could scarcely be built) Mr. N's proposal and our own would be found very nearly to coincide. O! that all would exert themselves to the utmost in this sacred cause.

We have dwelt so long on Mr. Noel's Letter to Lord Melbourne, that our notice of his pamphlet on the Early Fathers must necessarily be brief. It is however a seasonable and a valuable production. Whilst many contend for the authority of the Fathers, few are at all adequately acquainted with their sentiments; yet the perusal of their works will, if we mistake not, go very far to decide the question of their authority. Ignorance of the Bible is the strong hold of infidelity, and ignorance of the Fathers is the main prop of that over-weening estimation in which they are sometimes held. They were devout and holy men; but they were, generally speaking, very imperfectly acquainted with holy writ, subjected to many prejudices, reasoned very inconclusively, and too frequently acted most unwisely. Their testimony as to facts is highly important, their statements and interpretations of doctrine too often wild and unsatisfactory.

Mr. Noel commences his pamphlet with the following observations, which though true in the main, yet are as to the matter in hand, liable to an obvious objection—

Each generation of men ought to be wiser than those which have preceded it. The world is growing older: and as a man at the age of sixty, provided he has had common sense, and common observation, is wiser than he was at sixteen; so the world is wiser now than it was sixteen centuries ago. Supposing the

faculties of men to remain the same, each generation has all the knowledge of those which went before it, and all its own besides. Each man therefore starts in the race of knowledge, at a point much nearer to the goal than the men of a past generation : and with the same diligence and speed, can also reach a further point than they did. The means too of acquiring knowledge, increase with civilization. Larger numbers are educated, books are more diffused, discussions multiply, errors are exploded, doctrines are established by common consent, and the boundaries of recognized truth are continually enlarged. Thus the astronomer and political economist of our day have more knowledge on these subjects than early philosophers had. Sir John Herschel knows more than Sir Isaac Newton, &c.—

In all departments of knowledge, the world is affording proofs of a more masculine understanding, and more extended information, than belonged to earlier, less peaceful, and less cultivated ages. This seems to be equally true of Christians. The church and the world are alike advancing to their maturity; and as from age to age the world understands better the laws of nature and the principles of civil government; so does the church become better acquainted with the doctrines and the precepts of the word of God. The knowledge of God which our first parents possessed, was soon lost among their barbarized posterity, till the whole earth became utterly corrupt: the knowledge of the divine will possessed by Moses and Joshua, with their contemporaries, was speedily exchanged by their successors for ignorance and idolatry: and in like manner the more perfect knowledge of the divine will conveyed to the Church of Christ, by himself and by his apostles, was soon corrupted and obscured. The antediluvians soon forgot the revelation made to Adam, the Israelites that to Moses, and the Christians in a considerable degree that made to the apostles. The first churches were poor and widely scattered, with few means of education at the best times; and above two hundred years they were exposed to a persecution, which rendered education almost impossible. Placed at the same time in the midst of the profound ignorance, and inveterate superstitions of heathenism, it was impossible that they should escape the intellectual infirmities of the whole population by which they were surrounded. It is true that they possessed the Sacred Scriptures; but the manuscript copies were comparatively few; and they necessarily brought to the interpretation of them much of the credulity, and of the love of forms, which characterize the childhood of individuals and of nations. Religious knowledge there-

fore rapidly deteriorated, through the first four centuries; on which account it is unsafe for us to follow the precedents which we find in that remote antiquity, except with constant reference to Scripture. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man to be believed as an article of the faith." Early doctrines and practices should therefore be brought to the test of Scripture no less than those of modern times; and we should endeavour to draw the church on to what is scriptural, rather than to bring it back to what is ancient. What is ancient may be good or bad; what is scriptural must be good. Ancient practice may be ancient folly: but scriptural practice is the result of divine wisdom. The half-educated expositors of the Scriptures to an uneducated people in the second and third centuries may lead us wrong; the Scriptures themselves must lead us right. But because a disposition has grown up in the minds of some to idolise even the frailties of the early fathers, as the Hindoo drinks the water in which the Brahmin has washed his feet, I have thought it might be useful to mention some of the practices of the early church, under their guidance, which seem to prove that we must not too implicitly depend upon their wisdom or spiritual understanding.

Now though this reasoning is generally true, it is not absolutely to be depended on. The immediate subjects of revelation may fairly be presumed more fully acquainted with that revelation than their successors. Moses must be supposed to have had a more lively and correct view of the pattern shewn him in the mount, than Bezaleel or Aholiab or any of those who executed the work under his direction; and Peter and James and John, had more lively views of the glories of the mount of transfiguration than they could convey to Polycarp or Ignatius or any of their companions. It must be presumed say some, that the early Fathers were more intimately acquainted with the terms used by the inspired writers, than we are, and that the farther we remove from the source, the less pure will be the stream.

But there is one important point

which men continually overlook. "Holy men spake as they were moved by the Holy Ghost. All Scripture is written by inspiration of God." The apostles had by the power of the Holy Ghost all things brought to their remembrance, they wrote under divine impulse, control, direction. We have not their table-talk, not their loose, unconnected observations, but the truths which they were commissioned to record, which were written that we might believe, and which are recorded as authoritative standards of appeal in all succeeding ages. It may therefore fairly be expected, that the diligent students of the sacred volume, comparing the results of their own observations, and the accumulated and collective discoveries of their predecessors, with the volume of revelation, will grow in religious knowledge, and that every generation of theologians may thus become wiser than their predecessors.

But how shall this increase of wisdom be ascertained and determined. Obviously by comparing different periods with the inspired standard. Here in this short pamphlet, Mr. Noel states the views of the early Christians as to the titles, the orders, the character, and the writings of their clergy; as to their ceremonies, their lamps, incense, pictures and images, washings, relics, miracles; as to their catechumens; as to baptism, funerals, heresies, and schisms, &c. Now let any man of plain common sense take up this brief outline, which would not altogether occupy more than six or eight pages of our small print; let him compare it on the one hand with the ORACLES OF GOD, on the other with the rituals of our own church, and the conclusion must inevitably follow, that as to all matters of doctrine, and the general course of conduct and of discipline, the Church of England is incomparably nearer the apostolic standard, than the very

earliest churches recorded by uninspired authors. That Cranmer, and Ridley, and Parker, and Jewell, and the other remodellers of our Liturgy, and reformers of our holy church, are far more to be depended on as interpreters of apostolical doctrine and practice, than Ignatius, or Irenæus, Tertullian or Cyprian, however estimable these may be, or however valuable their writings.

The following are Mr. N.'s concluding remarks.

It appears from these few extracts, how far these early Christians had departed from the simplicity of the primitive church; thereby laying the foundation for all the subsequent superstitions of the Church of Rome. Their servility to the clergy, their multiplied orders, their ascetics and monks, their lamps and incense, their bowings and crossings, their attachment to relics, their credulity respecting miracles, their pictures of saints, their washing at the church door, their kissing of altars, doors and pillars, their value for the apocrypha, their holy unctions and touching of ears, their consecrated salt and honey, their misconception of the sacraments, and their prayers for the dead, very naturally grew into the more gigantic corruptions of the middle ages, when the Bible was more forgotten, the people were still less instructed, and the clergy established over the consciences of men an unchecked dominion. Let their errors make us wiser. By slow degrees we have been throwing off our superstitions, and have been growing towards a right understanding of the gospel. Consulting therefore now, with great reserve, the opinions of the early fathers, let us keep close to the doctrine and practice of the apostles. In the days of Ignatius and Tertullian, the church was in its childhood; and may now say with St. Paul, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." We have seen that the unscriptural exaltation of the clergy laid the foundation for all the other abuses which crept into the church; almost all the false doctrines and senseless ceremonies which then disfigured it being introduced by them. Christian men ought to learn by these facts to maintain their independence of thought, and keep close to the word of God as their guide. Under its guidance we shall no more wish to enrol among the orders of our clergy, sub-deacons and acolythists, exorcists and door-keepers, psalmistæ and fossarii. We shall not again become an-

chorites or canobites, saraibites or stylites, "watchers" or "grazers;" we shall not return to the exorcisms and humicubations, the candles and chrisms, the ephphathas and the concealment of mysteries which distinguished those early ages; we shall continue to dispense with the pictures of saints, and the pictorial histories of the apocrypha in our churches; and we shall still be satisfied with simple water in baptism, without the aid of that oil, "possessed of spiritual grace which could make a sinner partaker of Christ," without those "insufflations of saints" which "like a vehement flame, could burn the devils and put them to flight," or that sanctified water which, "by the descent of the Holy Spirit, imbibed the power of sanctifying."

If any persons would persuade us to come back as much as possible to the practice of those early times, let us tell them that the church is not yet old enough for its second childhood; and that we hope through the grace of God, that there is before it a long course of improvement, in which it will advance towards the light and love of the inspired apostles of Christ. Some progress we have already made towards this desirable consummation. There is evidently less ignorance, less credulity, and less superstition among Christians in general. The scriptures are generally circulated and much read. The ministers of Christ, when faithful and exemplary, are much respected, but have no dominion over the faith of the church. Few serious persons now believe in baptismal regeneration, approve of prayers for the dead, or advocate the concealment of any of the great doctrines of the gospel. The administration of the Lord's Supper to infants is

happily discontinued; and there is not now quite so fierce a spirit as that which raged throughout the fourth century, between the friends of Cæcilian and the supporters of Majorinus. Having advanced so far, let us endeavour after further improvement. We ought to bring every church practice, and every prevailing opinion to the test of scripture; and, where that is silent, to the test of usefulness and of common sense. We should simplify whatever is complicated, remove whatever is mischievous, and accommodate all the institutions of the church, which are not of divine appointment, to the wants of a highly civilized and intelligent community. It is greatly to be lamented that there is no General Assembly of the Church of England, to examine into abuses, and originate needful reforms. The voice of truth would be heard in such an assembly; and it would be to the church what parliament is to the nation, the protector of our liberties and the source of much improvement. But above all, let all the members of the universal church, seek by earnest prayer, such a knowledge of Christ, and such an outpouring of the Holy Spirit as may inspire us with all the zeal and piety of the primitive Christians, and make us say from our hearts with an apostle, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

THE PILGRIM'S PROGRESS: in *Two Parts*. By JOHN BUNYAN, with original Notes by the Rev. THOMAS SCOTT, Rector of Aston Sandford, Bucks. The Eighth Edition. L. and G. Seeley, 1840.

WE have been highly gratified at meeting our old friend John Bunyan in a new dress. The present edition of this valuable and standard work is highly creditable to the spirit of the publishers, and the skill of the several artists. It is printed in a commodious form. The typography is of the first order, and the plates and vignettes are admirably designed and executed. In short, we are not aware of any edition of the Pilgrim's Progress so adapted to the draw-

ing-room table as the present; and we cannot but hope that it will meet with extensive patronage. Any commendation of the Pilgrim's Progress itself is obviously unnecessary, but it may not be amiss to observe, that the Life and Notes by the Rev. Mr. Scott are most valuable; they have indeed been frequently reprinted, yet are still by no means so extensively known, as their intrinsic merits deserve.

Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

AUSTRALIA.

At the last meeting of this Society a letter was read from the Bishop of Australia, of which the following is an extract:

'I have availed myself of an hour's leisure, during a journey in which I am now engaged for the inspection of churches and schools, to convey to the Society a brief minute of recent proceedings. Before I notice occurrences nearer home, I am anxious to have an opportunity of stating the satisfaction and thankfulness which I experienced during a visit in the month of January last, to the penal settlements of Norfolk Island, to find even in that dreary abode of wrath and punishment, a striking practical testimony afforded to the value of the Society's exertions. Even among the outcast offenders who inhabit that insulated spot, your Bibles and Prayer-Books, and Manuals of Devotion, are among the chief sources of comfort enjoyed by the otherwise all but hopeless prisoner. I never before had so strongly conveyed to my mind a sense of the diffusiveness of that benevolence which you, my dear Sir, on behalf of the venerable society, are so active an agent in extending, as when I beheld the eagerness with which those books are sought, and the thankfulness with which they are received among more than 700 criminals, who are there under the spiritual charge of the Rev. Thomas Sharpe. So extensive, indeed, have been the fruits of his attention, that, under the Divine blessing, and with thankfulness to the Society which has so aided his exertions, I may express a confident expectation of many hundred men receiving the light of the truth, and being recovered to a reverence for it, to which, during the previous portion of their lives, they had been practically strangers. Indeed, so far as it is granted me to judge of the sincerity of men's intentions, I felt so confident, as to a considerable number presented and recommended to me by Mr. Sharpe, that, at their humble and earnest desire, I admitted them to the rite of confirmation, the nature and design of which had been carefully explained to them; and afterwards received such of them, as were desirous, at the administration of the Sacrament of the Lord's Supper.

During the past year the operations of our Committee have been gratifying and successful in a very

high degree. The exertions of the Society for the Propagation of the Gospel in Foreign Parts have continued to augment the number of our clergy; and by the successive arrival of the additional labourers whom they authorize me to expect, I have hope of filling up during the present year most of those stations, within what are called the limits of location, where the most painful deficiency of religious instruction has heretofore prevailed, and the presence of a clergyman was most needed. Of course it would be vain to expect at present to supply fully the existing and growing wants of this vast country, even within the aforesaid limits; far less, when the almost unlimited range beyond them is regarded, which in all directions is being occupied to the extent of many hundred miles by sheep and cattle stations, and the numerous though widely-scattered attendants who have the charge of them. My present journey has been undertaken chiefly to inspect the progress of several churches in this part of the country, which are now fast approaching their completion; and the times for consecrating which I hope to be now able to fix. I am also engaged in establishing two or three new schools, perhaps more, towards which object the assistance which the Society enables me to offer will very materially contribute. We have perseveringly devoted, and are still devoting, our anxiety and attention to the great object of erecting school-houses. During the past year those at Hunter's Hill, &c. have been completed; at Bathurst and Narrellan good substantial buildings of the same class are advancing; and at Windsor I expect, in the course of this week, to visit one which will cost 500*l*. provided by the joint contributions of the inhabitants, the Diocesan Committee, the Society for Promoting Christian Knowledge, and the Government.

'The Society will also rejoice to hear, that, during the year just concluded, the issues of books from our depository have exceeded, in a nearly three-fold proportion, those of the previous year, which itself had doubled the issues of the year foregoing. I entertain sanguine hopes of a constant, steady augmentation; and am convinced that we are, and shall be, doing good in a like proportion.'

This letter having been read,

The Hon. Mr. Justice Burton, of

New South Wales, addressed the Board on the subject of the religious destitution of Australia. He began by thanking the Society for the repeated grants which it had made in behalf of religion in the colony. After acknowledging similar services rendered by the Society for the Propagation of the Gospel in Foreign Parts, he paid a just tribute to the zeal, judgment, and perseverance of Bishop Broughton, and stated that on his lordship's arrival in the diocese, the Church was in a very depressed and degraded condition; whereas now, in consequence of his exertions, aided by the benevolence of the two Societies at home, and the efforts of many pious and charitable persons on the spot, circumstances had arisen of a hopeful and promising kind. The paucity of clergy employed in ministerial duties in New South Wales had long been a serious evil. This reproach seemed likely gradually to be removed, the number of clergymen having been recently increased. But though much had been done of late in promoting the increase and efficiency of the clergy, churches and schools in the colony, much more yet remained to be done for the spiritual interests of the Australian population, a large number of whom, though bearing the Christian name and profession, were totally destitute of religious instruction, and debarred the privilege of the Christian ordinances. This he stated to be the case with too many of the free settlers, and descendants of the original colonists, who being, by the lamentable neglect of the mother country, left to themselves, and to the impulses of their own bad passions, appeared to have totally forgotten God, and had fallen into a fearful depth of wickedness. An instance of dreadful cruelty and ignorance had occurred shortly before Mr. Burton quitted the colony, in the murder of several unoffending natives, by certain convict servants, and, unhappily, some free men, who looked upon the coloured people as beasts, and considered themselves unjustly dealt with when sentenced to punishment for such crimes. The knowledge of Christianity, through the medium of churches and schools, and the superintendence of the clergy, must be diffused in these remote regions towards effecting real moral and religious good.

He also alluded to the situation of those prisoners of the crown, who, for offences committed either in this country or in the colonies themselves, are under sentence to labour, generally in irons, upon the public roads and works. The supply of the means of religious

improvement for these 'iron gangs' is vastly disproportionate to the want which is felt.

He then adverted to the pious munificence of an individual in the colony, who had already made great sacrifices in behalf of the church, and was prepared to manifest yet greater liberality in its cause; and to the successful efforts made by a clergyman in this country, (the Rev. E. Coleridge, M. A. of Eton College) in procuring, through his own charity and that of his friends, the sum of 3,000*l.* besides a library of theological works, as a contribution in aid of the designs of the Society for the Propagation of the Gospel in Foreign Parts, and especially for the purposes of Australia.

The judge concluded by appealing to the Board for means towards building additional churches, erecting and endowing a college for the education of native clergy, and aiding the schools, the expenses attendant upon which now fall very heavily on the friends of the Church in the colony.

NEWFOUNDLAND AND CANADA.

A letter was read from the new Bishop of Newfoundland (Dr. Aubrey G. Spencer) stating that the spiritual affairs of the diocese are in a perplexed condition, and applying for a grant from the Society. He stated that the Protestants on the coasts of Newfoundland were most miserably destitute of all religious instruction. He expressed a wish to spend a small part of the grant in Bermuda, which was endeared to him, amongst other things, by the growth of an ecclesiastical establishment, with which he had been long connected. In conclusion, he prayed that the Lord would bless the Society with his holy keeping.

The Secretary stated that it was customary to make a grant to colonial Bishops on their new appointment, and the Standing Committee recommend on this occasion a grant of 300*l.* This grant was objected to on account of its smallness, to which it was replied, that the grant was only made for books, and the Board were not called on to go beyond that at present. The feeling manifested with respect to Upper Canada had not been so great as that with regard to Australia. It was however, hoped that what was doing by the Society for Propagating the Gospel in Foreign Parts, would excite a warmer interest. That Society had authorized the Bishop of Toronto to appoint twenty clergymen, and the Bishop of Montreal was authorized to appoint the same number. Therefore, looking at these two things together,

it might be sufficient for the Society at present to make a grant of books. In Newfoundland there were more churches than clergymen, and therefore the Propagation Society had granted five additional clergymen since the appointment of the new Bishop. This would be a large addition, as at present there were only twelve in the colony.

INDIA—CALCUTTA.

A letter was read from the Bishop of Calcutta, in which he stated his intention to build a cathedral at Calcutta two hundred feet long, sixty feet wide, and sixty feet high, with a north and south transept, and a spire as nearly like Norwich Cathedral, as one 229 feet high could be like one 313 feet high. He thought that 40,000*l.* would provide the building, organ, painted glass windows, &c. and endow a dean and four prebendaries. He would not like to injure the plan for the want of funds, and therefore it might require 50,000*l.* or even 60,000*l.* to complete it. He intended that his present archdeacon should act the part of a dean, whilst four native clergymen might act as prebendaries. He proposed to give 10,000*l.* himself now, and 10,000*l.* more at his death, and asked the Society to make him an annual grant for the next four years.

The standing Committee recommended that, at the February Meeting, the Board should take into consideration the propriety of granting 1,000*l.* a-year for the next four years towards this undertaking.

HOME—ESSEX MEMORIAL—BUDD ON THE ARTICLES.

A Memorial was read respecting the errors of the tracts from the Rev. Hastings Robinson, D.D.; the Rev. Henry Budd, the Rev. Guy Bryan, the Rev. C. J. Yorke, and the Rev. H.B.S. Harris.

The memorialists stated, that this was the sixth memorial which they had presented to the board on this subject. They intended to point out further errors in other tracts, and so to

multiply proofs of the necessity of a revision of the tracts. They expressed regret at the thought that amongst the hundreds of thousands of tracts circulated by the society, many of them contained such errors as those pointed out.

On the present occasion they would notice a tract entitled, 'An Abridgment of the History of the Bible,' by the Rev. M. Ostervald. One sentence objected to was the following: "Noah being come out of the ark, after the deluge, God made a covenant with him, and gave a new sanction to the law of nature, in order to turn men from wickedness and vice." The memorialists remarked to the effect that men were not turned from sin unto God by the law of nature, or by any other law, but by the grace of God in Christ Jesus. They also observed that this tract, amongst many others, required prerequisite conditions to be performed by those who were to be the subjects of the grace of God in Christ Jesus, and they gave as an illustration another passage in this same tract, which, however, afterwards contradicted itself by summing up all by saying that we are to be "expecting our salvation from the mercy of God."

This memorial was pressed on the attention of the board in an able speech by Mr. Perceval White.

A letter was read from the Rev. H. Budd, White Roothing, Ongar, presenting to the board two copies of a tract recently written by him, being an 'Explanation of the Thirty-nine Articles.' Mr. Budd suggested in his letter the expediency of 'the General Meeting committing it to one or more of its most competent members to draw up a literal explanation of the Thirty-nine Articles of our Church; to be printed and circulated by the society as its standard of faith; and to be illustrated by corresponding extracts from the Homilies, Liturgy, and Catechisms of our church, by way of notes.' It was agreed that this letter be acknowledged, and that the thanks of the meeting be returned to Mr. Budd for the present of his book.

IMPORTANCE OF UNION AND CHARITY.

THE tone of hostility which has, during the last few years, seriously interfered with the comfort of our leading charitable institutions, has recently induced some of the most eminent ministers of the Independents in London, to draw up the following paper. It has not indeed been generally adopted as its authors anticipated, but it clearly shews the sentiments of

those ministers who from their age, attainments, and experience, are justly entitled to speak; at all events the statements of this paper require serious attention from all parties.

PROPOSED REMONSTRANCE BY CERTAIN EVANGELICAL INDEPENDENT MINISTERS IN LONDON AND NEIGHBOURHOOD.

We, the undersigned, feel ourselves

called upon to make the following statement of our opinions on the present posture and aspect of the Church of Christ.

In doing this, we entirely disclaim all party and sectarian views, and are conscious of being actuated solely by a pure and pacific spirit. We desire, if it be possible, the adoption of such healing principles and measures as shall restore unity and concord to the distracted Christian community. Without assuming to ourselves any superiority, either of wisdom or piety, we deeply deplore the strifes and animosities which have rent brother from brother, and brought them into a state of distressing conflict with each other. We do not lay blame upon any one, nor do we undertake to affirm with whom the evils which now afflict us originated, or in which of all the parties the things we mourn over have most prevailed; but we deem the following facts to be indubitable:—

1. That a bitter and acrimonious spirit has been extensively awakened, which has produced a blighting and withering effect on multitudes of professing Christians, to the great personal injury of each, and, in many instances, to the hindrance, in some to the utter extinction of brotherly love.

2. That harsh and resentful language has often been employed on all sides, by which the command of the Holy Ghost has been fearfully violated before the world: "See that none render evil for evil to any man, or railing for railing, but contrariwise blessing, knowing that we are thereunto called, that ye should inherit a blessing." (1 Pet. iii. 9.)

3. That the peace and holiness of families have been exceedingly endangered by the frequent introduction of disputes and vain janglings, which have no tendency to godly edifying; and that instead of the cordialities of Christian friendship, alienation and animosities have, to a grievous extent, arisen in the private circles of life.

4. That the preaching of the cross, and a prevailing concern for the glory of God and the salvation of the souls of men, have yielded in many instances in the different sections of the church, to the angry discussion of comparatively minor points of discipline and ceremony, to the great hindrance of united exertion for the spread of pure and uncorrupted Christianity at home and abroad.

5. That a great stumbling block has been laid in the way of the profane world. Evil and unbelieving men have gloried in the contentions of the professing church, and have not been

backward in affirming that our objects are all secular like their own; the temper and language of the respective parties, towards each other, giving too much colour to the charge.

6. That a pernicious publicity and an engrossing importance have been given to the matters of dispute, as if they constituted the essentials of religion.

7. That a large portion of the Christian community, both in the ministry and in private life, have been misrepresented, inasmuch as they have been supposed to participate in the spirit of measures publicly adopted by men, appearing to assume to themselves the right of representing the interests of the whole body of their respective denominations.

8. That for many years antecedent to these times, the cause of Christ was rapidly advancing through our country—private as well as great public institutions were peacefully progressive; and the whole condition of affairs gave the promise of rising to a more prosperous elevation than had ever been attained. Much of this has now been impeded. Resistance has been made to various endeavours to disseminate truth, which never would have been provoked, but for the angry and exasperating influence of disputations. Resources have been withdrawn, which would have continued to flow to the advantage of all parties, had it not been for these new methods of reciprocal aggression.

Lastly, The general result of the whole has been, that men have been driven to extremes, while the place of conciliation and concord has been disastrously abandoned; and this at a juncture, when Romanists, Infidels, and worldly men have been keenly on the watch to make the promptest use of our disagreements, by turning our weapons against ourselves.

We deem this to be a simple statement of facts, and therefore incapable of contradiction. We presume the things to which we have adverted are afflictive and distressing to every wise and holy mind, and very displeasing to God the Holy Spirit; and that no large and copious communication of his influences upon the churches can be expected, till we come to a much nearer resemblance to the state of the disciples which preceded the day of Pentecost, when they were of one accord and of one mind—not in dispute and reciprocal accusations, but in peace, prayer, and supplication.

Under these circumstances we consider it obligatory upon us, as it regards ourselves, our flocks, and our con-

nexions, to avow it to be our purpose,—

First, On all occasions, as the grace of Christ shall enable us, and in humble imitation of the meekness and gentleness which he exhibited, to repress a bitter and retaliating spirit, and to discountenance all rancorous and reviling language, whenever or by whomsoever employed.

Secondly, To pursue with diligence and zeal the proper duties of our sacred and spiritual office, giving ourselves to prayer and the ministry of the word, after the example of the apostles of our Lord Jesus Christ.

Thirdly, To take no part in any acts of violence, tumult, or intimidation, as we should deem our character, as ministers of Christ, degraded, and our office defiled by such procedure; and feel it to be our privilege and honour to keep at a distance from all strifes for secular power and political pre-eminence.

Fourthly, To maintain the inalienable rights of conscience; fully yielding to others what we claim for ourselves, the freedom of every man to judge and decide for himself, in all questions of Church polity. We have no desire to interfere in the regulation or adjustment of the internal affairs of other ecclesiastical communities—least of all, have we any wish to participate in their property and possessions. We are simply concerned for our own liberty, and the true prosperity of

the Church of Christ, which we shall endeavour to promote “by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.

Fifthly, To maintain and preserve the most friendly relations with all who love our Lord Jesus Christ; persuaded that Christians, and especially Christian ministers, should be men of catholic mind; free from sectarian bitterness; cultivating the spirit of universal love; extending good-will to all; and endeavouring to keep the unity of the Spirit in the bond of peace.

Finally, to do our utmost to diminish the feuds and controversies which divide us, by which our hands are weakened, and the hands of our common enemies and assailants made strong; and by all scriptural means to promote that charity, harmony, and peace, which are the beauty and strength, the ornament and joy of the church of the living God. Thus we may hope, in some humble measure, to accelerate the time when the prayer of our divine Redeemer shall be visibly realized.—“That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me”.

Register of Events.

PARLIAMENT is appointed to meet on Friday, January 17, for the dispatch of business: it is generally supposed that her Majesty's marriage will occupy the earliest attention, and will take place as soon as possible.

The special commission for the trial of the Newport traitors and insurgents opened at Monmouth on December 10. True Bills for treason, &c. have been found against several of the prisoners, but the trials are postponed to the end of the month; the law in such cases allowing the prisoner an interval of twenty-one days. Most of the prisoners, it appears, had the advantage of a good common education, and read and write well. This shews the importance of somewhat more than a mere secular education. Had religious and moral principles been carefully inculcated, we might hope they would not have been induced to peril their own lives for the destruction of others.

Meetings have in various places taken place for the promotion of religious education; we trust these efforts will be attended with great and permanent success, but we apprehend, that in order to carry out any solid plan of education to the desired extent, much greater assistance must be afforded by government, than almost any parties have yet contemplated.

The intelligence from the East Indies gives reason to hope that hostilities are there terminated. The trade with the Chinese is still suspended. No arrangement has yet taken place between Turkey and Egypt, The French colony at Algiers is exposed to the hostile assaults of the natives, and affairs both in Spain and France have an unquiet appearance.

Received—CAPT. WILLOUGHBY.—CLEMENS.—R. T. S.

We have endeavoured in vain to obtain materials for the life of our revered and esteemed friend—possibly something may yet be published by his family.

THE CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

FEBRUARY 1840.

MEMOIR OF THE RIGHT REV. JOSEPH BUTLER, D.C.L.

LATE LORD BISHOP OF DURHAM.

IT sometimes happens that the lives of eminent individuals are for a considerable period enveloped in obscurity. This has remarkably been the case with the Right Rev. Joseph Butler, late Lord Bishop of Durham. Few works have acquired a more indisputable pre-eminence than his *Analogy of Religion*, and his volume of *Sermons* preached at the Roll's Chapel. Yet it is only recently that a Memoir of their distinguished Author has appeared; and which though evincing great industry and research on the part of its valuable compiler, the Rev. Mr. Bartlett, affords far less information than we could desire or might be expected. From this life we extract the following particulars.

Joseph Butler, late Bishop of Durham, was born at Wantage, May 18, 1692, and was the youngest child of Mr. Thomas Butler, a substantial and respectable linen draper, who having retired from business, resided at the extremity of the town in a house called the Priory.

Wantage is remarkable for having two churches in one churchyard. The smaller of these, a very ancient structure, with the entrance through a fine Norman arch, was for many ages used as a grammar-school, and it was in this seminary that the education of Joseph Butler was commenced, under the tuition

of the Rev. Philip Barton, a clergyman of the Church of England. Having been carefully grounded in the elements of classical literature, by the diligent superintendence of this worthy man, and having discovered a talent and inclination for the acquisition of knowledge, far beyond his years, his father, who was a member of the Presbyterian communion, resolved to educate him for the ministry, amongst Protestant Dissenters of his own denomination. With this view, he was removed from the grammar-school at Wantage, to a dissenting academy at Gloucester, of which the principal tutor was Mr. Jones; a person of very superior acquirements and ability, under whom were trained up many eminent scholars, who were afterwards distinguished in various walks of science. Among these, besides the subject of this memoir, may be mentioned Archbishop Secker, Lord Bowes the Chancellor of Ireland, and Dr. Samuel Chandler, a nonconformist minister. This learned individual was cotemporary with Butler and Secker, after the academy was removed from Gloucester to Tewkesbury, with both of whom, notwithstanding their subsequent differences of opinion upon the points of episcopacy and nonconformity, he maintained the most friendly intercourse, until the end of their life.

Butler pursued his theological

studies, under Mr. Jones, with unwearied diligence and unparalleled success; and it was during the latter part of his residence at Tewkesbury, and when he had only attained his twenty-first year, that he afforded an extraordinary proof of the extent to which he had carried his metaphysical researches, in the letters which he addressed to Dr. Samuel Clarke.

This correspondence extended to five letters on a side. It was carried on anonymously at first by Mr. Butler, and when Dr. Clarke learned the name of his correspondent, he expressed the highest admiration of his talent and modesty, and ever after honoured him with his friendship, though on some important points they differed in opinion.

'The attention of Butler, however, was not entirely occupied, during his residence at Tewkesbury, in metaphysical researches; it was seriously and diligently employed in weighing the grounds of nonconformity, and in deliberating upon the consistency of becoming a minister of the communion in which he had been brought up. The result of a careful investigation of the principles of nonconformity was such a disinclination towards them, as led him to a conviction that it was his duty to conform to the Established Church. This view of the case, however, was by no means in accordance with his father's wishes, who was anxious to see him ministering amongst the class of Christians to which he himself belonged. In order to divert his attention, therefore, Thomas Butler, who was one of the chief supporters of the Old Presbyterian Chapel in his native town, summoned to his aid several eminent divines of that persuasion, to confer with his son upon the important subject; and amongst these is supposed to have been an individual of considerable reasoning powers, and a great friend of

the family, who was the Presbyterian minister at the neighbouring town of Farringdon.

'Notwithstanding this measure, however, resorted to by the anxious parent to overcome the scruples of his son, the purpose of the latter remained unshaken. Nor is it to be wondered at, that he who was unwilling to admit the theory of Dr. Clarke, without calling for demonstrative evidence, should not be easily driven from the conviction he had arrived at, after a deep and conscientious examination of the grounds upon which it rested.

'When, therefore, the peculiar texture of Butler's mind is considered, his uncommon powers of investigation, his patient and unwearied search after truth, his cautious hesitation in coming to a conclusion without a comprehensive view of the whole bearings of the case; and, when too, the counter tide of parental wishes, and family feelings, and early habits, are placed in the scale, perhaps the secession of no man, from the ranks of nonconformity, ever furnished a stronger argument in favour of an Established Church, than the decision of Joseph Butler to conform to the Church of England. For it must not be forgotten that he could have had no prospects of secular advancement to bias him, beyond such as might naturally follow a diligent and faithful discharge of his ministerial duties.

'When Thomas Butler found that the decision, at which his son Joseph had arrived, was not to be shaken, he entered him as a commoner of Oriel College, in the neighbouring University of Oxford, upon the 17th of March, 1714.

'It was while he was an undergraduate at Oriel that the subject of this Memoir formed an acquaintance, which speedily ripened into a sincere and warm friendship, with Mr. Edward Talbot, the second son of Dr. William Talbot, Bishop

of Durham ; with whom he lived in habits of the closest intimacy, until the decease of his young friend inflicted a severe blow upon the affectionate heart of Butler. In the brief memoir of the author of the *Analogy*, given in the *Biographia Britannica*, and which is appended by Dr. Halifax to his preface to the works of Butler, it is said, " At what time he took orders doth not appear, nor who the bishop was by whom he was ordained ; but it is certain that he entered into the Church soon after his admission at Oxford, if it be true, as is asserted, that he sometimes assisted Mr. Edward Talbot in the divine service, at his living at Hendred near Wantage.

' It does not appear that Butler undertook any regular ministerial charge, until early in the following year 1718, when, upon the joint recommendation of Edward Talbot and Dr. Samuel Clarke, he was appointed preacher at the Rolls Court. He received this honourable appointment before he had completed his twenty-sixth year, and it was not until three years afterwards that he took his degree of B. C. L., on the 10th of June, 1721.

' As the stipend connected with the preachship of the Rolls was inconsiderable, and as the duties of the office required residence in the metropolis during the terms, Butler found it convenient to receive pecuniary assistance from his family at Wantage. There are two distinct remittances of money acknowledged in his cash account at this period, as sent him by his brother.

' About two years after his appointment at the Rolls, a change was effected in the views and plans of his friend Mr. Secker, which eventually led to his useful career, and elevated station in the Church of England. Secker was designed by his father to become a minister amongst the Dissenters ; but, not

being able to make up his mind upon the communion to which he should attach himself, he determined to pursue a profession which would leave him at liberty to decide this point at his leisure. He therefore commenced the study of physic, and, after attending the medical schools in London, continued his studies in Paris, where he became acquainted with Mr. Martin Benson. During Secker's residence in Paris he maintained a regular correspondence with Butler, who, without his knowledge, had spoken of him so favourably to his friend Mr. Talbot, that the latter promised, if he thought proper to take orders in the Church of England, to recommend him to the notice of his father, Bishop Talbot. Butler communicated this intelligence to his friend in Paris in the beginning of May, 1720 ; and his state of mind at that period is thus described by Dr. Porteus, in his *Life of Secker*.

' He had not at that time come to any resolution of quitting the study of physic ; but he began to foresee many obstacles to his pursuing that profession ; and having never discontinued his application to theology, his former difficulties, both with regard to conformity and some other doubtful points, had gradually lessened, as his judgment became stronger, and his reading and knowledge more extensive. It appears also from two of his letters still in being, written from Paris to a friend in England (both of them prior to the date of Mr. Butler's abovementioned) that he was greatly dissatisfied with the divisions and disturbances which at that particular period prevailed amongst the Dissenters. In this state of mind Mr. Butler's unexpected proposal found him, which he was therefore very well disposed to take into consideration ; and after deliberating carefully on the subject of such a change for upwards of two months, he resolved at length

to embrace the offer, and for that purpose quitted France the latter end of July or beginning of August 1720.

‘Upon Secker’s return to his own country, his friend Butler introduced him to Mr. Talbot, with whom he immediately formed a close intimacy; which however was speedily terminated, by the lamented decease of that gentleman at the end of the same year. Mr. Talbot caught the small pox, of which he died December 1720, at the early age of twenty-nine years, having, on his death-bed, warmly recommended Butler, Secker, and Benson, to the patronage of his father, then Bishop of Salisbury.’

In 1722 Mr. Butler was presented to the living of Houghton, near Darlington, the parsonage house of which was in a very dilapidated state. While preparing to rebuild it, Bishop Talbot was induced at the suggestion of Mr. Secker to allow Mr. B. to exchange Houghton for the valuable living of Stanhope, where he commenced his residence in 1725, dividing the year between his duties in the metropolis and at his living.

‘In 1726, Mr. Butler published fifteen sermons, preached at the Rolls Chapel, and dedicated them to Sir Joseph Jekyll, Master of the Rolls, &c.

‘Although these sermons were selected without any particular reason, ‘their being taken,’ as the author informs us, ‘from amongst others preached in the same place, through a course of eight years, being in a great measure accidental,’ they have been regarded, by the learned of all denominations, as containing such a fund of discriminating principles, lying at the root of Christian morals, as would be sought for in vain in the writings of any other theologian.

‘But that which may be termed his grand discovery in morals, is the manner in which he has unfolded and exhibited the supremacy

of conscience, in his three sermons on Human Nature. Upon this, Dr. Chalmers, in his *Bridgewater Treatise*, remarks:—‘Bishop Butler has often been spoken of as the first discoverer of this great principle in our nature; though, perhaps, no man can properly be said to discover what all men are conscious of. But certain it is, that he is the first who hath made it the subject of a full and reflex cognizance. It forms the argument of his three first sermons, in a volume which may safely be pronounced, the most precious repository of sound ethical principles extant in any language.’

‘Early in the autumn of 1726, Butler resigned his preachiership at the Rolls; after which he left the metropolis, and resided wholly, during a period of seven years, at his parish of Stanhope. There is an entry in his memoranda book, of money collected at the Sacrament, at the Rolls Chapel, July 12, 1726, which is the last allusion to his connexion with that place, and probably immediately preceded his retirement from his office. While resident at Stanhope, he employed himself assiduously in the various duties which devolve upon a faithful parish priest. Bringing every action to the test of conscience, and alive to the truth, which he laboured to impress upon others, that, “when we have done all, we are unprofitable servants,” he was “instant prove, rebuke, and exhort with all in season and out of season, to re-long-suffering and doctrine.” His labours, however, were not entirely confined to the pastoral care of his parish; for, it was during the retirement, which his seclusion from the engagements of public life afforded him, at Stanhope, that he perfected the frame-work, and advanced the superstructure of that grand moral edifice (the *Analogy of Religion to the constitution and course of Nature*) which will

mainly contribute to hand down the name of Butler to the latest posterity, as one of the greatest benefactors to the cause of Christianity, which any age or nation has produced.

‘That retirement, however, which operated so favourably upon the prosecution of his great work; and which permitted him to follow out, calmly and patiently, the leadings of his vigorous mind, into those intricate paths of metaphysical inquiry, which could scarcely have been prosecuted with the same success under different circumstances, began to operate injuriously upon his health and spirits. There were seasons when he painfully felt the loss of the select society of friends, amongst whom he was accustomed to mingle with the utmost cheerfulness, and to unbend his mind from his severer studies.

‘His ever-watchful friend Secker, therefore, no sooner perceived that his retirement was becoming too solitary for his own comfort, than he felt anxious to withdraw him from it; and to see him again engaged in some more active and conspicuous employment. Having formed this desire, Secker immediately began to adopt measures for its attainment. Wherever he deemed it probable that the object at which he aimed might be promoted, he there, without hesitation, entered upon the subject; nor did he relinquish his efforts until he had communicated his wishes to the ears of royalty.

‘In 1732, Secker was appointed chaplain to the king, and having, on Sunday the 27th of August of the same year, preached in his turn before the queen, her Majesty shortly afterwards commanded his attendance in her closet, and honoured him with a long and gracious conversation; when he availed himself of the opportunity thus afforded him to speak of his friend Butler. Upon the queen

remarking, that ‘she thought Mr. Butler had been dead,’ Secker assured her that he was not dead, but that he was immured in the retirement of a country parish when his splendid talents ought to have a wider field for their exercise. Upon her Majesty afterwards inquiring of Archbishop Blackburn, whether Butler was not dead, the witty prelate replied, ‘No, madam, he is not *dead*, but *buried*.’ Not, however, meeting with immediate success in this high quarter, and persevering in his purpose of accomplishing his friend’s *disinterment*, when Mr. Charles Talbot, the brother of Edward Talbot, was made lord chancellor, Secker easily prevailed upon him to nominate Butler as his chaplain. This appointment Butler accepted, upon an express understanding with his patron that he should be still allowed to reside half the year upon his benefice, instead of being wholly withdrawn from the superintendence of his parish.

‘The appointment of Butler as chaplain to the lord chancellor Talbot, having rendered it necessary that he should proceed to the metropolis, he passed through Oxford on his way from the north, and there, on the 8th of December, 1733, was admitted to the degree of D. C. L.

‘Being thus, at length, withdrawn from the seclusion of his country benefice, and brought under the observation of those in power, the piety and talents of Dr. Butler speedily attracted the notice of the queen, through whose commanding influence the way was preparing for his advancement to the high dignities to which he was subsequently elevated. Early in the summer of 1736 her Majesty appointed him her clerk of the closet; an office, which, while it afforded him frequent opportunities of conversing with his royal mistress, was the means of his being honoured with a large share of her

esteem and confidence. The first official act which he performed in his new capacity appears from his own memoranda, to have been, that of administering the sacrament of the Lord's Supper privately to the queen, at Kensington, on the 4th of July in that year. On July 16, of this same year, Butler was presented, by the chancellor, to a prebendal stall at Rochester, of which he took possession upon the 7th of August. He was elected Vice-Dean, November 25, 1738, when he is described as Bishop of Bristol. His name appears in the chapter books at Rochester until June 1740, after which, the name of Mr. Lawry stands in its place.

'Queen Caroline, whose piety and acquirements enabled her to distinguish and appreciate the learning and piety of those around her, was so struck with the rich stores of Butler's mind, and so desirous to avail herself of the treasures which that mine of intellectual wealth poured forth, that she requested his attendance, by her especial command, in the evening of every day from the hour of seven until nine, for the purpose of conversation upon philosophical and theological subjects.

The intercourse of Butler with this accomplished and excellent queen, was however of short duration. She died on the 20th of November, 1737, of a mortification in the bowels, in the fifty-fifth year of her age; 'regretted,' says Smollet, the political historian, 'as a princess of uncommon sagacity, and as a pattern of conjugal virtue.' And 'lamented,' it may be added by the Christian historian, as 'a nursing mother' to the Church,' while her memory will be honoured as one, who, having acknowledged "the fear of the Lord to be the beginning of wisdom," shall "shine among the wise, as the brightness of the firmament, and as the stars for ever and ever."

'Queen Caroline was of the house of Brandenburg, and received her education under the direction of the queen of Prussia. She refused an alliance with the emperor of Austria, because she could not conscientiously unite herself with a Roman Catholic: and she preferred becoming the consort of George II., because he had early distinguished himself as the firm supporter of Protestant principles. Great numbers of poor persons were employed by her in various kinds of work; and her charities amounted to nearly one-fifth of her income. Many individuals, who subsisted upon her bounty, were wholly ignorant of their benefactress. The king, at her decease, ordered her charitable pensions, amounting to 13,000*l.* per annum, to be continued: and, also, the salaries of her household, until they were suitably provided for.

'The last official act recorded by Butler, in reference to his justly venerated sovereign, was similar to the first, the private administration of the Sacrament of the Lord's Supper to her at Hampton Court, on the 2nd of October, a few weeks only previous to her decease.

'It was during the year 1736, and soon after the appointment of Butler in the household of the queen, that his great work, 'The Analogy, left the press, and astonished the world by the cogency of its reasoning, and the depth of its research. The advertisement prefixed to the first edition, bears the date of May in the above year; and before the expiration of the same year, a second corrected edition issued from the press, 'Printed for John and Paul Knapton, at the Crown, in Ludgate Street.

'Archbishop Secker is supposed to have lent his aid in attempting to render Butler's style in his Analogy more simple, as he did in reference to his Fifteen Sermons, and the preface to the second edition of them. But he did more than this;

for so impressed was he with the importance and originality of Butler's views, as developed in that celebrated treatise, that he made them the foundation of a series of discourses delivered by himself from the pulpit. It was this which led Bishop Hurd to remark, when contrasting Secker with Bishop Lowth, 'Dr. Secker's chief merit, and surely it was a very great one, lay in explaining clearly and popularly, in his sermons, the principles delivered by his friend Bishop Butler, in his famous book of the *Analogy*, and showing the important use of them in religion.'

'Dr. Butler remarked to a friend, that his plan in writing the *Analogy* had been, 'to endeavour to answer, as he went along, every possible objection that might occur to any one against any position of his, in his book.' 'This way of arguing, from what is acknowledged to what is disputed,' observes Bishop Halifax, 'from things known to other things that resemble them, from that part of the Divine establishment which is exposed to our view to that more important one which lies beyond it, is on all hands confessed to be just. By this method Sir Isaac Newton has unfolded the system of nature; by the same method, Bishop Butler has explained the system of grace; and thus, to use the words of a writer whom I quote with pleasure, 'has formed and concluded a happy alliance between faith and philosophy.'

'Of the powers of mind brought by Butler to the discussion of this great theme, and of the manner in which he performed the task, Bishop Wilson thus forcibly remarks, in the opening of his *Essay*:

'Bishop Butler is one of those creative geniuses, who give a character to their times. His great work, 'The *Analogy of Religion*,' has fixed the admiration of all competent judges for nearly a century, and will continue to be

studied, so long as the language in which he wrote endures. The mind of a master pervades it. The author chose a theme infinitely important, and he has treated it with a skill, a force, a novelty and talent, which have left little for others to do after him. He opened the mine, and exhausted it himself. A discretion which never oversteps the line of prudence, is in him united with a penetration which nothing can escape. There is, in his writings, a vastness of idea, a reach and generalization of reasoning, a native simplicity and grandeur of thought which command and fill the mind. At the same time his illustrations are so striking and familiar, as to instruct as well as persuade. Nothing is violent, nothing far-fetched, nothing pushed beyond its fair limits, nothing fanciful or weak; a masculine power of argument runs through the whole. All bespeaks that repose of mind, that tranquillity which springs from a superior understanding, and an intimate acquaintance with every part of his subject. He grasps firmly his topic, and insensibly communicates to his reader the calmness and conviction which he possesses himself. He embraces with equal ease, the greatest and the smallest points connected with his argument. He often throws out, as he goes along, some general principle which seems to cost him no labour, and yet which opens a whole field of contemplation before the view of the reader.

'Butler was a philosopher in the true sense of the term. He searches for wisdom wherever he can discern its traces. He puts forth the keenest sagacity, in his pursuit of his great object, and never turns aside till he reaches, and seizes it. Patient, silent, unobtrusive investigation was his forte. His powers of invention were as fruitful as his judgment was sound. Probably, no book in the compass of theology is so full of

'the seeds of things,' to use the expression of a kindred genius, (Lord Bacon) as 'the Analogy.'

'Butler having been strongly recommended to the favour of the king by the deceased queen, and also by the lord chancellor Talbot, the brother of his early friend, it is not surprising that the weight of such influence together with the unanimous voice of the learned public, which was loud in his favour, should speedily advance him to the Episcopal Bench. It will be accordingly found that in the autumn of the year after the death of the queen, upon the see of Bristol becoming vacant by the translation of Dr. Gooch to the see of Norwich, the author of the Analogy was promoted to that high dignity; and as his memoranda book shows, was consecrated to it on the 3rd of December, 1738.

'The conscientious mind of Butler was uneasy under the pressure of duties which he could not discharge to his own satisfaction; and this led to his stipulation with the lord chancellor Talbot, upon being appointed his chaplain, that he should be allowed to pass half the year amongst his parishioners at Stanhope. The same feeling of doubt, as to the compatibility of the new duties awaiting him in the episcopal character, with a due attention to those already devolving upon him, arose in his mind, when he contemplated the relative distance between London, Bristol, and Stanhope; each of which places would urge its claims upon him; and when, moreover, from the poverty of the see of Bristol, which did not yield 400*l.* per annum, it would be out of his power to preside over that diocese, if he resigned the benefice which supplied him with the larger part of his income. This view of the case suggested his remark to Sir R. Walpole, that 'the bishoprick of Bristol was not very suitable either

to the condition of his fortune, or the circumstances of his preference:' and it will presently appear, that he took the earliest practical opportunity of escaping from the difficulty in which he was thereby placed, by relinquishing his parochial charge, which he could no longer satisfactorily superintend.

'Little more than a year elapsed from his consecration to the see of Bristol, before the deanery of St. Paul's became vacant; when the king presented him to this new dignity, early in the spring of 1740, and he was installed upon the 24th of May. No sooner, therefore, was he in possession of the deanery of St. Paul's, than he resigned the valuable living of Stanhope, and also gave up his prebendal stall at Rochester. He thereby relieved himself from the pressure of duties which were incompatible with his other avocations, and confined himself entirely to his engagements in London, and to those of his episcopal charge.

'Upon the decease of Archbishop Potter, therefore, in 1747, it was proposed that Butler should resign the See of Bristol, that he might become the metropolitan of all England. The reply which he is reported to have made, to an offer so flattering to human ambition, was strongly indicative of the unfavourable view he took of the prospects which were opening before the friends of the national establishment, from the alarming temper of the times. He is said to have answered, that, 'It was too late for him to try to support a falling church.'

'The apprehensions of the good prelate, however, were happily not realized. The Church of England, although threatened by the combined forces of infidelity and revolutionary principles, was enabled to outlive the tempest. And although, in more recent times, she has resembled a bark upon a troubled ocean, the waves have not

been permitted to overwhelm her.

'When Dr. Butler's family at Wantage heard that he had refused the primacy, imagining that he had done so on account of the heavy charges which would attend his entrance upon the high office, his nephew, John Butler, a wealthy and eccentric bachelor, immediately hastened to London to his uncle, the bishop, and offered to advance him twenty thousand pounds, or any other sum which he might require, provided he would accept the splendid station which awaited him. Finding, however, that he was not to be moved from the line of proceeding which his conscience marked out, and disappointed that he did not eagerly seize an opportunity of adding further dignity to his own station, and of conferring advantage and honour upon his family; his well-meaning, but testy relative returned to Wantage greatly dissatisfied with his uncle, and impressed with an opinion, that, however he might be commended for Christian meekness, he was not to be landed for worldly wisdom.

'Upon the death of Dr. Edward Chandler, in 1750, the See of Durham became vacant, and it was the wish of the king, that the bishop of Bristol should be translated to it.

'About this time Bishop Butler turned his attention to the importance of introducing episcopacy into North America, and drew up a plan for that purpose, which, not being adopted at the time, was again brought under the consideration of government some years after his decease.

'It is much to be regretted, that the deliberations of the government upon this reasonable and important measure should have terminated without its adoption. It is said to have been the opinion of that distinguished statesman, Mr. Pitt, that, had the Church of England

been efficiently established in the United States, it was highly probable that those states would not have been separated from Great Britain. That Bishop Butler's suggestions for the introduction of episcopacy into America, were inoffensive in their bearing upon non-conformity, is evident from the language in which they are now spoken of by dissenters themselves. In a note to Dr. Edmund Calamy's '*Historical Account of his own Life*,' edited by J. T. Rutt, is the following allusion to Butler's plan, in contrast with one of an earlier period, by Archbishop Laud.

'Among successive proposals for American bishops, was one in 1750, by Bishop Butler. It consisted of four articles, *all wisely calculated to prevent or allay anti-episcopalian jealousy.*'

This project was afterwards revived by Archbishop Secker, but again failed, a disappointment which on every account is deeply to be regretted.

Shortly after Bishop Butler's arrival in his diocese, he assembled his clergy, and addressed to them at this his only visitation, a charge on the importance of external religion, which afterwards became the subject of controversy, and was, together with the circumstance of his having placed a white marble cross in his chapel at Bristol, made the pretext of an accusation of attachment to Popery, from which accusation his Lordship was ably defended by Archbishop Secker.

Bishop Butler was no sooner removed to Durham, than he commenced the repairs of the palace belonging to that see and while he cultivated a liberal yet frugal hospitality, devoted his whole surplus revenue in acts of charity.

'A gentleman once waited upon Bishop Butler, to lay before him the details of some projected benevolent institution. The bishop

highly approved of the object in view, and calling his house-steward, inquired, how much money he then had in his possession? The answer was, 'five hundred pounds, my lord.' 'Five hundred pounds,' exclaimed his master; 'what a shame for a bishop to have so much money! Give it away; give it all to this gentleman, for his charitable plan.'

'Notwithstanding the liberal hospitality and munificence of Butler upon suitable occasions, his private habits were simple and unostentatious. 'A friend of mine, since deceased, told me,' says the Rev. John Newton, 'that when he was a young man, he once dined with the late Dr. Butler, at that time bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The bishop apologised for his plain fare, by saying, 'that it was his way of living; that he had been long disgusted with the fashionable expense of time and money in entertainments, and was determined that it should receive no countenance from his example.'

'With his views of the high responsibility with which he was invested, as the patron of church preferment, it is not surprising that he should have regarded the serious obligation it imposed upon him as paramount to the claims of private friendship, or to the ties of family connexion. He accordingly applied the same unbending rule in the case of his own relatives, as in that of a stranger. He gave preferment to the son of his eldest brother, Robert, because he entertained a favourable opinion of his adaptation for the sacred character to which he aspired; as well as of his conduct when he had entered upon the pastoral office. He did *not* give preferment to the son of his second brother, Jonathan, because he did not perceive in him

that consistency of habit with the clerical character, which he thought should always be looked for: and because, moreover, his nephew Jonathan appeared to have so little taste for the important work, to which he had nominally devoted himself, as to be seldom employed in its active and appropriate duties. Had his lordship's discriminating and impartial conduct in this disposal of his preferment been more invariably imitated, our ecclesiastical dignitaries would have been exempted from many accusations, which though often calumnious, are not always unfounded.

'The important sphere of usefulness, which the See of Durham presented, had scarcely opened before the career of Bishop Butler, when his friends observed, with anxiety and alarm, that his health was visibly impaired; and his strength beginning to decline. After consulting, and pursuing the course recommended by the most eminent physicians in the north, his indisposition assumed a more serious aspect, and he was advised to repair to Clifton, and make trial of the waters of that place. These having failed to produce the desired effect, his removal to Bath was suggested, where he was shortly afterwards conveyed in a broken and exhausted state.'

Every effort which medical skill could devise were tried, and tried in vain, and at length on June 16, 1752, his lordship breathed his last, in the 61st year of his age.

'It is stated, upon the authority of the late Reverend Richard Cecil, that, during Bishop Butler's last illness, when Dr. Forster was one day reading to him the third chapter of St. John's Gospel, the bishop stopped him at the 16th verse, and requested him to read it a second time. When this was done, after a pause, he said, 'I never before felt those words to be so satisfactory and consoling.'

Another observes, 'when Bishop

Butler lay on his death-bed, he called for his chaplain, and said, 'Though I have endeavoured to avoid sin, and to please God, to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die.' 'My lord,' said the chaplain, 'you have forgotten that Jesus Christ is a Saviour.' 'True,' was the answer, 'but how shall I know that he is a Saviour for me?' 'My lord, it is written, "Him that cometh to me, I will in no wise cast out."' 'True,' said the bishop, 'and I am surprised, that though I have read that Scripture a thousand times over, I never felt its virtue till this moment; and now I die happy.'

'Dr. Chalmers states, that the only anecdote he ever heard relating to the last hours of Bishop Butler, was one supposed to have been mentioned by his chaplain to the Reverend Henry Venn, of Yelling, to the following effect:—'That the bishop, in his dying moments, had expressed it as an awful thing to appear before the august Governor of the world. On this his chaplain expounded the efficacy of that blood which cleanseth from all sin, and in terms so adjusted to the felt and expressed apprehensions of the dying prelate, that his last utterance was, 'O, this is comfortable!' and with these words on his lips he expired.' One of the surviving daughters of Mr. Venn, of Yelling, distinctly recollects that her father often spoke of the last hours of Bishop Butler, but remembers no allusion to his chaplain. He said, 'Bishop Butler in his last sickness looked to Christ as a poor sinner, and died saying, he had never before had such a view of his own utter inability to save himself.'

'An interesting allusion to the reverential awe with which Bishop Butler habitually contemplated the divine character, occurred in a conversation between the late bishop of Peterborough, Dr. Madan, and his great nephew, a few days before that prelate's death. 'As I was sitting alone,' says his relative, 'with the bishop, who had just been dressed and laid upon the sofa, he said, 'I have had an observation of Bishop Butler's much on my mind lately. He was walking with his chaplain, Dr. Forster, when he suddenly turned towards him, and with much earnestness, said, 'I was thinking, doctor, what an awful thing it is for a human being to stand before the Great Moral Governor of the world, to give an account of all his actions in this life.' To which Bishop Madan added, 'And so it would be an awful thing, if we had nothing to trust to but our own merits and deservings.' After a moment's pause, he added, 'Ah! and if such a man as *Butler* thought it an awful thing—what must others? what must *I* think?' But I have set my foot on a rock. Jesus Christ has "borne our sins, and carried our sorrows," and on him I can rest with confidence.'

Bishop Butler was buried in the Cathedral at Bristol, where a marble stone, with a suitable inscription was placed over his remains. In the year 1834, a handsome monument was erected in the Cathedral to his memory by a subscription chiefly contributed by the gentlemen of Bristol and its neighbourhood. His lordship was never married; and left the property he had acquired, which was much smaller than might have been expected among his poorer relations, or to pious and charitable purposes.

THE FULL ASSURANCE OF HOPE.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.—*Hss.* vi. 11, 12.

THE tendency of mankind to run into the most opposite extremes has been the subject of complaint in every age. This tendency is especially manifest on religious questions, and has been strikingly exemplified on the point referred to in our text, namely, the assurance of hope, which is understood to mean, that rich and full anticipation of heavenly blessedness which cheers, supports, and consoles the Christian under the pressure of those trials and difficulties with which he is called to contend during his passage through this present evil world. On the one hand the very idea of attaining such an assurance in modern times is inseparably connected in the minds of many with presumption and enthusiasm; on the other the absence of such assurance has been regarded by some as a clear indication that the individual was as yet destitute of vital Christianity. Allow me then on the present occasion to call your attention to the nature of assurance as described in the word of God—to illustrate its foundation and progress, and the means by which it is attained.

On the subject of assurance as well as many other topics, individuals often adopt terms which they very imperfectly understand, and to which they in consequence attach very different meanings. It is therefore important carefully and seriously to weigh and compare the different expressions which the inspired writers adopt, that we may avoid those mistakes into which others have fallen. The idea commonly attached to the term assurance is a conviction of personal safety; but the Scriptures make use of this term with reference to three different topics, distinct in

themselves, though usually (if not to a certain extent inseparably) combined in the believer's experience; that is to say, the assurance of understanding, the assurance of faith, and the assurance of hope, and the combination of these three is necessary in order to the possession of a full assurance of personal safety. Hence we find the Apostle expressing his ardent desire for the Christians of Colosse, Laodicea, and all who had not seen his face in the flesh. (*Col.* ii. 2.) "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God and of the Father, and of Christ." And so again in the tenth chapter of this Epistle, and at the twenty-second verse, he says—"Let us draw near with a true heart; in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Whereas in the words of our text the Apostle expresses his desire that "every one of you do show the same diligence to the full assurance of hope even to the end." The enlarged Scriptural idea therefore of assurance, refers to the three distinct particulars I have before mentioned, namely, The assurance of the understanding, the assurance of faith, and the assurance of hope—and it were easy to show that a defect in any one of these would proportionably diminish that general assurance of personal safety which is intimately connected with peace, consolation, and usefulness.

Let me endeavour to illustrate this subject more fully—

1. As to the assurance of understanding. A book put into my

hands in which certain statements are made. I read that book, its statements appear to me in many respects plain and intelligible—they inform me that God created the heavens and the earth; that God saw every thing he had made, and behold it was very good; that by one transgression, sin and misery and death were introduced into the world; that so death passed upon all men for that all have sinned; and that the death of the body is to be followed by another state, a state either of misery or happiness exceeding our most enlarged conception: that God so loved the world that he gave his only begotten Son to become man, to suffer for sin; that Jesus Christ came into the world, and lived, and taught, and suffered, and died, and rose, and ascended, and received gifts for men, and poured down the Holy Spirit, and gave some Apostles, and some Prophets, and some Evangelists, and proclaimed by them that whosoever believeth in him shall be saved. Now when I read this book I perceive in some degree the meaning of its statements; but at first perhaps I doubt whether I clearly, fully, and accurately comprehend the various declarations; I see difficulties, I suspect inconsistencies; there are apparent discrepancies. Questions arise in my mind which make me hesitate whether I have rightly collected the author's meaning; I therefore return again to the volume, I read, I mark, I learn, I compare; at length on all the grand leading material points I am convinced, I have no longer any serious difficulty, I fully understand the statement of man's misery, and God's mercy, and the way of escape, and the rule of duty. I see clearly that such is the doctrine, I am fully convinced of it; and I am ordinarily speaking, at no loss upon it; my understanding is fully assured.

2. As I would illustrate this sub-

ject to the full assurance of faith—What is this? What does it mean; I comprehend, I understand what I read or hear; but I ask, Is it true? Is it a real history? a record on which I may certainly depend? or is it a fiction—an ingeniously devised romance—or an unquestionable verity, which I ought to believe, on which I may depend; which will bear me out in a peculiar line of conduct and conversation? Such inquiry naturally leads to an examination of evidence. How may I know whether this is or is not the word of God? Hitherto perhaps I have taken it for granted? I have been told of its divine authority, from a child; I have read perhaps certain dissertations on the evidences, the authenticity and the inspiration of Holy Scripture, but I perceive the question is of incalculable importance; and I resume my examination with a degree of interest and anxiety to which I have hitherto been a stranger. In pursuing such examination the conviction of the truth, the authority, the inspiration of the Holy Scriptures becomes more and more manifest to every impartial inquirer—his doubts, his suspicions vanish, he arrives at the full, the unhesitating conviction: This is the word of God; I not only perceive its meaning, but I am fully assured of its truth. This is the first step in the full assurance of faith.

This conviction however, is not merely speculative—it is practical—it is operative. The scriptures, you will observe, speak of a dead, an inoperative faith; that is, a mere conviction of the understanding; unaccompanied with any effect on the heart or life. The Bible is too often regarded as a history of others, rather than as a book relating to ourselves. Vast multitudes rest in a general notion and persuasion of its truth, without any actual knowledge and personal experience of its doctrines or pre-

cepts;—its truth is maintained, but it is laid aside as an obsolete record, if not of small importance yet only for occasional reference. Where, however, the faith is real, living faith, it will be operative and influential; it will for instance produce *alarm*—God is a holy God; I am a sinful, guilty, dying man: “Wo is me, for I am a man of unclean lips,” “Behold I am vile,”—“Whither shall I flee from thy presence?” It produces *inquiry*—“How shall I stand before this holy Lord God?”—“Wherewith shall I come before the Lord, and bow before the most High God?” It produces earnest, longing *desire*—“O that I knew where I might find him? I would order my case before him.” It produces humble *confession of sin*; fervent *prayers* for mercy; cordial *approbation* of the grand fundamental doctrine of salvation through a crucified Redeemer; an eager acceptance of that Redeemer; a simple dependance on that Redeemer, and a renunciation of all other grounds of reliance in comparison of that Redeemer.

While therefore, true faith embraces all God’s word, it especially and peculiarly has reference to the revelation of mercy through Christ; “God was in Christ reconciling the world unto himself, not imputing unto us our trespasses.”—“He was made sin for us who knew no sin, that we might be made the righteousness of God in him.”—“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” Now it is to this fact especially that the full assurance of faith has reference; namely, to our access unto God by the atoning sacrifice of the Lord Jesus Christ; the holy boldness; the assured confidence, with which we may enter into the holiest by the blood of Jesus, by the new and living way which he hath consecrated, in virtue of an everlast-

ing, interceding, compassionate High Priest. Faith says, this is the way; I perceive it clearly; there is no other; other foundation can no man lay; good works cannot atone for past transgressions; future diligence cannot compensate for former omissions; no man can make atonement to God for his brother; the redemption of the soul is precious; it ceaseth for ever; the sacrifices of the law are insufficient, but “what the law could not do, in that it was weak through the flesh, God sending his own Son in the flesh” hath effected. He “by his one offering of himself once offered hath for ever perfected them which are sanctified.” “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” I receive this truth; I rest upon it; I am fully convinced of it; I thank God for Christ Jesus. I place my dependance upon him; I draw near unto God through him; I confess myself a lost and guilty sinner,—but the scriptures declare that “if we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.” This I believe; this I am assured of; and therefore I hope for pardon, grace and glory, through the gift of Christ.

But am I assured of this? Have I any thing like a certain, abiding, well founded conviction of my personal interest in this Saviour, if so, I have not only the assurance of understanding, and the assurance of faith, but also the assurance of hope. A full, clear, abiding persuasion and expectation of blessedness, through my gracious, merciful, everlasting Redeemer, Christ Jesus, who loved me and gave himself for me.

Let us dwell for a moment on this particular, and endeavour more fully to illustrate,

3. The assurance of hope.

I see,—I understand clearly,

that salvation is proposed to sinners of every description, through faith in a crucified Redeemer; this is the assurance of understanding. I am fully convinced of the sincerity, the certainty, the suitability of this proposition. I have no doubt whatever that every one who believes in Jesus Christ shall be saved—but here, here is the point, Have I believed? have I repented? have I come to Christ? if so—then I am safe; then I cannot doubt the issue; then all shall be well; then, “when this earthly house of my tabernacle is dissolved, I have a building of God, a house not made with hands eternal in the heavens.” I hope this is my case; but I have doubts; I am not sure; I have misgivings; what if after all I should fail, come short, and perish! Such painful, distressing apprehensions, often enter into, harass and perplex the mind. Some say you should not attend to them; put them away at once; believe Christ is yours, and heaven is yours, and all is yours, and reject every doubt as a temptation of Satan; but such advice appears to me neither correct in itself, nor practicable in the case supposed, nor at all conducive to the desired end. I would rather say, let us look at the matter carefully, thoroughly, impartially; with as much calmness as we can command; but let us not shut our eyes to the light, even should it discover our danger. The lightning’s flash may point out to the traveller, that the torrent has swept away the frail bridge he was about to pass.

The assurance of hope necessarily implies the assurance of the understanding, and the assurance of faith, but it is in its own nature diverse. I perceive an object; I know its reality; but is it mine? There is a pardon proclaimed; it is certainly to be obtained; it must be applied for in such a way; and pleaded on such an occasion; and

I am one of the very persons who need the pardon; to whom the pardon is offered;—have I applied at the place, in the way, at the time, with the prescribed terms? I am afflicted—here is a never-failing specific; it operates invariably in such a manner; Have I taken it? Did I only talk of taking it? or dream of taking it? or are the effects invariably produced, produced also in me? You see the bearing of such enquiries as referring to property, to pardon, to health; apply the same reasoning to your heavenly inheritance; your soul’s pardon; your spiritual health.

I go back then to the understanding; I perceive that in the book it is written, that “the blood of Jesus Christ cleanseth from all sin:” that whosoever cometh unto Christ “shall in no wise be cast out:” What is the consequence? It follows clearly, that if the blood of Jesus Christ cleanseth from all sin, there is no sin which any man can commit, but the blood of Christ can cleanse that sin away; that if Christ will in no wise cast out any that come to him,—he will therefore not cast out me, provided only I come. Lord, I come; Lord, help me to come; Lord, teach me to come;—How! How may I come? He is in heaven, and I upon earth; but I am assured that Christ is present in his ordinances,—let me therefore come and seek him here by faith and prayer.

Again it is written, “Ask, and ye shall receive,” “Seek and ye shall find,” “Knock and it shall be opened unto you.” “If any man lack wisdom, let him ask of God who giveth to all men liberally, and it shall be given him.” “If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him.” “Whosoever shall call on the name of the Lord shall be saved.” Do I

understand these declarations? Do I believe them? Do I ask, and seek, and knock, and call? And why then should I not hope? My heavenly Father knoweth what things I have need of; He will give his Holy Spirit to them that ask him: Why not to me? If the men of Nineveh, whose only encouragement was the mere peradventure,—“who can tell if God will turn and repent, and turn away from his fierce anger that we perish not,—were heard and answered and saved, how much more may I hope, who come, encouraged by certain promises, directed by specific instructions, in obedience to explicit declarations; declarations of him who cannot lie; of him who so loved us, as to give himself to die for our sins, that we may be saved? Thus hope springs up in the mind of the believer, from careful and incessant meditation on the Word of God.

Yet this is not the full assurance of hope. It is weak, imperfect, interrupted. We may therefore trace the subject still farther. I have intimated that the full assurance of faith has especial reference to the way of access unto God, through the all-sufficient sacrifice, atonement, and intercession, of the Lord Jesus Christ. But the full assurance of hope appears to have more peculiar reference to a subject which I have hitherto in this discourse scarcely mentioned; namely, the work of the Holy Spirit in the heart of the believer. It is especially the province of that divine agent to take of the things of Christ and shew them to the soul. That Holy Spirit is the grand agent in quickening those who were dead in trespasses and sins; in regenerating the children of God; in enlightening their understandings; in rectifying the will; in purifying the world; in producing peace, joy, consolation; in exciting the soul to follow after Christ, and labour for the pro-

motion of his glory; hence the Apostle speaks of “the earnest of the Spirit”—“of the Spirit helping our infirmities,” teaching us to pray, “witnessing with our spirits, that we are the children of God;” enabling us to cry, Abba, Father, “In whom,” says he, “after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of the purchased possession.” The full assurance of hope therefore is intimately connected with this work of the Holy Spirit, on the soul. This work is described by the Apostle when he says, “Ye were born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.” That word is by the secret influence and operation of the Holy Spirit, rendered effectual to quicken him who was dead in trespasses and sins; his understanding is enlightened to see his danger, to discover and embrace the remedy, to seek for pardon, to follow after holiness. The same word of God thus rendered effectual by the influence of the Holy Spirit leads him on continually. At first the discovery of his guilt filled him with alarm and apprehension: subsequently the discovery of the mercy and the grace of Christ, quiets that alarm; farther contemplation of his own character discovers still greater obliquity, more pervading corruption, less ability to do any thing which is good, that in him, that is in his flesh, dwelleth no good thing; yet the discovery is more humbling than alarming; each renewed perception of his guilt and depravity, leads his mind afresh to the Saviour. He is not now, as at one period, agitated with alarm of immediate judgment, or filial and hopeless rejection; but he feels deep compunction, self-abhorrence, astonishment at God’s forbearance, admiration of the divine compassion, earnest longings after holiness, after con-

formity to the Redeemer's image. O for that spirit of love, of meekness, of gentleness, of compassion, of zeal for God, of tenderness for man, of unreserved, unwearied devotion, which my Redeemer manifested. Anxiety for personal safety, for present ease, for individual comfort and enjoyment, gives way to ardent desires for the glory of God, and the welfare of perishing men. The husband longs for the salvation of his partner; the heart of the parent yearns over his child; O that this child may live before thee; and the desire of the soul expends not itself in the mere casual wish, but is followed out in fervent prayer; in affectionate warning and entreaty; in holy, self-denying, patient example. The heart once closed, and bound up in its own more immediate concerns, and thinking it quite sufficient to attend to its individual interests, and shrinking with morbid sensitiveness from interference in the concerns of others, feels pity and compassion for a thoughtless neighbour, a careless friend, a casual acquaintance, and longs and seeks for opportunity to say to such, "Come thou with us; we will do thee good, for the Lord hath spoken good concerning Israel;" and he thus desires, and plans, and attempts to do good extensively to the utmost limits of his power, his talent, his opportunity; he was the servant of sin, but he obeys from the heart that form of doctrine into which he is delivered; he is cast in the mould of the gospel; the mind that was in Christ Jesus is seen in him; and whilst the love of God is shed abroad in his heart, the Spirit of God bears witness with his spirit, by leading him to feel with the apostle, "We know that we are passed from death unto life, because we love the brethren." The once alarmed, humble, timid, distressed enquirer, is enabled to say, "One thing I know, whereas I was blind, now I

see. He hath loved me with an everlasting love, and with loving-kindness he hath drawn me. He hath made me willing in the day of his power, and now "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus." Such, my brethren, I conceive to be the full assurance of hope; it arises from the understanding of religion; the belief of religion; the experience of religion. It is a gradual, a progressive attainment; it has continual reference to the word of God; it is produced and preserved in the heart by the Holy Spirit's influence, communicated in the use of means; it invariably leads the possessor on, from one degree of grace and holiness to more, until the work is finished, and the individual is called to depart hence, and be with Christ, which is far better.

And now, allow me to ask, Is there any thing in this view of our subject unreasonable, enthusiastical, calculated to promote pride, or negligence, or any other corrupt and sinful affection? Is there any thing dangerous to holiness, tending to licentiousness, calculated to puff up the possessor, or mislead the enquirer? Any thing ridiculous in itself, or exposing those who maintain such sentiments to reproach or contempt.

Perhaps it may be replied, no, the doctrine is not unreasonable in itself; but it is unreasonable to require, or to expect that all Christian people in modern times should pursue or attain to this full assurance. Our answer is in the words of the text—"We desire that every one of you do shew the same diligence to the full assurance of hope unto the end." We desire this; for this we wish even your edifica-

tion. We desire your peace, your joy, your consolation, your exceeding usefulness, your possession in due time of that crown of glory which fadeth not away, which the Lord the righteous judge shall give to them that wait for his appearing. Now, is this an unreasonable desire? O brethren, we witness many, many painful scenes. There lies a poor, ignorant, dying man, racked with pain, oppressed with poverty, harassed with sickness, not likely to live, unfit to die; could we wish any of you to be like him? We desire you to give diligence, that his case may not be yours. We see another; there is an alarmed conscience, an agonized frame; a soul filled with terror; a spirit of anxious enquiry, O that I knew I should be saved. O, I care not what I suffer now, if I am safe at last. Should we not desire that this important question be settled, before those hours come, when nature's weakness and suffering incapacitate from that attention, which the case so urgently requires?

There is a third, and what are his declarations? I am growing weaker every day, but I thank God all is peace. I have fled to Jesus Christ for refuge; I have sought for pardon through his blood; I depend upon him alone

for acceptance with God; he is my sure foundation; my all-atoning sacrifice; my perfect and unspotted righteousness, my everlasting salvation, my all-prevailing plea. I know whom I have believed; would you not wish for such a frame? for this then give diligence.

Be followers, imitators of them "who through faith and patience inherit the promises." Imitate their serious inquiry; their deep repentance; their simple dependance on Christ; their diligent use of the means of grace; their faith in the divine promises; their patient endurance of trials, persecutions, sufferings, reproach, ignominy; and say with them, "None of these things move me; neither count I my life dear unto myself, that I may finish my course with joy." O blessed termination, may it be mine, may it be yours. Be it our grand object now at the commencement of another year, so to know, so to believe, so to embrace and ever hold fast that blessed hope which is set before us, that if of us it is written, "This year thou shalt die;" an abundant entrance may be administered unto us, into the everlasting kingdom of our Lord and Saviour Jesus Christ, and so we may be for ever with the Lord.

1840.

T. W.

MELANCHOLY DEATH OF MISS AMELIA V—.

SIR—In a Sermon lately preached in this city, the subject to which the following narrative holds a close analogy was strongly and with much eloquence pressed on the attention of the congregation.

Before entering upon the facts below stated, permit me to make one or two remarks. When the head of a family is so little affected by religious knowledge as to desire that any member of it should pass into eternity without being timely ap-

prized of his danger: there is little room for hope on the part either of the officiating clergyman of the parish, or of the seriously-minded friends of the dying person. In this case neither of them (it is most probable) shall be afforded any opportunity of acquainting the perishing sinner with his state. Or if such an opportunity should be presented, it shall be at a period when they find their efforts altogether vain. I will not anticipate

the description of the following scene, in which the patient discovers her state accidentally ; but I would inquire whether, if the attending physician be a person under the influence of Scriptural knowledge and understanding in the fear of the Lord, he should not feel himself bound by every claim of charity to his patient, of charity to the very heads of the family themselves, and of zeal for his Master's honour, to acquaint the invalid with his state. If you reply that he is bound by such claims to administer in his Saviour's cause, I can furnish you with *facts* sufficient to outweigh the puerile and unholy arguments of expediency until they make the balance kick the beam. For the present let this suffice.

In conclusion I request permission to state, that as it must be evident to the most simple understanding that statements made which had no foundation in reality must necessarily afford room rather for reproach than conviction, I will not (excuse the term) *pollute* your pages by *any* description for which I shall not be ready when called on to deliver up to *you* the names, dates, residences, &c. &c. of all parties concerned.

I am, Sir,
Your obedient servant,

⊙

Amelia V— was the younger member of a large and highly respectable family, which had been long remarkable for gaiety.

According as each of her brothers or sisters arrived at that age when it was usual for young persons to enter into general society, they were in turn introduced ; and were permitted to drink as deeply of social enjoyments as worldly propriety and some respect for character would allow. As Amelia grew up, it was not therefore to be supposed that a mind, the cultivation of which did not engross too much of her parents' attention, and

left as it often had been to the tutelage of those who never failed to hold up to her view in glowing colours all the delights of a prospective campaign amongst the world's votaries, should imbibe almost with every breath she drew the tastes, desires, and even the very habits of a wicked world. She was handsome, and had received such an education as enabled her to set off her natural abilities to some advantage. Among her young friends she was looked up to as an oracle in matters of etiquette and polite society, being in fact the echo of the opinions of those with whom she associated in her own family.

Of religion she knew nothing more than what was to be learned during a weary (and often a sleepy) attendance at the house of God on the returning Sabbaths. Her mind used to be occupied with other thoughts than the dangers or the glories of a world into which she *must* eventually enter. Filled as it was with the well remembered accounts of her sisters' or her brother's exploits at the last evening's party, she would envy not only the cause of their absence from public worship, but the luxury of spending those hours in bed which she, as a matter of form, was expected to waste in the weariness of church service. But even these despised opportunities were destined to have a termination.

It is a most extraordinary fact that the long-suffering and patient forbearance of God is so little regarded by those who are daily and hourly putting them to the proof ; nay even by the very people of God to whose eyes truths should be apparent as the noon day—even by them is his great patience so often trespassed against, as to make the heart tremble, lest the next hour should prove that his endurance can hold no longer. It almost seems as if all consider themselves privileged ; as if *purity* of

thought, of speech, and of actions were only a word to be used occasionally as convenience requires. Where is “the *mind* that was in Christ Jesus” to be found in this privileged country? We may well ask *where*—and yet it *should* be forthcoming if God’s word is not a dead letter! Is it not beyond reach? Oh, what a country would this prove did even *one tithe* of its professors enjoy the mind of him who became flesh, and dwelt among us!

The period at length approached in which this young lady was to make her debut into society. It need scarcely be remarked, that not only the days but the hours seemed heavily to move towards the period of her hopes. But at last arrive it did. Another week was to add the handsome Amelia to the already crowded list of candidates for the world’s favour and fortune.

‘A week, alas ’twas too much time to trust
The fashion of this cheerful world! ’twas
time
Enough to sicken and to die;’

Two days previous to the expected ball, she complained of a slight cold, and was advised to confine herself, if she expected to recover sufficiently to appear at Lady H——’s, on the ensuing night. She did so; was apparently better; went to the party; fainted, and was carried home to her death-bed!

‘It was so very provoking, Mamma; just as I was beginning to enter into the full enjoyment of all that was going forward! I never felt myself better; what could have been the cause of it?’

‘Most likely, my dear, it was the agitation and excitement; but it will do you a great deal of good; it will make you less nervous the next time, and it has brought you into notice at once! There were some who would have gladly changed places with you merely to have attracted attention!’

‘Well, perhaps it was not so bad after all! But I cried with vexation when I got home! I will soon be well however, and I hope do better the next time, as you say. Whose will be the next party, Mamma?’

‘You shall go to it on *to-morrow week*, so make haste and get well!’

The following day this young lady was evidently worse. Still the fears of her medical attendant were considered to be nothing beyond the evidence of his great caution in pronouncing a favorable opinion. The ensuing day she was worse still!

‘She had better be made acquainted with her situation!’ he urged.

‘No, no!’ cried her mother: ‘I would not have her alarmed for the world! It is time enough! It would kill her at once! Do you want to destroy her, Sir? She shall not be alarmed on any account. It is no reason because you think fit to indulge unnecessary fears that you can be allowed to torment the poor child with the idea that she is going to die!’

‘It would not be for my advantage, Madam, in any respect, that Miss V—— should die so suddenly as you seem to think she would if made aware of her situation; therefore I would not urge it, if I had the most remote apprehension of such a result!’ replied the doctor. ‘She *must* know it ere she dies, and the later it is, the greater will be the shock!’

‘Why do you say, before she *dies*?’ one would think that you quite give her up! do you give up all hopes of her recovery, Sir?’

‘While God permits life to remain in the frail body, no man has a right to despair; but I would recommend her being informed of her situation!’

‘Certainly not while it is *possible* that she may recover,’ said Mrs. V.

On the succeeding day her dan-

ger was evident to all parties. On entering her room, however, the objects which first attracted attention, were her ball dress laid before her view, in every possible attractive and deluding situation. Upon these her eyes were fixed with an excited attention.

'Madam!' said her physician, addressing her mother, 'This is most unkind to your daughter, as well as most injurious. Setting apart the unhappy tendency of such objects to lead her mind to what is least befitting a state like hers, the effect of such excitement is to increase her danger ten-fold!'

'I believe, Doctor, that there are very few things which can add to her danger now!' replied she, considerably agitated.

'If that be the case, madam, and that you are convinced of it, there should be no time lost in informing her of the fact!'

'Doctor, I told you before that I would not permit her to be alarmed by speaking of death to her at all! I am her mother, Sir, and I will exercise my own judgment as to what is best for my child; you may think differently, but your opinion is no rule for my conduct! I request that there may no more be said on the subject!'

While this conversation was going forward, a third person entered the room unobserved, and fixing his eyes intently on her he said with great solemnity, "And what wilt thou do in the end thereof?'

'Mr. W.' screamed her mother, 'what brought you here?'

'A message of life to the victim of death,' he replied, still keeping his eyes fixed upon the dying girl.

'I wish that you had waited until you were sent for; although you are a clergyman, you are not

the person that I consider the best for her to see.'

'Mamma, Mr. W., what is all this?' said Amelia, faintly, 'surely there is no danger!'

'No, my darling: no! Mr. W. has only come to see you as a friend.' Then turning to him, 'not a word about death, Mr. W., I implore you, if you have any charity in you.'

'Charity!' he replied, '*charity*! to permit your child to perish throughout eternity! Is that *your* charity, Madam?'

'Mother, Mother,' screamed the girl, as loud as her weak state would permit, 'What is that? oh mercy! mercy! Doctor, am I going to die? Oh, no, sure I am not: won't you tell me that I am not? Can't you do *anything* for me?'

'Amelia,' said the clergyman, 'Do not waste your precious time in seeking for the life of this world; but—'

'Why did you not tell me this before! Why did you let me die without one thought about any other life than this? Mother, do you hear me?' she cried, half frantic; 'It was *you* who should have told me! Die! I will not, I cannot die! I am not prepared to die! Mother, my curse, the curse of your lost child shall rest on your head.* Why did you let me die? I won't—I won't—I won't! she screamed louder and louder, then stretching out her hands as if to shut out some object from her sight, she groaned, fell back, and died. Θ.

* This may appear exaggerated, but the expressions as well as the scene, were those of reality. Language much more repugnant to the feelings, was used towards her parent, but I consider what is here transcribed as enough to prove the awful responsibility which those parents assume, who act the part of such a *mother*!

ON MILITARY PARADE AND COSTUME.

SIR,—Calling a few days ago upon a gentleman, he informed me that he had taken his son to a military college. Now it has long been a matter of surprise to me that persons really under the influence of religion, should breed up their sons to the profession of arms. I hold with our church, that ‘It is lawful for Christian men, at the command of the magistrate, to wear weapons and serve in the wars.’ But it is a stern necessity, to be avoided if possible, and not sought after by “all them that love our Lord Jesus Christ in sincerity.” They who sigh and pray for the time when “nation shall not lift up sword against nation, neither shall they learn war any more,” ought rather to endeavour that their children may cultivate the arts of peace, may choose those professions and trades by which “peace on earth and goodwill towards men” are preserved. The following observations on Military Parade and Costume, by a celebrated American Unitarian, seem to place the subject in a proper light, and if one who denies the divine mission of our Saviour feels so strongly, that feeling ought to be increased tenfold in the breasts of those who are the decided and faithful servants of the Lord Jesus Christ, the prince of peace, “who is over all, God blessed for ever.” Amen.

‘Men’s sensibility to the evil of war, has been very much blunted by the deceptive show, the costume, the splendour in which war is arrayed. Its horrors are hidden under its dazzling dress. To the multitude, the senses are more convincing reasoners than the conscience. In youth, the period which so often receives impressions for life, we cannot detect, in the heart-stirring fife and drum, the true music of war, the shriek of

the newly-wounded, or the faint moan of the dying. Arms glittering in the sun-beam, do not remind us of bayonets dripping with blood. To one who reflects, there is something shocking in these decorations of war. If men must fight, let them wear the badges which become their craft. It would shock us to see a hangman dressed out in scarf and epaulette, and marching with merry music to the place of punishment. The soldier has a sadder work than the hangman. His office is not to dispatch occasionally a single criminal; he goes to the slaughter of thousands as free from crime as himself. The sword is worn as an ornament, and yet its use is to pierce the heart of a fellow-creature. As well might the butcher parade before us his knife, or the executioner his axe or halter. Allow war to be necessary, still it is a horrible necessity, a work to fill a good man with anguish of spirit. Shall it be turned into an occasion of pomp and merriment? To dash out men’s brains, to stab them to the heart, to cover the body with gashes, to lop off the limbs, to crush men under the hoof of the war-horse, to destroy husbands and fathers, to make widows and orphans; all this may be necessary, but to attire men for this work with fantastic trappings, to surround this fearful occupation with all the circumstances of gaiety and pomp, seems as barbarous as it would be to deck a gallows, or to make a stage for dancing beneath the scaffold. I conceive that the military dress was not open to as much reproach in former times as now. It was then less dazzling, and acted less on the imagination, because it formed less an exception to the habits of the times. The dress of Europe, not many centuries ago, was fashioned very much after

what may be called the harlequin style, that is, it affected strong colours and strong contrasts. This taste belongs to rude ages, and has passed away very much with the progress of civilization. The military dress alone has escaped the reform. The military man is the

only harlequin left us from ancient times. It is time that his dazzling finery were gone, that it no longer corrupted the young, that it no longer threw a pernicious glare over his terrible vocation.'

B. C. S.

THE PREACHER AND HEARER.

'THERE was, some years ago,' says Dr. Krummacher, of Elberfeld, in his work entitled "Elijah the Tishbite," 'there was, not far from this place, a very gifted preacher, who, for several years, preached with great earnestness and success the doctrine of the cross; but who, on that very account, was violently opposed. One of his opponents, a well informed person, who had for a long time absented himself from the church, thought, one Sabbath morning, that he would go and hear the gloomy man once more, to see whether his preaching might be more tolerable to him than it had been heretofore. He went; and that morning the preacher was speaking of the narrow way, which he did not make either narrower or broader than the Word of God describes it. 'A new creature in Christ, or eternal condemnation,' was the theme of his discourse; and he spoke with power, and not as a mere learned reasoner. During the sermon, the question forced itself upon this hearer's conscience. 'How is it with myself? Does this man declare the real truth? If he does, what must inevitably follow from it? This thought took such a hold upon him, that he could not get rid of it, amidst any of his engagements and amusements. But it became, from day to day, more and more troublesome, more and more penetrating, and threatened to embitter every joy of his life; so that at last he thought he would

go to the preacher himself, and ask him, upon his conscience, if he were convinced of the truth of that which he had lately preached. He fulfilled his intention, and went to the preacher. 'Sir,' said he to him, with great earnestness, 'I was one of your hearers, when you spoke, a short time since, of the only way of salvation. I confess to you that you have disturbed my peace of mind, and I cannot refrain from asking you solemnly, before God, and upon your conscience, if you can prove what you asserted, or whether it was an unfounded alarm.' The preacher, not a little surprised at this address, replied, with convincing certainty, that he had spoken the Word of God, and consequently infallible truth. 'What, then, is to become of us?' replied the visitor. His last word, *us*, startled the preacher, but he rallied his thoughts, and began to explain the plan of salvation to the inquirer, and to exhort him to repent and believe. But the latter, as though he heard not one syllable of what the preacher said, interrupted him in the midst of it, and repeated, with increasing emotion the anxious exclamation, 'If it be truth, Sir, I beseech you what are we to do?' Terrified, the preacher staggers back. 'We,' thinks he, 'what means this *we*?' and, endeavouring to stifle his inward uneasiness and embarrassment, he resumed his exhortation and advice. Tears came into the eyes of the visitor; he smote his hands to-

gether, like one in despair, and exclaimed, in an accent which might have moved a heart of stone, 'Sir, if it be truth, *we* are undone.' The preacher stood pale, trembling, and speechless. Then, overwhelmed with astonishment, with downcast eyes and convulsive sobbings, he exclaimed, 'Friend, down on your knees, let us cry for mercy.' They knelt down and prayed, and shortly afterwards the visitor took his leave. The preacher shut himself up in his closet. Next Sabbath, word was sent that the minister was unwell, and could not appear. The same thing happened the Sabbath following. On the third Sabbath, the preacher made his appearance before his congregation,

worn with his inward conflict, and pale, but his eyes beaming with joy, and commenced his discourse with the surprising and affecting declaration, that he had now, for the first time, passed through the strait gate. You will ask what had occurred to him in his chamber, during the interval which had elapsed? 'A storm passed over him, but the Lord was not in the storm; an earthquake, but the Lord was not in the earthquake; a fire, but the Lord was not in the fire. Then came a still small voice, on which the man enveloped his face in his mantle, and from that time knew what was the gospel, and what was grace.'

THE STRANGER AND HIS FRIEND.

"Ye have done it unto me."—MATT. XXV. 40.

A poor wayfaring man of grief

Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer, 'Nay;'
I had not power to ask his name,
Whither he went, or whence he came,
Yet was there something in his eye,
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered—not a word he spake;
Just perishing for want of bread,
I gave him all; he blessed it, brake,
And ate—but gave me part again;
Mine was an Angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

I spied him, where a fountain burst
Clear from the rock; his strength was
gone;
The heedless water mocked his thirst;
He heard it, saw it hurrying on:
I ran to raise the sufferer up;
Thrice from the stream he drained my cup,
Dipt, and returned it running o'er;
I drank, and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest;
Then made the hearth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten, nigh to death,
I found him by the high-way-side:
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed;
I had myself a wound concealed,
But from that hour forgot the smart,
And Peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'midst shame and
scorn;
My friendship's utmost zeal to try,
He asked, if I for him would die?
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view
The Stranger darted from disguise,
The token in his hands I knew,
My Saviour stood before mine eyes:
He spake; and my poor name He named;
"Of Me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto Me."

Review of Books.

REMARKS ON THE PRESENT POSITION OF THE CHURCH OF SCOTLAND. Occasioned by the publication of a Letter from the Dean of Faculty to the Lord Chancellor. By THOMAS CHALMERS, D. D. and L. L. D. 8vo. Pp. 130. Collins. 1839.

AUCHTERARDER CASE. *Revised Speeches of George Cook, D. D. and Robert Wigham, Esq. in the General Assembly, on Wednesday, May 22, 1839, and of the Earl of Dalhousie, next day, on retiring from the Assembly. With the various reasons of dissent from the decision of the Assembly, and list of Dissentients.* 8vo. Pp. 24. Longman. 1839.

OUR attention has been repeatedly called to the present state of the Church of Scotland, and we have been strongly urged to bring the existing controversy before our readers, on the especial ground that the question to which it relates has an immediate bearing on the concerns of our own Church, and is now proposed for decision to the British Parliament.

We comply with these calls with some reluctance. To talk about things which we imperfectly understand, may sometimes be the means of obtaining clearer views; but to write on imperfect information does not admit of any very satisfactory defence. Yet under existing circumstances we shall endeavour to state the case as clearly as we are able, to make such observations upon it as appear to us important, and to throw ourselves upon that kind indulgence of our readers, which we have so often experienced for any errors or imperfections which our statement may contain, and which we shall, when pointed out, be most ready to correct.

The ground of the present dispute appears to be, whether a patron can introduce a particular individual as the minister of a parish, against the will of the major part of the male communicants of that parish; but the result of this dispute has been to place the civil and ecclesiastical authorities of Scotland in direct opposition;

FEBRUARY, 1840.

nor is it easy to say how this important schism may be remedied.

The government and discipline of the Church of Scotland is conducted by kirk sessions, presbyteries, provincial synods, and general assemblies. The patronage of vacant livings is at the disposal of the crown, of corporate bodies, or of individuals: but it is stated that from an early period, down to 1733, cases occurred where the general assembly refused to induct or ordain a minister regularly presented by the patron, on the sole ground of the unwillingness of the people to receive him. That from 1768, the wishes of the people were entirely disregarded, and that such disregard of the popular voice led to the secession of 500 congregations from the Scottish Church, who agreed in all respects with the Scottish Confession of Faith, but differed solely on this one point of patronage. To obviate these evils, and if possible, reunite a divided church, the General Assembly of the Church of Scotland after two years deliberation, enacted in 1834—

‘That no pastor shall be intruded on any congregation contrary to the will of the people; and in order to carry this principle into full effect, the Presbyteries of the Church shall be instructed, that if, at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with

the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the Presbytery rejecting such person, and he shall be rejected accordingly.

Since this enactment of the General Assembly, one hundred and fifty presentations have taken place; of these, ten have been objected to; in nine of these cases the patrons have given way; but in one, the case of Auchterarder, the legality of the General Assembly's act has been disputed. The case is as follows.

The church and parish of Auchterarder having become vacant in August 1834, the Earl of Kinnoul, as patron, issued in September, a presentation in favour of the Rev. Robert Young. The presentation having been sustained by the Presbytery, opportunity was afforded to the male heads of families to give in dissents, when a majority having dissented, Mr. Young was rejected as presentee. On this rejection the Earl of Kinnoul and Mr. Young instituted in the Court of Session a process against the Presbytery of Auchterarder—the Presbytery were defended by a commission of the General Assembly—but the case being decided in favour of Mr. Young, an appeal was carried to the House of Lords, who, on May 3, 1839, affirmed the right of Mr. Young. The General Assembly having received this adverse decision, conceded that by it the Rev. Mr. Young was entitled to the civil rights and emoluments secured by law to the church of Auchterarder; but that he was not entitled to ordination as minister of the said church—but that the spiritual and pastoral care of the parish should be intrusted to some other minister, for whom voluntary remuneration should be provided; and this decision has been followed up by suspension and threatenings of spiritual cen-

tures against any who should proceed to the ordination of Mr. Young; who, together with the Earl of Kinnoul, is proceeding for pecuniary damages in the civil courts.

The civil and ecclesiastical authorities of Scotland are thus brought into actual collision, and application to Parliament is now making to change the existing laws—though tolerably plain intimations are given, that should Parliament reject the application, the objectors would still persevere. Were the Scottish church united, we apprehend some concession must be made, but as it appears from the votes of the general assembly that the numbers were in one case 197 to 161, and in another 204 to 155, it is obvious that with so large a minority, the Parliament may see fit to refuse the Assembly's application.

The cause of the veto is ably argued by Dr. Chalmers, and its beneficial results strongly pointed out. Much light is also thrown, in his discussions, on the moral and religious state of the Scottish church, and on the bearing of the veto question on the important cause of church extension. The Doctor also urges the subject powerfully on the dignitaries and ecclesiastics at large of the Church of England. It is however, obvious, that the general feeling of ecclesiastics in this country is adverse to the Scottish claim; and while fully alive to the evils of the existing system, we cannot but fear that a parochial veto might in some cases be attended with equally unfavourable results. If, for instance, Socinian, Antinomian, or other antichristian principles should unhappily be introduced into any parish, the parochial veto might be exercised to the rejection of every minister who might faithfully testify of Jesus Christ and his salvation; and thus the very means adopted for the securing of

a purer faith might be no need for the establishing of heretical pravity. Should indeed the present claim of the general assembly be established, namely, that while the temporal advantages of the parish of Auchterarder are enjoyed by Lord Kin-noul's nominee, the spiritual concerns should be entrusted to another minister, for whom maintenance should elsewhere be provided, it is obvious that a door would be opened to worldly-minded ministers desiring the fleece rather than the flock, to seek to ingratiate themselves with the patrons of the wealthier livings, and to rejoice rather than mourn, if by offending the male communicants, they might secure the wages, and be exempt from the work; while similar evils to those connected with our own impropriations, might on a smaller scale arise in the Scottish Church. The whole question therefore appears to us pregnant with difficulty; and though we are fully convinced that Dr. Chalmers and the majority of the general assembly are actuated by the most conscientious motives, yet we feel that they are proceeding on somewhat questionable grounds.

Dr. Chalmers especially argues that the ordination of a minister at the requirement of any civil authority, is unjustifiable; and that therefore such requirement is firmly to be resisted; and he appeals to our ecclesiastical dignitaries on this point, and shews that our diocesans invariably claim and exercise an independant authority in all cases of ordination. But as it appears to us, the cases are not strictly similar, and therefore the argument from analogy will not exactly apply. Perhaps it may not be amiss to attempt a fuller explanation of this difference.

In the Scottish Church, the candidates for the ministry pass through a certain course of education, attending lectures, &c. for a prescribed term; they are then sub-

jected to probation, preaching, trial, sermons, &c., and if approved, receive a licence or certificate from some presbytery or other authorized persons. This licence enables them to preach, and to perform many, if not all ministerial offices wherever an opening may present itself; they can thus act as assistant ministers, though they are not admitted to the pastoral charge of a parish, until nominated by some patron, and ordained by a particular presbytery. Yet still they must, we conceive, be regarded as endued with the primary qualification of the ministerial office, viz. the authority of preaching the word of God,—for however important pastoral duties may be, and most important they are, they are rather secondary and consequent on the faithful preaching of the gospel. The Scottish licentiates, intrantes, or claimants, have thus we conceive an ecclesiastical ministerial character; and the calling, upon a given presbytery, to admit one who possesses this character to a specific charge, is a very different thing from requiring a bishop among ourselves, to ordain a particular candidate.

The unbeneficed clergy therefore, in the two divisions of the island, differ less in their position than at first sight might appear. The Scotch licentiate and the English priest, possess a certain ministerial character, though they may at the moment be destitute of ministerial employment. A patron on either side of the Tweed, may nominate one of these unbeneficed clergy to a vacant living, and the court of session in the north, or of King's Bench in the south, will secure to the person so nominated, the temporalities of the benefice; the only difference is that the General Assembly in Scotland may question the licentiate's right to be recognised as the spiritual pastor of the parish; while in England the

bishop must institute, and the arch-deacon induct the already ordained priest into all the rights spiritual or temporal, of the benefice. For though something is said in our law-books about examining the person claiming institution, such examination is practically, and we believe legally, restricted to the mere ascertaining of the correctness of his letters of orders, instrument of presentation, and testimonials, and does not ordinarily empower the diocesan to investigate the nominee's personal attainments and qualifications.

Such appears to be the law at the present moment; though it remains to be seen, whether the general assembly can maintain their asserted right of veto, as to the spiritual claims of a nominee. But assuming such to be the actual state of the law of patronage, the question is, How far is it desirable that this state of things should be perpetuated? What alterations are advisable? and what prospect is there of such alterations being effected?

The unrestricted right of patronage has been the subject of frequent and long-continued objection, and the right of congregations having some voice in the nomination of ministers, has been strenuously asserted. Yet from the beginning it was not so. The appointment of the seven, Acts vi. was, it is true, the confirmation of the people's choice, but that appointment was to a temporal, rather than a spiritual office; and no one knows better than Dr. Chalmers, how much more keenly people feel with respect to temporal than spiritual provision. But in every case, ministers were in the first instance sent, imposed, in the Scottish term, intruded upon those who did not desire them. The argument therefore *a priori*, is, we conceive, in favour of the unrestricted right of patronage.

But though nominally unre-

stricted, the patronage is not really so. The Scottish patron must, if we mistake not, nominate an in-trant, a licentiate, one who has already been tried and approved. The English patron must nominate a person already in orders; at least it is absolutely in the bishop's breast, to decide whether he will accept the nomination as a title for orders. The patron therefore in either part of the island, is restricted to choose an individual who has already been approved by a competent and recognised authority, and it may be presumed that the individuals so recognized, are, generally speaking, duly qualified for the office. No doubt Scottish Presbyters and English Bishops, may occasionally mistake in this matter, and licence or lay hands on those who cannot teach, or will not learn; but it would be a grievous reflection on the piety or judgment of those who occupy responsible situations, to question the general propriety of their decisions. And considering their character and responsibility, it seems but reasonable to suppose that the class of persons whom they sanction, are, as a whole, more deserving of confidence than those who would, ordinarily speaking, be selected by the communicants of a particular congregation. No doubt the communicants who have long enjoyed the ministration of a Chalmers, a Cecil, a Robinson, or a Biddulph, would be more likely to choose an able pastor for themselves, than any ordinary patron; but such highly-favoured congregations are exceptions, and cannot be adduced in support of a general rule.

Dr. Chalmers indeed advocates similar views as to patronage, but at the same time contends in behalf of an absolute veto from the majority of the communicants; with this view we cannot coincide. All popular bodies are liable to sudden prejudices, and it often happens

when the feelings are powerfully excited by the loss of a highly esteemed minister that those most warmly attached to him are disposed to judge harshly and censoriously of his successor; the young preacher is often tried by an unfair standard, people fancy they cannot profit by his ministrations because he is young, or from some still more trivial and indefensible cause, while experience shews that after a few months trial the individual who had been strongly opposed is highly approved and valued. On these and various other grounds, to some of which we have already adverted, we cannot but express our disapprobation of vesting an absolute veto in the hands of the congregation.

While however we think an absolute veto highly objectionable, we conceive that some regard might with great propriety be paid to the wishes of a congregation. We see no reason why the minister nominated to a vacant benefice should not prior to institution in England, or ordination in Scotland be required to officiate in his proposed cure for some month or six weeks, that the majority or any prescribed proportion of the male communicants might then if they saw fit object to his institution, and that their objections with the reasons on which they were founded being submitted to the Diocesan, the Presbytery, or the General Assembly, might be allowed or rejected as the case might be. Should the objections appear invalid or unreasonable the nomination would be confirmed and the minister instituted; should the objections appear to the higher authorities valid, the nomination would be declared void, and the patron be called upon to present another minister. We cannot but think that some arrangement of this nature would be at once practicable and beneficial, and would lead clergymen to cultivate those popular talents,

that conciliatory mode of address, and that propriety of conduct which especially become their sacred profession.

But what prospect is there that any such alteration may be effected? We fear there is very little. The whole feeling of the higher classes in this country appears to be, that patronage is an absolute right; advowsons are regarded as private property, rather than a public trust, the spiritual interests of large and populous districts are regarded as a feather in comparison of the vested rights of an incumbent, or the possible interests of his successor. The performance of additional services in a church, the provision of new places of worship in an extended parish; the erection or enlargement of a parsonage, with other apparently desirable objects, have been in cases within our own knowledge thwarted and opposed in quarters where *a priori* support might have been expected, because of some vague idea that the interests or the convenience of a present or future incumbent might be interfered with. In some cases the objections have been ludicrously contemptible, yet their weakness or their wickedness has not prevented their mischievous operation. Even good and wise men differ widely on the whole question of patronage, and unfortunately the decision is not left to them, but must at last be submitted to an assembly where papists, infidels, and radicals will be aided by too many dissenters, who ought to know better, in unblushing efforts to impede any and every measure which might advance the interests of the established church of North or South Britain.

Yet the effort is worth making. The Church of Scotland is at present in a real difficulty. If a clear, lucid, and temperate statement of the whole question were brought before the British public, help

might spring up from quarters where least expected. And we therefore very much desire that some brief and perspicuous view of the existing state of patronage, and some temperate and moderate suggestions of the desired and possible remedies were drawn up and widely circulated. The present pamphlets are ably written. They contain much lucid statement and powerful argument; but they are too long for ordinary readers, and unintelligible to those who

possess no previous information on the subject, which is too much the case with our senators. If these brief and imperfect observations throw any light on the topic, we shall rejoice, and at the same time we shall gladly welcome any additional information with which we may be favoured, and be happy to correct any mistakes into which we have inadvertently fallen, and to which Englishmen are especially liable while writing on Scottish topics.

ANCIENT CHRISTIANITY, and the Doctrines of the Oxford Tracts for the Times. By the Author of 'Spiritual Despotism.' Vol. I. 8vo. Pp. 550. Jackson, 1839.

WE have here the first volume of a very important and seasonable work, which must on various accounts produce a deep and serious impression on the public mind. The author is a Layman well acquainted with the patristic writings, and favourably disposed towards the Established Church, though not perhaps decidedly her advocate. He writes with great force and point, though sometimes he enfeebles his argument by prolixity, and occasionally indulges in harshness of expression, and adopts conclusions which his premises will not fully justify. But at the same time, after every deduction which can be required, those who desire clearly to understand the modern Oxford Tracts will do well carefully to peruse the volume before us.

The writers of those Tracts are endeavouring to recal modern churchmen to a more intimate communion and conformity with the primitive fathers; and while labouring in this work, they also express a decided hostility to Popery. Now the writer of the work before us, maintains that on some important, influential and prominent topics, the primitive fathers, Cyprian, Basil, Jerome, Chrysos-

tom, &c. have departed more grievously from the apostolic standard, than has been the case with Rome itself. That many of the Romish enactments were of a remedial character, and that a return to the Ante-Nicene principles and practice, would be worse than an adoption of the Tridentine canons, and a return to Rome itself. Nor does the writer merely state this as a naked fact, but he contends that the writers of the Oxford Tracts must themselves know this to be the case; that they must be aware that the licentiousness and the abominations which Rome endeavoured to conceal in monasteries and nunneries, stalked about in open day at Antioch, at Alexandria, at Carthage, at Constantinople; while his statements unavoidably excite considerable surprise, and very painful conjectures and apprehensions as to the motives which have induced the Oxford Tract writers to exhibit so partial a view of patristic Christianity.

Now we have no hesitation in saying that our author has, to a very considerable extent, established this point. That in various respects the doctrines and practices prevalent in the Nicene churches, were as corrupt and degrading as

those, which when laid open at Rome, excited the disgust and indignation of every Protestant. We cannot enter into particulars, partly for want of room, but principally because they are too abominable to proceed from an English pen. Our author has felt this; he has weakened his cause by withholding quotations; but he has given sufficient references, and those who have access to the writings of the fathers, will soon discover how extensively and abominably the corruption prevailed.

The leading fathers of the Church loudly exclaim against these evils; but they nourished and cherished the root from which they sprung. They endeavoured with the one hand to destroy the full grown plant, while with the other they were sowing and cultivating the pernicious seed. The evil therefore increased with fearful rapidity, and cast down and destroyed the souls of multitudes, nor did it receive any material check till the Protestant Reformation, by bringing forward the volume of inspiration, exhibited to the astonished multitudes a purer faith.

The root of these abominations lay in small compass. The position was—Celibacy is more honourable than Matrimony. Hence the single were esteemed more holy than the married. Hence, though the scriptures speak expressly of ministers as married men, the early church required them to be single—compelled bishops to forsake their wives—encouraged children to engage in vows which they very imperfectly understood, and denounced the violation of those vows as more abominable than the most atrocious crimes. The consequence was, a wide spreading flood of licentiousness.

Connected with this erroneous creed of celibacy was the admiration of a life of solitude and retirement. Thousands and tens of thousands moved off from the

patristic church to caves, and dens, and deserts, and hermitages, and wasted their lives in unprofitable solitude. Instead of going into all the world and preaching the Gospel to every creature, their whole concern turned upon themselves; they might become according to their view eunuchs for the kingdom of heaven's sake; but it was not for the promotion of the kingdom of heaven, nor for the extension of Christ's cause in the world, but that by an uncommanded and an unjustifiable retreat from the world, they might themselves attain a brighter crown. Had the unnumbered multitudes who retired and wasted their lives in the desert employed their time and talents in preaching the Gospel, every part of the known world would have been favoured with the light of life, and according to all human calculation an insuperable barrier would have been provided against the intrusion of Mohammedan apostacy.

Theorists are apt to speculate on the assumed superiority of celibacy to matrimony, and of contemplative devotion to active exertion. But those who carefully observe the actual results will adopt a very different conclusion. The single person is usually a selfish person—often the slave of hasty passions, and ungarded tempers—of petty strife, of vain suspicions—and these evils increase with increasing years. The married person is compelled to care for others; is incessantly called to retrench his appetites, to watch over his tempers, to check his rising passions. His tenderest sympathies are called forth by the sufferings of his partner, the afflictions of his children, the incessantly recurring trials of domestic circumstances. He learns patience, and meekness, and gentleness, and forbearance. He thus becomes personally a holier character, and his holy and heavenly principles shine forth, attract attention, and command respect. His servants, his

neighbours, observe the progress, and his life becomes more and more a living sermon.

Nor is this all. The usefulness of the celibate ceases and terminates with himself. Sickness and infirmity come on. He is laid aside. His church and his parish are left to mercenary or casual help. The married person is also laid aside—meanwhile the work goes on. The public services of the sanctuary suffer perhaps an eclipse, but there is a partner, there are sons and daughters moving about in the parish. The schools go on. The sick are cared for. Unnumbered acts of kindness and benevolence all springing from the holy source of matrimony thus pervade a large and extensive district, and most valuable agents are provided, to whom he may say, "I die, but God shall be with you," and who when dispersed by their father's death, yet go forth in their order to follow him as he followed Christ, and plant in other moral deserts the cedar and the olive, and sow the seeds of righteousness and peace, to the glory of God and the benefit of man.

Yet there are those who have made themselves eunuchs for the kingdom of heaven's sake. Men who from a pure desire to promote the glory of God, have determined not to marry. Be it so. But who are these? Are they the retired and the contemplative, the dwellers in the desert, or the sojourners in the cloister? No such thing. They are men, who devoting themselves to God, go forth to his service in the church and in the world. The missionary, the teacher, the catechist. Men, who viewing the lost and perishing condition of a people of unclean lips, respond to the cry, who will go forth, with the humble voice, "Here am I, send me," and who gird themselves to the work with a zeal which can never be questioned, a holy importunity which takes no denial.

View such an one at the present moment. He takes his post among the Chartist, the Miners, the Manufacturers of a neglected district. Do they go to work early? He will meet them before it is yet day, and in some school, or cottage, or elsewhere, address some word of exhortation, and offer up some fervent prayer. While they proceed to labour, he will return to study. At the hour of breakfast, he will be again at his work, the cottage, the school, the sick, the poor, will witness his exertion, till weary with the labour of the day, he will again retire to rest. He will cultivate hardy and self-denying habits, his temperance, his activity, his incessant exertions will keep under his body. His strength will not be impaired by close and warm apartments, by exciting and attenuating sustenance, by wine, or alcohol, or tobacco; but he will go on day by day, spreading through a wide district the voice of the Redeemer's name, preparing the way for the kingdom of God, the useful pioneer of the future minister, yea, honored by turning many to righteousness, and shall therefore shine forth as the sun for ever and ever.

Such men we want—for such we pray; but we care little for the solitary recluse, who trims his own tiny lamp, and walks in the light of it, and at length goes out in darkness, leaving the world in which he has lived, neither warned by his voice, nor taught by his example; but whose tender charities have all been closed, and wound up in the narrow and scanty circle of self.

Here however we must pause. We shall wait the completion of our author's work with some anxiety; but at the same time with lively hope that its publication will produce a salutary effect, either by its direct operation, or by that reaction and controversy which it is every way calculated to elicit.



G. BARRON & CO.

MR. BARRON'S PLAN FOR THE GALLERIES OF CHURCHES.

London, published by J. B. BARRON, 40, Fleet Street, March 1856

Digitized by Google

MR. SHAW'S RECENT IMPROVEMENT IN THE INTERNAL ARCHITECTURE OF CHURCHES.

(WITH AN ENGRAVING.)

WE have felt the subject of the present engraving to be of such importance, as to warrant us in deviating from the course we had marked out for ourselves; which included only the external elevation of the best of the new churches now erecting. The proposition of Mr. Shaw, if generally acceded to, would, it appears to us, remove so great and almost universal a blemish, as to render it,—although nothing more, intrinsically, than a return to an ancient plan—almost tantamount to an invention of the very first importance.

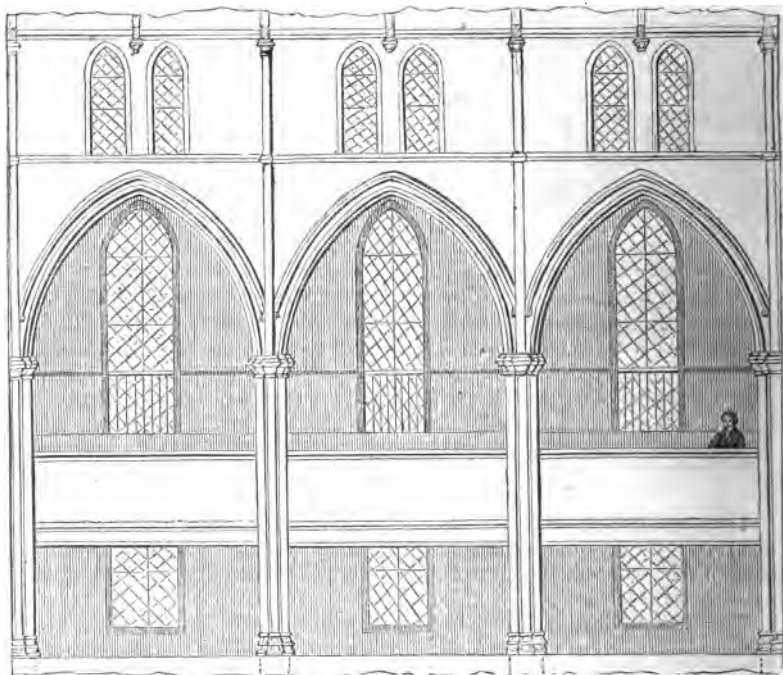
The grand difficulty in the way of all architects of modern times, in Church-building on correct principles, has been, the demand for a great number of 'sittings.' This requirement, coupled with the necessity for a grinding economy, has rendered galleries almost indispensable: and galleries, reconcileable with a good gothic interior, have hitherto been apparently unattainable. The consequence has been, that as the 'sittings' were of necessity to be provided, the consistency of the design has been in most cases given up, and 'utility' has triumphed over taste.

To be properly understood, we will illustrate by a small engraving or two, the real question which we have thus attempted to describe.

A correct gothic church interior, will, generally have been of this kind:—

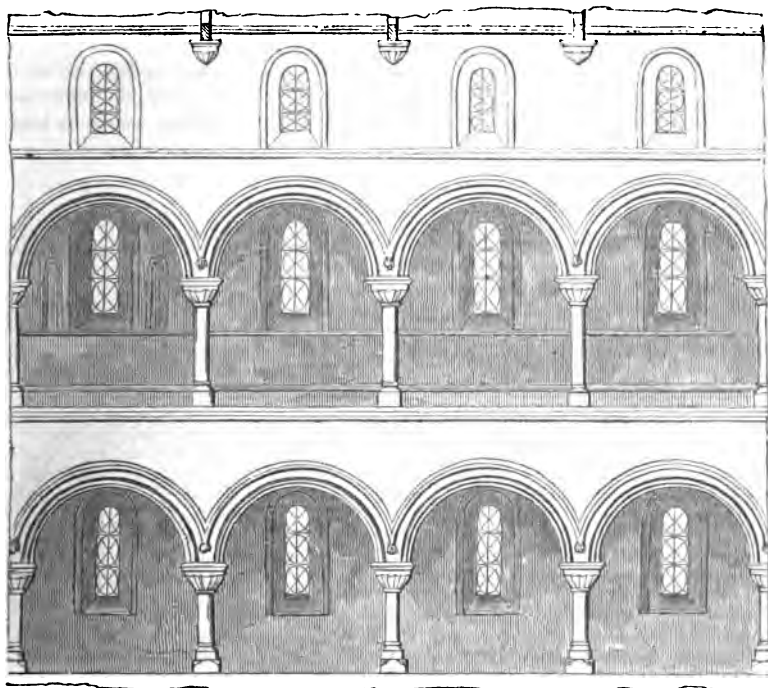


Now here we have the original idea, not violated or ruined by the introduction of the modern invention of galleries, which addition never entered the ancient architect's imagination. Next let us see the same kind of interior, ruined, as far as beauty or consistency is concerned, by the thrusting into it the modern invention for stowing away a large number of hearers.



Here we see at a glance,—that is if custom has not so inured us to the excrescence as to blind us to its deformity,—we see how the whole beauty of the design is sacrificed at one stroke, in this violent determination to gain a great number of sittings. To have a well-fitted and well-proportioned coat made by an experienced tailor, and then to sew on to it a large pocket or bag, or pannier, fastened all across the back, merely because such a bag might be an useful thing “to put things in,” would not be a more unsightly excrescence. Or, to attempt a closer resemblance, what would be said of the man who raised a splendid Grecian portico to a public building, like that of the General Post Office, and then, on some ground of fancied “utility,” fastened, just midway down the columns, a gallery running across the whole!

However, Mr. Shaw has had sufficient experience to know that to abolish the gallery is not to be hoped for. The only rational course therefore was, to discover or conceive a mode, by which such a contrivance for accommodating the public, might be worked into the general plan of the church, without being, as it too often has been of late, a mere excrescence, a palpable violation of the whole tenor of the original design. This he has accomplished in the following manner.



Clearly, this plan is entirely successful. The object in view is fully attained: the amount of accommodation is still preserved, and at the same time, the whole is achieved without any violence done to correct architectural taste.

The last feature in the whole improvement will not be thought, in these days of economy, the least essential. The object is gained; a frightful deformity is got rid of, and all, not only without an *increase* of the cost, but actually with a *reduction* of expense. Mr. Shaw estimates the cost of erecting one side of the nave of a church, with the gallery crossing the arches, as on the opposite page, at £314. 3s. 6d. and the cost of the above design, for the same area, at only £254. 1s. 2d.

The general effect of Mr. Shaw's design will be seen in the copper-plate engraving; and we need only add, that we hope soon to see a very general adoption of this improvement.

Intelligence.

LONDON HIBERNIAN SOCIETY.

WE are deeply concerned to hear that this valuable society is indebted to its Treasurer, at the present moment not less than FIFTEEN HUNDRED POUNDS, while the call from every part of Ireland for additional schools are incessant. We would earnestly entreat the friends of Scriptural education to step forwards on behalf of this society, which appears to us to have done, and to be doing, more for the spread of true religion in Ireland, in proportion to the funds placed at its disposal, than any other institution whatsoever. The following extract from the letter of an Irish clergyman, is every way deserving of serious consideration.

If you want a society the *nearest* to what may be called a National Society for Ireland, (under Ireland's present circumstances,) you must have one, *as you may have one*, obtaining the suffrages of all the multifold denominations of Ireland.

I would humbly offer the London Hibernian School Society, as in principle, and in *part* offering what is desirable, acceptable, and effective at this time.

1. In *principle*,—Offering what all are clamorous for—the whole Bible.

2. In *part* what is *desirable*,—A reli-

gious education, the secular education which is asked for could easily be engrafted on the present Hibernian system, retaining the Scripture as the basis.

3. Desirable,—As a substitute—national measure—bulwark against Popery.

4. Acceptable,—

1st. To Churchmen—five hundred clergymen patronize the London Hibernian Society.

2d. To Presbyterians—Synods having given favourable adhesion.

3d. To Dissenters of all classes.

4th. To Roman Catholics, to a great extent now, and to a greater when the Board would be annihilated.

5. Effective,—

1st. In circulating ten copies of God's word for one now circulated: a reason weighing much with me.

2d. In uniting Protestant denominations, who, are flying from the centre of unity, by the multiplication of distinct societies.

3d. As the most powerful assailant (in love and good works) of Popish errors.

EAST INDIA SLAVERY.

THE following statements on the subject of East Indian Slavery have been urgently pressed on our attention by an esteemed and valuable labourer in the cause of Christian philanthropy:—

A great want of correct information respecting the present state of Slavery in India is very prevalent. It was said in 1825,—'No slavery legally exists in the British territories at this moment.' 'Slavery is now entirely prohibited here (Bengal) by the British Government as really as in Britain itself.' 'In India there can be no hereditary slavery.' A speaker remarked at a recent meeting in London,—'Slavery has been so nearly extinguished in the British dominions, that, if it were found lurking in any remote corner of the empire, and could be fully exposed, the nation was prepared to crush it at once and for ever!' These positions are however erroneous. On the renewal of the East India Charter, in 1833, it was proposed by the Ministers to abolish slavery in British India, on or before April

12, 1837; but this was overruled in the House of Lords, and the subject was left to the Indian Government. When slavery in the West Indies was abolished, British India and the Eastern Isles were unhappily excluded from the range of that noble effort of Christian philanthropy: and it may be justly feared, that many years will elapse before East India Slavery will be abolished.

The parliamentary papers of March 1828, August 1832, and July 1838, state that, 'The sale of slaves in Malabar is exclusively confined to those born in a state of bondage. In some districts, the offspring are divided between the owners of the father and the mother; but they are never separated from their parents till adults. Where the land is divided and occupied as separate properties, the labourer is the personal slave of the proprietor, and is sold and mortgaged by him independently of his lands. In the Tamul country, the labourer is the slave rather of the soil than of its owner, and is seldom sold or mortgaged except along with the

land to which he is attached.' In Madras the owner has a right to sell his slaves without the land; but it is a right very seldom, if ever exercised. The highest price of a good slave is fifty rupees (£5). The price, however, is seldom so high. The children of slaves are born slaves. In Tanjore, the master has the power of selling the slave, but he cannot sell him to any one who will carry him to a distant part of the country, without his consent. The offspring of slaves are always regarded as the property of their father's owner.

'Though the miseries of East India Slavery appear not to equal those which existed in the West, they are of such a character as to cry loudly to Britain for redress. In Malwa the female Slaves in almost every instance are sold to prostitution.' 'Nothing can be more abject and wretched than the slaves of Malabar; their huts are little better than mere baskets, and their diminutive stature and squalid appearance evidently shew a want of adequate nourishment.' The slave in the interior, is a wretched, half-starved, diminutive creature, stunted in his food, and exposed to the inclemencies of the weather. The Madras Board of Revenue, in 1818, justly stated, 'The treatment of slaves necessarily depends principally on the individual character of their owners; and when we reflect on those evils which are

inseparable from even the mildest state of slavery, and consider how large a portion of our most industrious subjects are at present totally deprived of a free market for their labour—restricted by inheritance to a mere subsistence—and sold and transferred with the land which they till,—policy, no less than humanity would appear to dictate the propriety of gradually relieving them from those restrictions which have reduced them, and must continue to confine them, to a condition scarcely superior to that of the cattle which they follow at the plough.'

'Of the extent of Slavery in British India, it is impossible to speak with precision. It prevails most in Madras. In Malabar, the number of slaves is estimated by the collector at one hundred thousand! Whilst the parliamentary papers shew that the number of slaves in British India amounts to eight hundred thousand two hundred and ninety-seven.

Slavery then is not 'lurking in some remote corner of the empire,' but is extensively and palpably prevalent in our Eastern territories. It is the same bitter draught in the east as in the west. The outcry raised in India against the *Suttee*, was long powerless, until it returned, reverberated from the British shore; and that against slavery will continue disregarded, unless it receive support from all the energy of the Home Government.'

STOCKDALE *versus* HANSARD.

THE public mind has been powerfully excited by the proceedings of the House of Commons, in a question of privilege, which portends important results. A man of the name of *Stockdale* proceeded against Mr. Hansard, Printer to the House of Commons, for a libel which appeared in a publication printed by order of the House: the justice of the observations complained of was so evident, that the jury gave only one farthing damages. Not discouraged, *Stockdale* brought fresh actions for other libels, printed in the same reports. The House of Commons, however, instead of allowing Mr. Hansard to plead, determined to take the ground of privilege, and allowed judgment to go by default. The jury assembled for this purpose, assessed the damages at One Hundred, and Six Hundred Pounds; and on the case being brought into the Queen's Bench, the Lord Chief Justice decided that the law must take its course. Mr. Hansard's goods were consequently seized and sold for Six Hundred and Ninety Pounds. On the meeting of Parliament, *Stockdale* was, by order of

the House, summoned to appear, and committed to the custody of the Serjeant at Arms. The Sheriffs of London, Messrs. Evans and Wheelton, were summoned, and required to refund the money levied to Mr. *Hansard*, and on their hesitating, were also committed to the custody of the Serjeant at Arms: meanwhile the Court of Queen's Bench has made the rule absolute, requiring the Sheriffs to pay over the sum levied to *Stockdale*. The question then is, whether *law* or *privilege* is to prevail. The leading men of both parties in the House are arranged on the side of privilege; but the legal profession, and the public at large, are as decidedly advocates of *Law*. The question cannot remain in its present state of uncertainty, while it is obvious that under the existing system, men of the highest respectability may, like Messrs. Evans and Wheelton, be subjected to painful and expensive imprisonment, because some worthless scoundrel is spoken of as he deserves, in a paper printed by order of either house of Parliament.

CAMBRIDGE BACHELORS' COMMENCEMENT.

THE following TWO HUNDRED AND SEVENTY SIX gentlemen after passing the usual examination, were admitted B.A. at Cambridge, on Saturday, Jan. 18, 1840. Above FORTY other candidates were rejected.

HONORS.

WRANGLERS.

Ellis, R. L.	Trin.	Woodhouse	Caius
Goodwin	Caius	Bowness	Jes.
Woolley	Joh.	Harriss	Pemb.
Coombe	Joh.	Hurst	Trin.
Ellis	Joh.	Dingle	Corp.
Lewthwaite	Magd.	Hume	Trin.
Wood	Joh.	Wickes	Trin.
Crocker	Caius	Pagan	Joh.
Hue	Caius	Scott	Caius,
Griffith	Joh.	Powell	Pemb.
Williams	Joh.	Thompson	Chr.
Kirby	Joh.	Pyne	Pet.
Watt	Trin.	Browne	Joh.
Mate	Trin.	Clifford	Trin.
Haynes	Caius	Spencer	Joh.
Gibson	Jes.	Rogers, H.	Trin.
Calder	Joh.	Spinks	Magd.
Spurgin	Corpus	Wheelwright	Pet.
Birkett	Jes.	Newell	Clare
Rothery	Joh.	Elliot	Queens
Male	Caius		

SENIOR OPTIMES.

Richards	Sid.	Randolph, F.	Joh.
Blenkiron	Trin.	Lamb	Jes.
Andrew	Pemb.	Moore	Cath.
Meeres	Clare	Pitman	Joh.
Williamson	Joh.	Peach	Emm.
Marsh	Trin.	Neville	Magd.
Cockburn	Trin.	Strettell, A.	Trin.
Potter	Pet.	Thomson	Joh.
Stevenson	Chr.	Child	Joh.
Hodgson	Pet.	Fiske	Joh.
Wright	Trin.	Ward	Joh.
Allan	Trin.	Deacle	Joh.
M'Ewen	Mag.	Hill	Jes.
Sandbach	Trin.	D'Aguilar	Joh.
Ellis, F. H.	Trin.	Hervey	Clare
Powell	Jes.	Beckwith	Corp.
Pownall	Joh.	Kennedy	Christ's
Broadwood	Trin.	Empson	Trin.
Garvey	Chr.	Thornton	Pemb.
Kemp	Corpus	Atlay	Joh.
Middleton	Joh.	Brett	Emm.
Hocken	Trin.	Green	Clare
Rhodes	Joh.	Bramah	Jes.
Oak	Joh.	Rogers	Joh.
Lloyd	Joh.	Morgan	Trin.
Stevens	Mag.	Swan	Joh.
Bright	Mag.	Chambers	Emm.
Darby	Joh.	Smith	Joh.
Randolph, W.	Joh.	Montagu	Magd.
Rogers, J.	Trin.	Boyce	Trin.
Hodson	Trin.	Fowke	Caius
Spencer	Pem.	Maltby	Joh.
Maule	Joh.	Gooden	Trin.
Chapman	Joh.	Shaw	Joh.
Law	Trin.	Willan	Chr.
France	Joh.		

JUNIOR OPTIMES.

Drane	Pet.	Wale	Magd.
Woollaston	Pet.	Fletcher	Chr.
Downton	Trin.	Davies	Queens'
Blackwell	Corp.	Drew	Trin.
Lukis	Trin.	Dixie	Emm.
Dean	Joh.	Lewthwaite	Trin.
Moore	Joh.	Cockin	Qu.
Heale	Queens'	Davies	Trin.
Gunning	Queens'	King	Trin.
Jennings	Joh.	Hale	Joh.
Barker	Caius	M'Neill	Trin.
Shadwell	Joh.	Haddon	Trin.
Jackson	Joh.	Cahusac	Joh.
Wawn	Joh.	Drury	Caius
Marsland	Clare	Goulburn	Trin.
Parker	Emm.	Irwin	Pemb.
Hales	Mag.	Sandford	Magd.
Taylor	Trin.		
Beckett	Cath.	Yorke	Sid.
Claydon	Caius		

ORDINARY DEGREES.

Elliot	Cath.	Beck	Jes.
Jones	Cath.	Peck	Cath.
Collinson	Trin.	Lowder	Qu.
Ketley	Queens'	Edmundson	Sid.
Ainslie	Emm.	George	Emman.
Robinson	Jes.	Thornton	Cath.
Barry	Trin. H.	Paris	Corp.
Lloyd, H.	Trin.	Jennings	Trin.
Hawker, E.	Trin.	Smith, H, B,	Trin.
Rate	Cath.	Irby	Joh.
Birks	Cath.	Prynn	Cath.
Nash	Cath.	Thomas	Trin.
Harris	Joh.	Maltby	Joh.
Ridge	Trin.	Rice, Spring	Trin.
Clive, Visct.	Joh.	Vowler	Trin.
Shearly	Pet.	Lloyd	Emm.
Morton	Cath.	Myddleton,	Sid.
Rolleston	Joh.	Taylor	Trin.
Elwes	Pet.	Williams	Corp.
Howard	Caius.	Brett,	Jes.
Sheldon	Cath.	Newport Vi,	Trin.
Bull	Caius	Snooke	Pet.
Butler	Trin.	Blackworth	Trin.
Jackson	Joh.	Buckner	Joh.
Owen	Pet.	Lawford	Trin.
Uppley	Magd.	Pope	Queens'
Dyce	Trin.	Thorold	Emm.
Turner	Em.	Molesworth,	Joh.
Wilnot	Trin. H.	Mickleburgh	Cath.
Bell	Corpus	Wyatt, P.	Magd.
Fisher	Magd.	Fisher	Joh.
Chisol	Clare.	Burnside	Joh.
Fanshawe	Corpus.	Neate	Trin.
Hawker, G.	Trin.	Wyatt	Corpus
Budd	Magd.	Capel	Qu.
Cheadle	Sid.	Edouart	Joh.

Griffith	Qu.	Prickett	Trin.	Bagge	Trin.	Suart	Sid.
Denys	Corp	Wilson	Chr.	Wodsworth	Pemb		
Foy	Tr. H.	Yerburgh	Chr.	Foster	Pemb.		
Curteis	Trin.	Kemp	Caius	Quant	Cath.	Bradley	Queens
James	Joh.	Gompertz	Clare	Johnstone	Trin.	Bryant	Emm.
Langdale	Joh.	Cooper	Corpus.	Skipwirth	Trin.	Christian	Trin.
De Winton	Joh.	Hulbert	Joh.	Williams	Trin.	Jebb	Trin.
Reeves	Chr.	Keane	Emm.	Child	Caius	Lloyd, A.	Trin.
Grey	Trin.	Ellison	Trin.	Dennis	Clare	Macgrigor	Trin.
Malcolme	Trin.	Shebbeare	Queens'	Rushton	Trin.	Stickland	Trin. H.
Brabant	Joh.	Harker	Cath.	Waller	Clare	Thorpe	Queens'
Massey	Trin.	Noel	Trin.	Carver	Corp.		
Nash	Corp.	Richings	Queens'	Wistinghausen	Chr.	ÆGROTAT.	
Pughe	Joh.	Higgs	Corp.	Thackeray	Caius	Crompton	Trin.
Everett	Joh.	Baldock	Joh.			Pillans	Jes.

NEW SOUTH WALES.

THE Hon. Justice Burton has recently laid before the Society for Promoting Christian Knowledge, a statement of the deficiency of religious means under which the colony of New South Wales labours, and the appropriate remedies.

'The first and chief, is the want of a permanent provision for the church and schools of the colony under Parliamentary authority.

'This may be best obtained by a permanent provision, secured under Parliamentary authority on the lands of the late Church and School Corporation, so far as the same will suffice, and upon the crown lands of the colony at present lying waste and ungranted, for the due maintenance of the bishop and clergy of the United Church of England and Ireland, and for the erection and sustentation of churches with residences for officiating ministers, for establishing schools under the superintendence of the clergy; and for securing the services of competent teachers throughout the colony.

'Secondly,—The total absence of chaplains to the military, the several hospitals, goals, ironed-gangs, and places of confinement, for convicts transported to the colony, points out the absolute necessity of such appointments being made. The duty of providing them is one belonging to this country, and the charge of maintaining them is properly one upon the British treasury; for which provision should be made by Parliament.

'Thirdly,—There is immediate and pressing necessity for the erection of churches and clergymen's residences throughout the colony, beyond what can be reasonably expected to be accomplished by the private means of the well-disposed members of the church in New South Wales, even if aided to an equal amount from the public treasury of the colony; such aid being,

however, limited by the Colonial Church Act, to the sum of One Thousand Pounds in each case.

'Fourthly,—There exists no provision for the maintenance of either the bishop or clergy in old age or infirmity, or for that of the widows of such as die in the service of the church, or for the support and education of their orphans.

'Fifthly,—There is immediate need for the establishment of a college, founded on the principles of the National Church, for the education of young people in the colony, for the ministry, and as schoolmasters.

'Sixthly,—There is an urgent necessity for more clergymen in all parts of the colony; but especially for itinerant missionaries to be appointed to those districts lying beyond the limits of location, where the inhabitants have no means of access to the ordinary ministrations of the clergy.

'Seventhly,—There is equal necessity for more schools to be established on the principles of the National Schools throughout the colony, and for more schoolmasters.

'Eighthly,—There is need of provision being made for the remuneration of schoolmasters, whilst they are capable of service, and towards their support in old age and infirmity.

For obtaining assistance towards these several objects, it is proposed to open lists for subscriptions either to the general religious wants of the diocese, including all the settlements under the ecclesiastical jurisdiction of the Bishop of Australia, or to any specific object within it. The general fund to be placed entirely at the disposal of the bishop: the subscriptions for specific objects to be vested in trustees resident within the colony, and laid out upon real securities, and the proceeds applied to the specific objects of their trust.'

Register of Events.

HER Majesty proceeded to the House of Lords on Thursday, January 18, and opened the Session of Parliament with a speech from the Throne, which referred to her approaching marriage with Prince Albert—to the assurances of friendship from foreign powers—to the presumed termination of the civil war in Spain—the negotiations in the Levant—the interruption of our relations with China and Persia—our successes in India; and the commercial embarrassments and spirit of insubordination evinced in some of our manufacturing districts. Allusion was also made to the state of Canada, and intimation given as to the importance of municipal regulations in Ireland, and the measures relating to the Established Church recommended by the Ecclesiastical Commissioners of England.

In the debate on the Address, allusions were made in both Houses to the absence of all reference to the religious principles of Prince Albert, and on the suggestion of the Duke of Wellington, Lord Melbourne found it necessary to consent to the introduction of PROTESTANT before the Prince's name. It is proposed to assign Prince Albert, on his marriage, the sum of Fifty Thousand Pounds per annum. The marriage is expected to take place in the middle of February.

We have noticed on a former page, the proceedings of the House of Commons in the case of Stockdale, versus Hansard. The Sheriffs of London have moved the court of Queen's Bench for a writ of *habeas corpus*.

The Special Commission at Monmouth has terminated its labours by condemning Frost, Williams, and Jones to death as traitors; and sentencing several others to transportation for life, or imprisonment. A point of law has, however, been reserved for the consideration of the Judges, which may possibly be decided favourably for the prisoners. We regret that symptoms of Chartism have broken out at Sheffield, &c. though, through God's mercy, the attempts of the insurgents have been defeated.

A general feeling is, we are happy to state, evinced on the subject of Church Extension and Religious Education; and petitions on these important topics are in course of preparation to Parliament from various quarters.

The Bishop of Calcutta laid the foundation of his new cathedral on Tuesday, Oct. 8, 1839. The expence is estimated at 60,000*l*. His Lordship contributes himself 20,000*l*. and efforts are making in this country to aid this great undertaking by liberal subscriptions. The Society for Promoting Christian Knowledge is to decide at its next meeting on the proposal for granting 1000*l*. per annum for five years, to this magnificent erection. The whole sum of 60,000*l*. is not, if we understand aright, to be employed on the fabric, but a part of it to be vested as an endowment for the support of a dean and four prebendaries, by whom the services are to be conducted.

Notices and Acknowledgments.

THE Account of the Rev. Mr. Houseman, was chiefly extracted from the Lancaster GUARDIAN, *not* the GAZETTE.

Our valuable Friend J. F. C. wishes the following errors in his paper on *Baptismal Regeneration* to be corrected.

Page	Col.	Line
20	1	13, for 'guiding,' read 'quickening.'
—	—	— for 'are,' read 'were.'
21	1	33, for 'many who have,' read 'as many as.'
21	2	16, for 'are,' read 'were.'
24	1	19, insert 'But,' before 'when.'
—	—	20, for 'any,' read 'every.'

Received—CORYLUS—THE REV. PETER ROE—CAPT. WILLOUGHBY.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

MARCH 1840.

MEMOIR OF THE REV. JOHN SARGENT:

LATE VICAR OF GRAFFHAM.

It is recorded of the most eminent orator of antiquity, that his audience were so entirely possessed by his eloquence, as to lose sight of his personal character; and somewhat of a similar observation may apply to the subject of the present memoir. The life of Martyn has excited almost universal admiration, and that of Thomason is entitled to no mean praise; yet few even stop to inquire from whose pen these interesting narratives proceeded; and though the hand by which they were written has long been cold in death, the only information which has as yet been published concerning our departed friend appears, where comparatively few are aware of its existence, in the Introduction to the Journals and Letters of the Rev. Henry Martyn, as edited by the Rev. Samuel Wilberforce. From that Introduction we extract the following interesting passages.

John Sargent, the eldest son of John Sargent, Esq. of Lavington, in Sussex, and Charlotte his wife, was born on the 8th of October, 1780. He was educated at Eton: and was there remarkable amongst his contemporaries, for uniting a decided superiority in the manly sports of the playground, with high classical attain-

ments. From Eton he removed to King's College, Cambridge, where, through God's blessing, the Rev. C. Simeon was made the instrument of first leading him to serious views of religion. Under his guidance, and that of the late Rev. Thomas Lloyd, he was gradually nurtured and strengthened in the ways of God. For both of them he preserved, through life, a reverend affection: maintaining with the one an unbroken friendship; and cherishing a grateful veneration for the memory of the other. He quitted Cambridge in the year 1802, and entering at the Temple, set out in that path which appeared to be marked out for him by the providence of God.

As the heir to the family estate, and its future representative in his native county, it was the desire of those, to whose wishes he deemed it a duty to yield, that he should follow the profession of the law. His own heart longed for a more entire dedication of his powers to the Redeemer's work, than was possible in a course of life mainly conversant with earthly things. Yet having judged upon mature reflection that such was at the time his duty, in the true spirit of Christian submission he set himself resolutely to its performance. It was not indeed without many pain.

MARCH, 1840.

M

ful struggles that he arrived at this conclusion.

'The bent of his soul towards the sacred profession, was peculiarly strong. How far was he bound to listen in it for a "call from God?" How far to submit these holy desires to the wishes of parental authority? He weighed the apparently conflicting claims of duty, and acted without hesitation upon his matured conviction. In a letter written at this time to an intimate friend, he thus describes what had been passing in his mind. 'I do not wonder at your wishing that I had chosen decidedly to enter the church. But what could I do? Could I indeed have been assured that it was God's will that I should serve him as a minister, were it to preach to the wild Indians, nothing should stand in the way. But I thought Simeon's observation just, 'You are certain that you are acting according to your duty in obeying the wishes of your father.' Whereas I could not say so in the other case. What painful fluctuations of mind I have suffered upon this occasion is not to be described: under pain of body or loss of friends we clearly see that resignation is our duty; but here I was tossed about for a long time, without being able to satisfy myself, upon a point of such importance, what was my duty. Yet under this disquietude, I committed my way unto the Lord, and I have not a doubt but that he will be with me, and somehow or other, make me in some little degree instrumental in promoting his glory. Indeed you have no idea of what I have felt. No one who has not been in a similar situation, can form any notion of it.

'My decision will, I trust, be approved of by my heavenly father. My one desire has been, if my heart has not deceived me, to do his will, and to devote myself entirely to his honour and glory.

I shall be happy wherever I am, if I can assure myself that I am serving him in the way which he ordained me to walk in. Do not forget I beseech you to pray for me, that the love of Jesus may attend me, and his right hand lead me through the perils of the profession I am entering. When I look at the corruption and weakness of my own heart I tremble; when I behold the power and willingness to save all to the uttermost who come to him, which is in Jesus, I rejoice.'

'Worldly business undertaken in this spirit, and conducted on these principles, was not likely to endanger the spirituality of his soul. The ungenial atmosphere which hangs over the seats of legal strife and the bustling scenes of earthly business could inflict little injury on him who had such a talisman within. The state of mind evinced by his letters at this time, justifies a record of this date in the journal of Henry Martyn, 'Sargent seems to be outstripping us all.'

'At no very distant period, however, it pleased God, who had thus tried the submissive faith of his servant, by calling upon him to give up those desires which were the strongest in his soul, to open to him the path which he longed to tread. The objections of those to whose wishes he thought it a duty to yield, were removed by altered circumstances; he quitted that profession upon which in obedience to their desires he had entered, and prepared himself for undertaking that holy office to which his own inclinations had always been so strongly directed. In the years 1805 and 1806 he was successively ordained deacon and priest. He entered upon his ministry with the cure of Graffham in Sussex; which, with the small contiguous parish of Lavington, formed to the end the scene of his ministerial labours. Here with patient perseverance he

continued for years 'to do the work of an Evangelist,' amongst those whom God had committed to him. His whole heart was given up to that ministry wherewith he had been entrusted. To be made an instrument of usefulness in God's hands—to be "a fellow-worker with God" in promoting the eternal happiness of the souls committed to him, was, through the whole of his life, his single object. And it was this active principle, under the regulation of a well-instructed conscience, which animated him to unwearied exertions in an obscure, and in many respects, unkindly portion of his Lord's vineyard. There was in his charge nothing which ministered to the gratification of earthly motives. His lot was cast amongst the ignorant and unpolished. Amongst those who could not appreciate his classical elegance of mind, or enter into the exquisite sensibility of his affection; they were the "few sheep in the wilderness;" but in them he recognized those for whom Christ shed his blood, and for them therefore he was content to labour, "to spend and to be spent," and yet neither be faint nor slothful. The spirit which breathes in a letter descriptive of his first entering upon his ministry amongst them was never abated by weariness or disappointment. 'I have already, as I told you, entered upon my ministerial labours. My parishes are small, but I find that a small parish will produce ample occupation for a minister, if he is inclined to seek for it. The generality of my parishioners, from what I have seen and from what I hear from the present curate, are very ignorant of the true foundation on which to build.'

'Nor were there wanting peculiar ministerial trials in this secluded situation. There was a false spirit of religion prevalent amongst his people, which was through the whole of his ministry a source of

continual rebuke and suffering to his godly soul. Antinomian on principle and in practice, they withstood continually the word of life; perverted unstable souls, and with all the insolence of spiritual pride, continually wounded his naturally sensitive heart.

'In the letter which has been already quoted as describing his entrance upon the ministry, he gives the following account of this section of his flock. 'Some few are fanatical; disciples of Huntington. They came to hear me the first time I preached; whether they will continue, I cannot say. The preacher amongst them, who makes my shoes, upon being asked his opinion of me, said, 'that he thought I should be enabled to declare the truth,' that is, he thinks me a *promising* young man. One of them the other day speaking of Mr. —, the curate, said, 'he had no particular fault to find with the man, but he did not think him quite 'free in the liberty;' upon my desiring an explanation of that expression, he simplified the assertion by affirming that he was rather "in bondage," rather "under the yoke." They have a jargon and cant of their own, to be ignorant of which, in their estimation, is to be carnally-minded and unregenerate. God alone can enable me to be useful either to these deluded people, or the other part of my flock. I am sensible that the grace of our Saviour can alone give that singleness of heart and spirituality of mind which characterizes his people at all times. I should wish to be more sensible of my weakness in myself, and of my strength in Jesus.'

'Such was the character of the flock to which the Great Head of the Church confined those labours, for which human wisdom would have selected a very different sphere. And such, in its general features, it continued through a period of twenty-five years, which he spent

amongst them. He was indeed cheered by witnessing amongst his people many individual instances of altered conduct and renewed affections; he committed the bodies of many to the grave 'in sure and certain hope of the resurrection to eternal life,' and with good grounds for trusting that they would be "his crown and rejoicing at the appearing of the Lord Jesus Christ." But his discouragements were never intermitted; the careless sinfulness of some, and the delusive profession of others, were always a burden to his soul—still they were the object of his unwearied solicitude. The health of different members of his family took him often from home for a season, and led to the exercise of his ministry in more populous and instructed places. In these he was always courted and admired; and, (which to him was a far severer trial than that applause which is the common food of vanity,) he found in them, kindred minds able to return his warm affection, and "esteem him very highly in love for his work's sake." In them, above all, he was not seldom permitted to see the palpable effect of his "work and labour of love." And yet from these more inviting occupations he returned always readily and cheerfully to his own appointed task—neither envying the charge of others, nor slumbering in his own. To know that such a man continued with such effects the unintermitted labours of a holy life, may give encouragement to many who are pressed down with the apparent fruitlessness of their ministerial work. It displays most strikingly the submissive activity which is the true frame for Christian usefulness; as far apart from slothfulness as from that bustling love of action which will scarcely suffer good to be effected by another's efforts.

'The same sound and sober

habit of mind was evinced in the whole complexion of his ministerial character. Deep and reverend was his affection for that branch of Christ's church, from which in infancy he had received the sacred mystery of baptism, and with whose holy orders he was now invested. There was a marked difference on this point between his judgment and feelings, and those of some whose ardent piety he most highly esteemed, and with whom he was constantly connected in active efforts for the spread of God's word and kingdom. Never, in this age of various and unbounded religious excitement was he led astray from the path of Christian sobriety. The dazzling light of novelty had no charms for him. In the province of religion the suggestions of the imagination were at once and unhesitatingly submitted to the scrutiny of a sober and searching judgment; he was strong in the irresistible strength of a humble simplicity.

'Some extracts from two of his letters upon points which have of late been often agitated amongst Christians, will well illustrate this sober and established judgment. The first was in answer to a friend who consulted him under some scruples of mind, as to the propriety of subscribing before entering at college, his assent to the Athanasian creed. The second relates to the partial separation proposed in the Bible Society.

'To the first he writes thus: 'I confess that I have never felt all the difficulties that present themselves to the minds of some good and able men. I read in the New Testament that "he that believeth not shall be damned." Must I not say Amen, to this declaration of my Saviour? There can be no doubt upon that point. But then, what is that belief, the rejection of which is damnation? Some will say, 'A belief in the existence and unity of God.' Others will

add, 'A belief in the existence and mission of Jesus Christ.' Others will proceed further and say, 'A belief in that God, in whose name those who believe are to be baptized, the Father, the Son, and the Holy Ghost.' Now, may I say Amen to the *first* assertion, and be deemed charitable? and may I say Amen to the *second* assertion, and still be deemed charitable? But when I affix my Amen to the *third* assertion, am I, who believe the one God to be distinguished by a three-fold personality, expressly revealed, and commanded to be acknowledged,—to be exclaimed against as uncharitable and unscriptural? If any man object to the *terms* used in the Athanasian creed, let him find better if he can—but if he object to any terms except such as are to be found expressly in the word of God, let him state how it is possible to devise a form of words, which, as a symbol, shall be sufficiently clear to detect the subtleties of heretics. How could the evasion of those who some time ago seceded from our church, be exposed by more appropriate, or if you will, less objectionable expressions? There is a good remark made by one of the Fathers, whom Milner quotes (his name and precise words I do not at this moment remember) he says, 'the blasphemies of heretics, have reduced us in our own defence to use expressions, which otherwise had not need to be adopted, concerning the mysterious article of the Holy Trinity.'

'When it is said, 'He therefore that will be saved, must *thus* think of the Trinity,' I interpret the word '*thus*,' so as not substantially to differ from these articles; a person might *thus* think of the Trinity who objected to the word 'proceeding,' and adopted some other to express that relation which the Holy Spirit bears to the Father and the Son.' So also I understand the clause, 'this is the

Catholic faith, which except a man believe faithfully he cannot be saved.' A man may believe faithfully, the Catholic faith respecting the Trinity, whilst perhaps he scruples about the use of some particular term.

'Lastly, when I affirm my belief that those who reject the Triune Jehovah will perish, of course I mean those who do this deliberately and notwithstanding opportunities. I leave to God Almighty, the application of general threatenings to every particular case.'

'How wisely does Mr. S. here hold the balance between uncharitable censure of particular errors, and latitudinarian indifference to the cause of truth!

'On the second subject above mentioned, he writes as follows, August 22, 1831:

* * *

'I say to the reformers, either do nothing, or do much more than you propose; either leave us as a piece of mechanism, a mighty engine to send the Bibles to the four quarters of the earth; or if you will constitute us a devotional body, expel not merely Canaanites and Perizzites, but Hivites, Jebusites, and all the other *ites* from amongst us.'

Mr. S. was indeed distinguished for sobriety of judgment, ministerial tenderness, and warmth of affection. It pleased however our heavenly Father to visit him with severe family trials. His eldest son, who had been brought up entirely under his father's care, and never had another preceptor; but who had given decided proof by his conduct at Cambridge, both of early piety and considerable intellectual attainments, was seized by a sudden attack of pulmonary disease, and removed to an eternal world. Soon after Mr. Sargent was called upon to part with his own father, and exercised with painful apprehensions of losing his only remaining son. While watching, however, in utter hopelessness of recovery by the

bed of his beloved child, he was himself called upon to depart.

'On the 26th of April,' says Mr. Wilberforce, 'he had engaged to visit the Isle of Wight. He did not arrive, but we heard that he was detained at home by a slight indisposition. Saturday the 27th, his illness increased. Medical assistance was called in. It was supposed to be a relapse of the influenza, and no sort of danger was apprehended. Such was the course of each succeeding day; there were some distressing symptoms, but none which spoke of immediate alarm. On Thursday, May 2, an eminent surgeon, well acquainted with his constitution, was summoned from London, and pronounced him free from any symptoms of immediate danger, yet that very night was the work of death begun; and on the next morning, peacefully and without a struggle, he resigned his Spirit into the hands of the God who gave it. During the course of his illness it was necessary to administer repeated opiates. In the feverish slumber which resulted from them his mind wandered, until recalled by the voice of another; and his lips spoke without the exact rein of reason. Yet even then his expressions were of the same holy nature as those which he uttered in more collected moments. From his full soul there poured forth unceasingly the pure streams of a renewed Spirit. 'I have the greatest fear,' he said, 'of saying something in delirium which may dishonor my God. I have heard of some good people who have been permitted to do so, and I have a horror of it.' This was his fear; but so far from its accomplishment, when his reason wandered, his mouth was filled with praises. He was reasoning with sinners, or speaking with unusual clearness and beauty of the deep things of God. When he was first laid down upon that bed from which he never

rose, he said to one near him 'Now from this bed to glory, or else to live more than I have ever lived to the glory of my God.' His humility of soul was strikingly exhibited in the course of this last struggle. 'Look at me,' he said, to those around him, 'look at me, the vilest of sinners, but saved by grace! Amazing, that I can be saved.' And this was heard to be his continual language—exalting the grace of God which was able to save even him. He thought too at this time of the welfare of those around him. He desired that an especial message might be delivered from him to all his people. 'I would have you,' he said, 'seek out every drunkard, swearer, and sinner in this place, and warn them of God's wrath against their sins. Tell them that all I have said to them is true. That on a bed of death I more than ever felt its truth—that a death-bed is no place for repentance.' 'Tell,' said he, 'the children of this place from me, to hate sin, to strive against it, and above all things to beware of putting off the time of beginning to serve God.' Throughout the whole of this time his soul appeared to be eminently "athirst for God."

'Wrestle for me,' said he, in broken accents, but with deep earnestness, to a Christian friend who stood by his bed, 'Wrestle for me, that I may go hence to glory, or else to live more like the saints in glory;' and at another time, when speaking of his earnest affection to his family, and his great happiness in them, he added with emphasis, 'but to be *holy*, to be perfectly holy, how gladly would I leave all of you, to be holy.' Nor were there wanting in his case some of those unusual supports with which the Lord at times upholds the goings of his servants when they enter upon the dark valley of the shadow of death. His exceeding self-suspicion, and

his habitual sobriety of feeling might not unnaturally have prevented the expression of any lively emotions of assured joy at the apprehension of the near approach of eternity. He had moreover a nervous shrinking from the act of dying, yet it pleased God to pour at this season a flood of heavenly light upon his soul: he passed the streams well nigh dry-shod. 'I am safe,' was his rejoicing testimony, 'though a miserable sinner—saved by grace, I have not a doubt;' and calling to him one eminently beloved, he said, 'You know that I have always had a horror of superstition; I believe that I inherited it, but I wish to tell you of the extraordinary revelation of himself which it has pleased God to make to my soul;' and then—'do not misunderstand me, I do not mean by any vision but by unusual spiritual communion with himself.' The words, 'glory, glory,' were heard breaking from his lips as his countenance kindled into holy fervour; and his lips spoke of 'that bright light'—which, when asked, 'what light?' he explained to be 'the bright

light of the Sun of Righteousness.'

'No less than four times during the last night which he spent upon earth was he heard repeating to himself in solemn ascriptions of praise to God, "Glory be to the Father, and to the Son, and to the Holy Ghost. Amen." And when, just before the last struggle, one said to him, 'the everlasting arms are under you,' he answered with eager joy, 'I know they are—I feel them—that is enough.'

'It was 'enough' for him. He had been found faithful. His Lord, on whom he relied, was able to deliver him; he forsook not his servant who trusted in him; but even as he passed through the waters which separate this world from the next, he put a new song into his mouth, and filled his tongue with the praises of his Lord. And now he rests with him. That pure soul has attained the sinless state for which he panted; he is with that Saviour whom he loved; he has tried the promise of the Lord, and found his word true: "Be thou faithful unto death, and I will give thee a crown of life."'

THE FIELD OF THE WORLD.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give them no heed,
Broad-cast it o'er the land.

Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles
grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots 'tis found,
Go forth, then, every where.

Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germ alive,
When and wherever strown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou can'st not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain.
For garners in the sky.

Thence when the glorious end,
The day of God is come,
The reapers shall descend,
And heaven cry, Harvest-home.

JAMES MONTGOMERY.

THE TWENTY-FOURTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS,—Your spiritual welfare is the object of my unceasing solicitude, whether I am present with or absent from you; and sincerely, though feebly, do I pray that you may not only “be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear,” 1 Pet. iii. 15; but also, that like Enoch, you may walk with and please God, Gen. v. 22, 24; Heb. xi. 5: that like the martyr Stephen, you may in your last moments look up, and with the eye of faith behold, what he beheld with his bodily eyes, “the glory of God, and Jesus standing at the right hand of God,” Acts vii. 55, 56; and that, like the innumerable multitude which surrounds the eternal throne above, you may ascribe salvation to “God which sitteth upon the throne, and unto the Lamb.” Rev. vii. 10.

For a long period it has pleased our heavenly Father, who does all things well, wholly to suspend my ministrations among you. To me it has doubtless been a season of suffering; but suffering has induced reflection, and reflection has caused humiliation before God—has led me to see more fully my vileness and unprofitableness, and to confess that “it is of the Lord’s mercies I am not consumed, because his compassions fail not.” Lam. iii. 22. In my retirement it has been a cause of thankfulness that you have, with few exceptions, been regular in your attendance upon public worship; that you have not been shaken in your attachment to the church of which you are members; and that you value the labours of those who have “spoken to you the word of the Lord.” The love of novelty is one of the evils of our fallen

nature, and in the present day it has risen to an alarming height. Its destructive workings are manifest in the church, as well as in the state; and they are subversive of union, contentment, and peace. A “heady, high-minded” individual, who has made but little progress in the acquisition of self-knowledge, but possessing like Talkative in the Pilgrim’s Progress, a flippant tongue and a censorious disposition, too often succeeds in entrapping the unwary—in exciting the fears of the scrupulous—and in leading those who have but a slender acquaintance with the Scriptures to embrace the most distorted views and the most extravagant opinions. Of such beware. The spirit of proselytism may exist where the humble, peaceful, kind, gentle spirit which breathes throughout the gospel has no place.

There is a mutual bond between a pastor and his flock, and they have their respective duties to perform. He is not to neglect them, neither are they to grieve him; but, on the contrary, to “esteem him very highly in love for his work’s sake,” 1 Thess. v. 13; not for his own sake. He is not self-commissioned or self-sent,—the message which he delivers is not his own, but God’s, and therefore it is their duty to hear with attention—to obey with cheerfulness—to speak with tenderness—to act with forbearance, and thus to prove that the gospel is valued, because it is felt. Although you have “ten thousand instructors in Christ,” 1 Cor. iv. 15. I can, with the firmest persuasion of its truth, affirm that there is not one who regards you with such affection, who so rejoices in your joy, or sympathises with you in your sorrow, as the individual who now

addresses you. Convinced that "my glorying" in this respect cannot be made void, I would warn you against error of every kind—and entreat you to place confidence in your legitimate teachers, and to consult them when you may be assaulted by those who would reject revelation altogether, or would, in adding to or taking from it, weaken its obligations; or who seem to perceive no harm in the extravagance of the enthusiast, in the bigotry of the superstitious, or in the awful, soul-destroying delusion of the Antinomian, who unblushingly declares that the law, the eternal and unchangeable law, which requires unsinning obedience from every intelligent being, is no longer a rule of life to the believer. If zeal were exhibited, not in dividing brethren, not in drawing away members from one communion, in which the "word of truth is rightly divided," to swell the ranks of another; but in sending the gospel to those who have it not, time would be redeemed, a Christian spirit cultivated, love and union promoted, souls saved, and God glorified.

Envenomed arrows are now shot forth from various quivers against our church, and we hear a cry on all sides, "down with her, down with her, even to the ground." Psalm cxxxvii. 7. This very cry proclaims her excellence, for if she did not hold, defend, and propagate the truth which is contained in the Bible—if she were not now shaking herself from the dust, and with renewed energy calling her principles into operation, she would be allowed to pursue her course undisturbed. She has had, like other churches, her gloomy days of apathy on the one hand, and of fiery persecution for Christ's sake on the other; but the angel of the covenant has never forsaken her. If she were to be given up, like Israel of old, to "the wild boar of the wood," Psalm lxxx. 13, is it

reasonable to suppose that the number of her faithful labourers would be so greatly increased? that new churches would be erected in such numbers, in places where they are most needed? that her ordinances would be attended by crowds, who once thought lightly, if at all, of them? that the zeal of all orders within her pale would be so exercised as it is? that there would be such an unprecedented liberality in the support of Scriptural schools for the poor, in the establishment of seminaries for the education of the children of the clergy, and of a fund for the support of their widows, &c.? Above all, would the "Spirit be poured down from on high" in such an abundant measure upon her missionary labours, as at Kishnaghur,* and elsewhere? See Judges xiii. 23. Error is not to be found in her doctrines, ungodliness in her precepts, or intolerance in her spirit; and she directs all her members to the Bible, exhorting them to examine by that book whether they are in the faith, and to "judge themselves that they be not judged of the Lord," (1 Cor. xi. 31, and Communion Service.) Let your attachment to her then be a cordial, a sincere, and an enlightened attachment, not one of prejudice and bigotry.

At the commencement of the last year, the Lord caused his mighty voice to be heard throughout our guilty land, and by a storm whose fury exceeded what had ever been witnessed by its oldest inhabitant, trees were uprooted, houses were destroyed, lives were taken away, and terrors spread far and wide, Psalm xxix. What a mercy, to have been spared through the dangers of that awful night! Had

* See the Letter of the Bishop of Calcutta, in our No. for Sept. 1839, p. 354, which contains the gratifying intelligence of the renunciation of idolatry by the inhabitants of between fifty and sixty villages, and the administration of Baptism to about 1000 individuals.

the invisible agent which was employed by Him who "sitteth upon the circle of the earth," Isa. xl. 22, as the instrument of his vengeance, hurried you into eternity, what would have been your state ever since? You were alarmed then, but are you alarmed now? You uttered the language of prayer then, but has "the long-suffering of God led you to repentance?" Rom. ii. 4. Your consciences then bore testimony to your sinfulness and guilt; but has that conviction abided with you, or has it not rather evaporated, and left you in the state of the person described in Isa. xxvi. 16?

Amidst the lightning's flash, and the thunder's roll, and the tempest's rage, how should you have relished the boasted pleasure of a dance, or of any other amusement equally silly and unprofitable? Is it wise then now to take delight in the things which are in reality enjoyed only when God is forgotten, and when his judgments are out of sight? Is it wise now to riot or waste precious time in indulgences which, under other names, and perhaps with some slight variations, constitute the happiness of the heathen upon earth, and are looked forward to as forming an ingredient in the happiness of the mahomedan paradise? If these things cheer the spirits, kindle animal desires, and afford gratification, it is a proof of the melancholy fact that those who engage in them are strangers to sobriety of mind, know not wherein true enjoyment consists, walk in a path from which the true Christian turns away with a sickened heart, and one which the Saviour whom he hopes to meet when he comes in his glory, never trod; a path in which the most determined votary of pleasure would shudder at being found, if he were about to be grasped by the icy hand of death. Cessation from these things will not indeed prove a man to be a child of God, but the pursuit of them will prove the existence of a worldly spirit, and

the unsubdued influence of "the carnal mind, which is enmity against God," Rom. viii. 7. Thus a feather will show which way the wind blows; and a straw cast upon the water will prove in what direction the stream runs. The belief of the truth, 2 Thess. ii. 13, effectually turns the sinner, whoever he be, not merely from idols, but also from vices and follies, and causes him to bring forth the fruit of righteousness. Decision has ever been a striking feature in the character of the Lord's servants; and if we hold primitive doctrine, we are bound to exhibit primitive practice. Consult the following passages: Rom. xii. 1, 2; xiii. 12—14; 1 Cor. vi. 19, 20; 2 Cor. v. 14, 15; Gal. v. 24; Eph. iv. 22—24; 1 Pet. ii. 1—3; iii. 8—17; 2 Pet. i. 5—8; 1 John ii. 15, 16; 1 John iii. 3.

You have learned from the Catechism, you have heard from the pulpit, you have read in your Bibles, what is the way of salvation; but do you walk in it? Do you delight in it? Do you prefer it to every other? It is a way of holiness and usefulness. David speaks of running in the way, Psal. cxix. 32; so does St. Paul, in Heb. xii. 1; and certain it is that the genuine disciple, led by the Holy Spirit, and impelled by a fervent zeal, prays that he may not, like Lot's wife, be suffered to look back, or like Demas, forsake the "service which is perfect freedom," for the world's gain; or like the apostles themselves, in the hour of their Lord's extremity, flee from the dangers and terrors of the cross. To you much is given, and of you much will be required, Luke xii. 48; and "to him that knoweth to do good, and doeth it not, to him it is sin." James iv. 17.

You wish to die happily. Oh that it were equally your wish to live holily—to have no "fellowship with the unfruitful works of darkness," to have your "conversation in heaven;" and to "adorn

the doctrine of God our Saviour" in a day when "iniquity abounds," and when sterling integrity is so rare and so much depreciated. The enemy of souls has an astonishing power over the whole human race. It matters not whether a man be an untutored savage, or a wise philosopher, he is "taken captive by the devil at his will," 2 Tim. ii. 26, and walks in the ways of the destroyer. He profits not by what he reads, or hears, or sees, but goes on regardless of consequences, until grace visits his heart—arrests him in his course—convinces him of sin—and directs him to "the redemption which is in Christ Jesus," Eph. i. 7. How is it with you? The generation which was in existence here when my lot was first cast among you, has nearly passed away, and great inroads have been made upon the one which immediately succeeded it: an awakening record is thereby presented to us of the humbling truth, that "dust thou art, and unto dust shalt thou return," Gen. iii. 19. The scythe of death is never blunted, and during the past year it has spread gloom throughout many dwellings, and brought sorrow into many hearts. Husbands and wives, parents and children, have been separated in an unexpected hour, and the tears of some among you have not yet ceased to flow. The Spirit of God often enters the chamber of sickness and death; and those of you, who grieve for "the desire of your eyes, which has been taken away at a stroke," Jer. xxiv. 16, are bound to pray that the heavenly visitor may dwell with you and assuage your grief. You have found the weakness of earthly props, and have learned by experience, that the world is a miserable comforter. Forget not the lesson, but "turn as prisoners of hope to the strong hold." Zech. ix. 12. Flee to the true city of refuge, in which you will be safe for ever, because

the Great High Priest who fills heaven with his glory and perfects the happiness of his redeemed, never dies. Were you to exist upon earth until the day when it will be burned up, you would never find it to be any thing but a scene of contention and strife—of sickness and pain—of disappointment and sorrow, and death. The pleasures it affords cannot alleviate the miseries with which it abounds. Sin overspreads it with a curse, and blights its fairest prospects. But if sin and death came by the first Adam, pardon and eternal life have come by "the second Adam, the Lord from heaven;" and he is unceasingly employed in bringing to glory those who through him are adopted into the family of God. Many of them, although dead, yet speak; may we follow them as they followed Christ.

By the death of the Archbishop of Tuam, our church has lost one of her brightest ornaments, and most strenuous and consistent supporters: kind in his manner, straightforward in his purpose, and unceasing in his benevolence; his Grace possessed an influence of no ordinary extent. Endeared to his family—to his diocese—and to all who were engaged in carrying on the work of God through the instrumentality of our various religious societies; he gave ample proof of having imbibed an abundant measure of the spirit which led the Apostle Paul thus to give vent to the desire of his heart, "Grace be with all them that love our Lord Jesus Christ in sincerity," Eph. vi. 24. He held with firm grasp the great reformation doctrine of justification 'by faith only,' 11th Article; he endured much obloquy for Christ's sake, when religion was less favourably regarded than it now is; he was "a lover of good men," and died as he lived, deeply conscious of his own unworthiness, and trusting in Christ Jesus alone for salvation.

His character is in all essential points delineated in 1 Tim. iii. 17; Tit. i. 6—9.

Affection impels me to notice the death of a sincere and long-tried friend, the Rev. Hans Hamilton, D. D. Early impressed with a strong sense of the vast responsibility of the ministerial office, he entered upon the duties of it with promptitude and zeal, and under the fostering approval of his venerated father, who then presided over this diocese, he laboured strenuously to call forth and unite the energies of his clerical brethren in furthering the great work of scriptural instruction in their respective parishes.

For some years extreme debility rendered him quite incapable of engaging in any ministerial duty, but he patiently endured as "seeing Him who is invisible," and possessed to the last an acute sense of his own imperfections, and an unbounded confidence in the Redeemer's merits. The poor shared largely and constantly in his bounty, while the cause of God was generously supported, and distressed brethren in Christ extensively relieved.

The limits of this address will not allow me to particularize more than two individuals, who have from among ourselves entered into rest. Mrs. Murphy, awakened to a sense of her worldliness and neglect of her soul by the death of an only child who was wonderfully taught of the Lord, for nearly forty years "walked worthy of the vocation wherewith she was called," Eph. iv. 1. and afforded ample evidence, if such were needed, that spirituality of mind, deadness to the world, and active usefulness, are compatible with strong and undeviating attachment to the form of worship adopted by the Church of England. Well read in the Scriptures and taught by the Holy Spirit, she was a wise and faithful instructress of the ignorant, of the

newly converted, and of such as were suffering under affliction and temptation. Her experience of God's faithfulness to his promises diffused throughout her mind a peaceful serenity, combined with humility, meekness, and love. Her's was the religion described by James i. 27. and exemplified in the case of Dorcas, Acts ix. 36. She knew that she had not attained, neither was already perfect, Phil. iii. 13. and therefore, forgetting the things which were behind, she "followed on to know the Lord," Hos. vi. 3. making the glory of her Saviour in his death, resurrection, ascension, and intercession, the unvarying subject of her conversation and ground of her rejoicing.

Rebecca Bustard, a regular attendant at our Sunday School, became savingly acquainted with the precious truths which were there brought under her consideration, and which, applied as they were by the Holy Spirit, soon brought forth the genuine fruit of inward holiness and outward devotedness to the service of God. She had a clear perception of the doctrines of the Gospel; and while she rejoiced in the freeness of the salvation which it proclaims, she deeply felt that the language which befits the true believer at the end of his course, differs not from that which he uttered at its commencement, "God be merciful to me a sinner," Luke xviii. 13; "Lord, I believe, help thou mine unbelief," Mark ix. 24. Her sufferings were great, but her faith was not suffered to fail, and her "end was peace." This I can testify from my own observation, as I had the privilege of conversing with her not long before her departure. We have here another striking instance of the value of Sunday School teaching, which I ardently hope may make a salutary impression upon the minds of the parents whom I now address, and operate as an encouragement to

them to use all the means in their power to bring up their children in "the nurture and admonition of the Lord." Eph. vi. 4.

I should be sorry to weary you ; but I trust you will bear with me, while with sincere Christian regard I address to you in conclusion a word of affectionate remonstrance and exhortation. Some of you live apparently regardless of God who is the bountiful bestower of all your blessings. Your Bibles are unread—family worship is not established—the weekly services at the church, the weekly lectures, and monthly sacrament, are unattended by you, and one formal visit upon the Sabbath-day to the house of prayer, seems to be regarded as the sum total of Christian duty. Neglect of ordinances is a proof of neglect of the God of ordinances, and neglect of God is a proof of impenitence ; and true it is, that " the word of God must be a lie, heaven a fable, hell an invention, before the impenitent sinner can be safe."

"Awake then, thou that sleepest, and arise from the dead, and Christ shall give thee light," Eph. v. 14. "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof," Rom. xiii. 14. There are also some who can speak well upon the subject of religion, and because they can do so, persuade themselves, and desire to persuade others, that they are under its influence ; but although the gilding of a piece of silver may make it pass for gold, yet the real nature and value of it are not altered. In like manner, it matters not what a man may know or profess—if he be not "born again"—if he be not "renewed in the spirit of his mind"—if he has not obtained deliverance from the slavery of the world's opinion—if he be "double-minded," James i. 8, seeking at one time the society of those who are religious, and the next moment enjoying that

of the ungodly—if he has not entered in at the "strait gate," and is not walking in the "narrow way,"—if his treasure be upon earth and not in heaven, he is not Christ's disciple. "Be not then deceived : God is not mocked, for whatsoever a man soweth, that shall he also reap," &c. Gal. vi. 7, and v. 24. See also John iii. 3, Rom. xii. 2, and 1 John v. 4. 5.

The flock of Christ is a little, but a highly favoured flock ; being continually watched over, fed, and healed by "the good Shepherd, who has given his life for the sheep." To that flock a kingdom of peace—of righteousness—of glory is promised by him who cannot lie. To those who have the warrant of Scripture to believe that they belong to it, I would say great is your privilege, and great will be your blessedness, for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," 1 Cor. ii. 9.

To all of you I would say, although the symptoms of your spiritual disease may be various, there is one, and but one remedy for all, and that remedy is in the Lord Jesus Christ. "He who knew no sin, was made sin for us, that we might be made the righteousness of God in him," 2 Cor. v. 21. He "bare our sins in his own body on the tree," 1 Pet. ii. 24 ; "And by one offering he hath perfected for ever them that are sanctified," Heb. x. 14. He left no part of his work incomplete. By him the law in all its vast demands was perfectly fulfilled—by him justice, although ready to be the executioner of the divine wrath is satisfied—by him eternal redemption is brought in—by him a way is opened into heaven itself—and by him unceasing and prevailing intercession is offered up in language such as this, "Father, I will that they also, whom thou

hast given me, be with me where I am, that they may behold my glory." John xvii. 24. I intreat you by the love which brought him down from the habitation of his glory—by the unceasing exercise of that love while he was upon earth—by the recollection of all the mercies which you have received through his merits and mediation, "Look unto him that you may be saved"—glory in his cross and in nothing else—go to him as you are, crying "Save Lord, or I perish;" and he will give you "the oil of joy for mourning, and the garment of praise for the spirit of heaviness," Isa. lxi. 3.

There is no variableness in the love of God, towards those who are redeemed through the blood of the Lord Jesus Christ—therefore they may have "strong confidence." May you all be numbered amongst them—and may the Holy Spirit work in you to "will and to do of his good pleasure." Phil. ii. 18.

"The Lord direct your heart into the love of God, and into the patient waiting for Christ." Amen.

Your very affectionate Pastor and faithful friend,

PETER ROE.

*St. Mary's Parsonage, Kilkenny,
January 1, 1840.*

ON REGENERATION.

SIR,—As a constant subscriber to your valuable Miscellany, and one who fervently desires the progress and triumph of the truth for which it contends, I am always gratified when, as in the first Number for this year, the attention of your readers is called to the momentous subject of regeneration by the Spirit of God.

Surely the heart which knoweth its own bitterness; the eye which hath spiritual discernment to perceive the completeness of man's ruin; the universality of his apostasy from God, will lead to thankfulness on the discovery, that the cure also by the heavenly physician, is as effectual as the disease is desperate, but for the unsearchable riches of his grace.

And although it is a solemn and alarming reflection, that "except a man be born again, he cannot see the kingdom of God," and that the decorum of a pharisaic strictness may as effectually separate the soul from him, as even undisguised licentiousness; yet, when the necessity of a perishing sinner is felt, how relieving is the assurance, that it may be so

abundantly supplied. The cure, "all glory be to God," is radical; the moral nature of man is not to be repaired merely, but renewed, "Therefore if any man be in Christ, he is a new creature."

Now with such a restoration as this proposed to us in the glorious gospel of the Son of God, there is no just ground for despondency to the convinced sinner, even under the most painful sense of his guilt and helplessness. Utterly unworthy of the divine succour, utterly without strength of himself, he finds that in due time, Christ died for the ungodly; that he may be washed, he may be sanctified, he may be justified in the name of the Lord Jesus, and by the spirit of our God. For "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," and then "we are his workmanship, created in Christ Jesus unto good works."

When we contemplate the magnitude of the change which the Apostle here describes, it may well appear the worst of trifling,

to speak of those as having been regenerate in baptism, who have never in after years given any indications of spiritual life, indications which are not set forth in Holy Scripture, rarely or obscurely, but prominently and repeatedly.

If there has indeed been accomplished such a blessed restoration of the soul by grace, the person who manifests it should be admonished, and will indeed be willing, to give God the glory. By the grace of God, he will say, I am what I am; and though I confess that, I have not rendered unto him according to that I have received, and can trust only in the atonement and perfect righteousness of Christ Jesus, having no confidence in the flesh, yet, relying on his unchangeable priesthood and perpetual intercession, I rejoice in hope that the very God of peace will sanctify me wholly, and that saints and angels shall yet praise him for what he has wrought in me.

The person, on the other hand, who gives no indication of having passed from death unto life, who has, like Simon Magus, been baptized, but is yet in the gall of bitterness and in the bond of iniquity, is not surely to be told, that he already possesses so excellent a gift of God as regeneration, but rather he is to be admonished that he needeth it. By such a work of the Spirit he may be brought nigh to God and by nothing less; whereas if we are to suppose that even this hath been wrought upon him, and been ineffectual, being twice dead, what hope is before him? Can he be twice regenerate? By what process shall he be formed in the Divine image, and made a partaker of the inheritance of the Saints in light?

But it may be objected, that the uniform language of the church conveys the notion that baptized persons are regenerate. True, it

does so; and the writer upon the subject in the last number of your periodical seems to assign the just reason why the church makes this assumption respecting baptized persons; viz. because of their profession.

For 'what is required of persons to be baptized?' not persons that *have* been, but persons that *desire* to be baptized? 'Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.'—(Church Catechism.)

The possession of these indispensable qualifications is inquired into by the church, and avowed by all candidates for baptism; in the case of adults, by themselves, and for infants by their sureties. He who searcheth the hearts, alone knoweth whether the profession is faithful; if it be so, as the church in charity hopeth, the baptized person is regenerate of course, not by undergoing the baptism of water, but previous to it; for repentance and faith are not the produce of corrupt nature; "men do not gather grapes of thorns, or figs of thistles." If his profession be not truthful, the baptized, so far from being partakers of a new and holy nature, is, if an adult, a hypocrite and a deceiver. The church is mistaken in her estimation of him, or she would not have admitted him to the ordinance; but "verily, verily, except he be born again, he cannot see the kingdom of God."

If this be so, it is enough to prove that baptism and regeneration are not rightly regarded as synonymous,—that the latter is not necessarily connected or properly identified with the former. If adult persons, having been baptized, are not in every case regenerate (though from their profession they ought to be regarded as such, till they give proof to the contrary) then can there be no reason to conclude that infants having

been baptized, and growing up in ignorance and insincerity, have been the subjects of this blessed operation of the Spirit of God.

There is a text quoted in your last Number, and in fact very frequently brought forward in support of the position here maintained; no doubt, it is obviously in favour of it, even when separately considered. I allude to 1 Cor. i. 14—17. where the apostle says to the Corinthians, "I thank God that I baptized none of you For Christ sent me not to baptize, but to preach the gospel."

But now see whether the conclusion we would arrive at, is not materially strengthened, and indeed irresistibly established by comparison of this text with another in the same epistle.

In the first place the apostle says, I thank God that (with certain exceptions,) I baptized none of you. O but, an opponent may say, St. Paul only speaks with reference to a particular reason, because he had obviated a certain mischief which he apprehended might have arisen had he baptized in the Church of Corinth. Be it so: the *fact* however is that he did *not* baptize them. What then does he say afterwards to these same Corinthians whom he did not baptize; viz. in 1 Cor. iv. 15? Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus, *I have begotten you through the Gospel.*

Take these texts consecutively, and the Apostle says, 'I have not

baptized you, but *I have* been the instrument of your regeneration. "I have *baptized* none of you," but "I have begotten you through the Gospel." He is so far from identifying, that he rather contrasts the new birth of the soul with the reception of the prescribed ordinance. I am not so sanguine as to hope that prejudice will easily yield to conviction; but I do think that a simple comparison of these striking texts, might go far to settle the controversy for an unprejudiced mind. Alas! that there should be disagreement where so much is involved! Surely it is time at least for each individual to recognize the importance of being renewed after the image of God, ere his state be unchangeable; to see that he builds his everlasting hopes on no sandy foundation, but on the Corner-stone which God hath laid. Do we profess to found all our hope on the Redeemer? So far, well: yet still, "let us examine ourselves whether we be in the faith: know we not our own selves, how that Jesus Christ is in us, except we be reprobates?" 2 Cor. xiii. 5. And, "If any man have not the spirit of Christ, he is none of his." Rom. viii. 9.

Should there appear to you in these remarks anything seasonable to the times, anything suitable to your purpose as a Christian Guardian, by giving them insertion in your magazine, you will oblige,

Your's in the Lord,

CORYLUS.

Vicarage, R.

Jan. 11, 1840.

THE ROCK OF AGES.

'Tis sweet when storms arise
And rage around,
When clouds conceal the skies,
And fears confound—

To think the tempest's shock
By which our souls are driven,
But bears toward the ROCK
That's never riven.

O Thou that in thine hand
Dost hold the blast,
Let but our Spirit's land
In heaven at last.

Then when the surges cease,
And winds and fears are o'er,
We'll praise the God of peace
For evermore.

JAMES PORTER, C. C.

THE PRISONER'S WIFE.

DURING my residence at the university, I was in the habit of visiting the hospital, and among those with whom I became acquainted, there was one young woman whose case deeply interested me, and of whose history I could learn nothing. She had a remarkably intelligent countenance; but her manner was so reserved, her air so abstracted, her expression so entirely that of one whose trials of body were absorbed and forgotten, in the trials of mind and bitterness of spirit which were apportioned to her, that it made one sad to behold her. Poor Rachel seemed to have neither relations nor friends; there were none to visit, none to enquire after, none to care for her; and had it not been for the kind and active sympathy of the nurse, she would have been wholly destitute of those little comforts which the patients are expected to procure for themselves.

When I asked her about her friends, she would sigh and say, 'I have none now, I once had;' and when I suggested what a privilege it is to know that God will be our friend, that the Saviour and Redeemer of the world is a friend that sticketh closer than a brother, that he invites the weary and heavy laden to come unto him with the gracious assurance, "I will never leave nor forsake you," she would sigh, shake her head, and murmur, 'I know it all.'

Her complaint was dropsy; and after every means had been tried for her recovery, without success; when she had suffered many things of many physicians, and was nothing better, but rather grew worse; she was told that she must leave, for they could do nothing more for her. 'Nothing more,' was her reply, 'did they say that, nurse, tell me, can they do nothing more for me?'

'I fear not, Rachel, they have done all in their power; and the only thing we can hope is, that when you go home into the country, the change of air may revive you a little.'

'Change of air, you don't know my home;—well, never mind,—but I cannot die yet.'

'Dear Rachel, you are young to die, but many younger have gone before you, and if we are but ready, the sooner we depart to be with Christ the better for us. You have had a suffering life of it since I have known you, but I hope you may have peace at the last, and though our doctors can do no more for your body, the heavenly Physician can and will heal your soul if you only look to him.'

'Nurse, you know little about me, but though I seem so cold and dead, I do feel your kindness, and if it were not mockery in one like me to speak of prayer, I would promise to pray for you. You have been very good to me, and you would pity me, if you knew the ice that is at my heart,—oh dear, what shall I do.'

'May God help you, for I cannot. I shall grieve to lose you, for though I never had one I knew less of, I never had one I shall like less to lose. You have been very patient, but I think it is because you have felt sorrow of heart more keenly than pain of body.'

'You are right, you understand me. "The heart knoweth its own bitterness." My spirit sustains the infirmity of body under which I am wasting away; but oh, nurse, who can tell how hard the wounded spirit is to bear!'

'This,' said the nurse, as she related the above, in answer to my enquiries, 'was the only conversation I ever had with poor Rachel. I wished to know more

about her, but could never learn anything. She is married, has a young family, but where they are I do not know. Her husband must I think have neglected her, and gone out of the country; for she seemed not to know much about him, and yet once or twice when she was not quite conscious, she spoke of him in terms of strong affection. Poor young thing; she has had her cup of sorrow.'

Three months after the above conversation, I became once more a visitor upon poor Rachel. I found her many miles from the hospital where I had first seen her, in a wretched lodging, and in circumstances of great destitution. I learned her short and mournful history. Her husband had been enticed by evil associates, and after being suspected of sundry petty thefts, he was convicted as an accomplice in stealing sheep, and sentenced to be transported for life; but some circumstances were pleaded in extenuation; and as his character had been unimpeachable, until within a few weeks of this offence, the sentence was changed into imprisonment for five years in the penitentiary. The wife was left with three small children, and in expectation of a fourth; after the birth of which, her health failed so entirely, that she was unable to earn enough for their support. During her stay in the hospital, she confided her children to the care of her aunt, a well-meaning woman, but particularly unpleasing in her manner.

She was discharged as incurable, and from the best medical attendance, she went back to utter neglect: from the fresh airy rooms and clean bed, to the damp, close, polluted single room, and straw pallet, which was to be shared between her children and her nurse the aunt, who was an incessant trial to my patience by her ill-judged manner of treating

the invalid. But Rachel bore the wayward conduct of this old woman, with the apathy and stoicism of one who was past feeling. She rarely expressed a wish or a desire; she seemed alike unmoved by pleasure or pain: there was a cold, a listless indifference to every thing and every body, which was most painful. She listened with attention when I spoke of the world to which she was hastening: of the necessity of preparing for death and judgment; of the willingness of our Saviour to receive the returning sinner; of the rest which remaineth for the people of God in the world where the inhabitant shall never say, I am sick, where the people that dwell therein are forgiven all their iniquities: and when I exhorted her to pray for herself and her husband, the tear glistened in her eye as she replied, 'I do all I can; I hope the Lord will take me to his mercy, and bless him; he was always good and kind to me, but I shall see him no more for ever. Did not the doctors, (naming those who attended the hospital,) say they could do no more for me?'

The idea of her disease being beyond the reach of medicine, and I know not anything more appalling, than that we are the prey of a disorder which is incurable: that the remedies which are successfully employed in other cases, are quite powerless in our own: that whilst those who appear in far greater danger, recover: we grow worse and worse, until we return to the earth from whence we were taken: "Ashes to ashes, dust to dust." The idea of being incurable, and the conviction that though she might linger for many months, she could never again see her dear James, seemed to haunt her like a shadow; and it was not long before I discovered that the stoical indifference which had so pained me, was the effect of her resolutely making up her mind to believe that her

ailments were trifling, and that she should see her husband in the course of the summer.

But she could not always thus deceive herself: for when she was not conscious that any one was looking, she would gaze upon the infant now nearly a year old, with a look of such mournful meaning, that it revealed more plainly than words, how bitterly she felt her inability to nurse and tend it. Poor little babe, it never knew a mother's tenderness, for her mother had been too great a sufferer to be able to nurse her. It never felt a father's kind caress, for the father had not looked upon his youngest child. No sounds of laughter had taught it to laugh; no songs of joy had lulled its slumbers. It seldom smiled, and its cry was not like an infant's. It made me sad to watch the painful anxious expression of its little face, and deep sunk eyes, it looked as if the poor innocent had drank deeply of the cup of sorrow, and knew by bitter experience that man is born to trouble, is of few days and full of misery. Mrs. Brown, the impatient nurse who had brought or rather 'dragged' it up, was frequently expressing a wish that it would die, and I own that when it pined, and drooped, and passed away with the early primroses; and when the tiny coffin and neat white pall assured me that her wish was fulfilled, and that Naomi had departed this life, I could not but rejoice in the reflection, that she would no more suffer from the neglect, the impatience of earthly relations, that henceforth she would rest from the afflictions which had cast a cloud over her young days, and be for ever with the good shepherd who carries the lambs in his arms, and leadeth them beside the still waters where they shall never tremble, nor stumble, nor stray.

I called soon after the funeral,

in the expectation that I should find the bereaved sufferer in a softened and conversible mood. Nor was I mistaken. She endeavoured, but in vain, to conceal that she had been weeping, and wishing, if possible, to discover, more of her state of feeling than I had hitherto been able, I sent her nurse on an errand which would, I was well aware, detain her upwards of half an hour.

'Well, Rachel, since I last saw you death has entered your dwelling. You have had to bury your dead out of your sight, but I trust you have comfort in knowing that it is far happier now than it ever has or would have been in this world.' Here she shook her head and burst into tears. 'Does it not relieve you to know that your dear babe has entered into her rest, and is already reaping the benefits of her Redeemer's death and resurrection; that the days of her mourning are ended; and although your eye shall see her no more in the flesh, and your ear will not be cheered by her lisping, yet she shall have no more cold nor hunger, nor sickness, nor crying, but is folded in the arms and gathered into the bosom of the compassionate Shepherd, a companion of saints and angels in heaven.'

'And do you think she is there—Oh if I could'—and a burst of tears prevented her from finishing.

'I cannot doubt it. Look at the love, the tender care which the Saviour displayed towards these little ones. We read how that he was much displeased with the disciples who would have kept them from him. He declares, "Of such is the kingdom of heaven," from which it is plain that infants are fit subjects for that kingdom, and that of the great multitude in heaven a very large proportion are little children who having escaped the pollution that is in the world through lust, are regenerate and grafted into the body of Christ's

church in the sacrament of baptism, are admitted into the church triumphant. He hath blessed them—yea, and they shall be blessed.'

I always thought so; but now I cannot feel it, oh how I wish I could.'

'And what is there that so troubles you? Come my poor friend, tell me your doubts, I do so wish to see you more comfortable.'

'O, Sir, you are too kind. It is only Aunt Brown and her people say none but the children of the elect have a place in heaven. But, oh, can God punish the innocent for the guilty! Must my Naomi suffer for my sin!'

'I cannot think it, for such an opinion is contrary to the whole course of Scripture. Where there is no law there is no transgression; and there is we may say no law to a child who is unable to act, think, and choose for itself. "It is not the will of your Father which is in heaven that one of these little ones should perish."

'But God does sometimes visit the sins of the fathers upon the children.'

'In this life, not in another world, for God's express declaration is, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." We know that David's sin was visited on his child; but he was comforted with the assurance, "I shall go to him." And it is one of the mysteries of Providence, a part of the secret will of God, that the same event happens alike to all; to the innocent and to the guilty; but to the former, there is little doubt but that the early death is an early blessing; "they are taken away from the evil to come."

"Evil to come, Sir," and she spoke with great anguish of spirit. "Evil to come," there is enough of that. I am not yet thirty; but I know much of the evil, the sin, the sorrow of this life. Oh my poor babe, could I but see thee in thy

Saviour's arms safe in his fold, I should indeed rejoice in thy happy lot. But I will hope it is so, for there is comfort in this. And Oh how good is God in sending you to speak kindly to such a sinner. You would lead me to Christ if it were possible, but others would drive me away.'

'Who would discourage you; not the word of God, not the ministers, the ambassadors of Christ. Thus saith the Lord, "I have no pleasure in the death of him that dieth, wherefore turn yourselves and live ye." This is the will of God, that ye believe on him whom he hath sent, "even Jesus which delivereth us from the wrath to come."

'Aye, Sir, you bring just the same message as the clergymen who came to the hospital; but those I told you of (sinking her voice to a low whisper) say that you speak smooth things and prophecy deceits: *their* words are quite different—"pray not for this people," "When they make many prayers I will not hear." They seem to think, mind, Sir, they never said so in so many words, but I believe they think that there is no hope for sinners.'

'But, Rachel, Jesus Christ came to call sinners to repentance. He has promised to hear their prayers. I beg of you do not listen to the word of man, when you have His sure word of promise, "He is not a man that he should lie, nor the son of man that he should repent." Tell me, Rachel, as in the sight of an all-seeing God, do you feel that you are a sinner?'

'Oh yes, Sir, and I feel the wages of sin is death.'

'But do you not believe that there is a way of escape, a fountain opened for sin; that "God so loved the world that he sent his Son, to the end that all who believe in him should not perish but have eternal life?" That "He is the propitiation for our sins?"'

'I believe, Sir, I believe there is a God, the devils do the same and tremble.'

'Aye, my poor friend, "your sins have separated between you and your God." And you are looking at your sins instead of your Saviour, who bare them in his own body on the tree, and made a full atonement for them. You are depressed and ready to despair; and if you are living in any known sin, if you are restraining prayer, if you do not repent you truly of your sins past, and seek for grace to lead a new life; why, you have reason to tremble,—but I hope better things of you. You have been hurt and distressed by the hasty expressions of a fellow-creature. Hear what comfortable words our Saviour Christ saith to all that truly turn to him: "Come unto me *all* ye that travail and are heavy laden, and I will give you rest." You are heavy laden with the burden of sin; may he refresh your soul with pardon, grace, and mercy. May he speak peace to your wounded spirit, and enable you to trust in his hands your every care and sorrow.'

'O, Sir, you don't know me. You know not what a sinner I am. I have had pious parents, but they are gone. I am a backslider; I have loved strangers, and after them must I go. Even now with death staring me in the face, I am loving my poor James, and wishing to see him more—more than the great Creator; and how can I expect God to listen to my prayers? No, he has said, she is joined to idols, let her alone.'

'But God has not let you alone; the very fear that he has done so—the fact that you have one desire after him, is a proof that His Spirit has *not* ceased to strive with you. Oh, beware how you dishonour God by doubting his readiness to receive you; beware how you quench that Spirit which he has sent to "convince you of sin,

of righteousness, and of judgment," which is the earnest of your inheritance among the saints in light. "If you regard iniquity in your heart"—if you are indulging in any known sin, you may well shrink from prayer; but do not neglect it, for you have all the more reason to persevere. But now, much as you long to see your dear husband here, are you not even more anxious to meet him in heaven? Is not his salvation a point of deep interest to you?'

'Indeed, indeed it is; if I could but think we might meet again, and I have some hopes of him; for, Sir, he had a good education, he knows what is right; may he have grace to practise it.'

'Amen! and may you be enabled "in every thing by prayer and supplication to make your requests known unto God; and the peace of God which passeth all understanding, shall keep your heart and mind through Christ Jesus." Pray for yourself, that God will prepare you by his grace for your solemn change; or if he see fit to lengthen your days, that you may devote them more to his service. And let your love for your husband lead you to be much in prayer for him; remember that our God waits to be gracious—he will listen to your prayers—"he will hear your cry and will help you."'

'But, Sir, I have no words: when I try to pray, I cannot remember what I most want.'

'Then your prayer must be, "Lord, what I know not, teach thou me; let thy Holy Spirit help my infirmities; unto thee all hearts are open, all desires known, and from thee no secrets are hid. Cleanse the thoughts of my heart by the inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord." We can never be at a

loss while the prayers of the church are so well suited to our necessities. Take the general confession ; some of the petitions in the litany ; the prayers ' O God, merciful Father,' &c. and, ' We humbly beseech thee, O Father ; ' any of the collects, or the prayers in the visitation of the sick. You know where to find them, I dare say. She coloured and whispered ' Yes, Sir.' It then occurred to me, that were I to urge her to make frequent use of the liturgy, it might possibly expose her to the censures of those, whom she had

better conciliate ; I took up the Bible and marked some of the Psalms, which seemed to me to contain some of the most appropriate petitions, such as the 6th, 25th, 38th, 51st, and 130th ; and begged her to read them over very often, and turn them into prayers. This she promised to do, and after commending her to God, by offering up the prayers for persons troubled in mind or in conscience, and the last in the commination service, I took my leave.

JEDIDIAH.

SALVATION.

WHAT news so welcome to the prisoner, as to know that there is a hand stretched forth to break his chains ? What intelligence so cheering to the sick, as that the physician has a remedy for his disease ! And what tidings so delightful to the startled and trembling sinner, as that there is One who " shall save his people from their sins ? " He shall *save* us—he shall translate us from misery to happiness ; from pollution to purity ; from the depths of perdition to the seats of tranquillity and joy. He shall save us from our *sins*—from their guilt, and their terrible dominion ; from their power in this world, and their penalties in another. He shall save *his people* from their sins—not the careless or cold, the worldly or the inconsistent ; not those who openly submit to the dominion of other lords ; who have a name only to live, and are dead ; who say they are his,

and are not ; who call him, Lord, Lord, and do not the things which he says ; but those alone who are the faithful sheep of his flock ; who " hear his voice," and " follow " it, and who hear not the " voice of strangers." Such individuals may be poor, may be forsaken, may be persecuted ; but they shall be " saved " with an " everlasting salvation ; " and when " the day of the Lord shall come," " in the which the heavens shall pass away with a great noise, and the earth also, and the works that are therein, shall be burnt up," they, like the bush amidst the sacred fire, shall remain unhurt even amidst the elements of destruction. Lord Jesus, may we practically know Thee as this great Deliverer ! Save us from the world ; save us from the devil ; save us from the awful flame which is kindled for the unholy and impenitent ; save us from our worst enemy, ourselves.

CRESCENS.

THE PRODIGAL SON.

"And when he came to himself"—LUKE XV. 17.

ALIEN from home, to strangers now a scorn,
 Despised, abandoned, desolate, forlorn,
 Without one friend to cheer his deep distress,
 A prey to hunger, famine, wretchedness.
He who was wont to know a Father's care,
 A Brother's love and sympathy to share,
 He who those blessings madly would exchange,
 For sinful pleasures, and *abroad* would range;
 For new delights, unchecked by parent's eye,
 To feast his soul in wanton revelry.
 Where, far from counsel he might never hear,
 A parent's warning check his wild career,
 Might flee the watchful eye oft o'er him bent,
 Whose voice he fear'd might speak aloud 'Repent.'
 Found even here! *he could not flee his God,*
 Who now in mercy sends affliction's rod.
 His mind awaken'd, in this darken'd hour
 Feels its deep guilt, and owns a conscience pow'r:
 Child of affliction! now beneath the rod
 He humbled hopes forgiveness dwells with God.
 Hopes God will pardon:—now the contrite tear
 Bursts from his eye, and sorrow is sincere,
 Now sin is felt, and now remorse has riven
 His stricken'd soul, which sighs to be forgiv'n,
 Which in its anguish, in its wild despair
 Though needing mercy fears to utter prayer,
 Till deeply humbled, touch'd by sovereign grace
 This soul resolves again to seek His face
 Who once was own'd, confess'd and sought by prayer
 And of whose mercies 'twas his bliss to share.
 '*Come to himself,*' with self-abasing eyes
 The holy resolution forms—'I will arise,'
 'I will arise, will publicly confess
 My deepened guilt, my own unworthiness,
That I have sinned against the God of heaven,
 And am unworthy now to be forgiven,
 Unworthy now a Father's love to share—
 Unworthy now to claim his kindred care,
 Yet pray his mercy to extend his grace
 And give a rebel child a servant's place,
 Within his household, in his courts to share
 The humblest service with his menials there.'
Come to himself—resolv'd—behold him fly,
 And then behold the parent's watchful eye
 E'er yet the threshold touch'd his trembling feet,
 The father hastes this penitent to meet;
 E'er he can make his short but deep confession,
 E'er he can tell his sense of his transgression,
 A father's love again—again returns,
 And o'er his son his warm affection burns;
 His pard'ning love by tears the son can trace
 And feel again a filial fond embrace,
 Thus man is taught, when wanderer from his God,
 Though long his path the one by sinners trod;
 Yet if repentant he shall be forgiven,
 Be thus received by *Him* who reigns in heaven,
 Who higher love than mortals e'er can know,
 Has pour'd from heaven on sinful man below.
 In whose high courts amidst their blest employ,
 The heavenly host can feel a new-born joy,
 When angel-messengers their voices raise,
 'Rejoice! Rejoice! another sinner prays.'
 'Rejoice, Rejoice, the long-lost one is found,'
 'Rejoice, Rejoice,' in sweetest echoes sound,
 'Rejoice, Rejoice,' bursts in extatic strain,
 The son once dead, is now alive again.'

Review of Books.

THE NOVELTIES OF ROMANISM: or Popery Refuted by Tradition.
A Sermon, preached in St. Andrew's Church, Manchester. By WALTER FARQUHAR HOOK, D. D. Vicar of Leeds. Rivingtons. Pp. 24. 1840.

A LETTER to the Rev. E. B. Pusey, D. D. Regius Professor of Hebrew in the University of Oxford, on certain defects, Doctrinal and Practical, in a Popular System of Theology, and on the Tracts for the Times, so far as opposed to them. By THOMAS PELL PLATT, Esq. Formerly Fellow of Trinity College, Cambridge. Rivingtons. Pp. viii. and 96. 1840.

OUR lot is cast in days of great excitement; and we not unfrequently feel disposed to shrink from that species of incessant warfare to which we are called. We oft-times long for peace, while yet we are compelled to re-enter the fields of strife and of controversy. There is, however, "a rest which remaineth for the people of God," and while looking forward to this rest we may well be content to war a little longer, to "endure hardness as good soldiers of Jesus Christ," and in our measure to "contend earnestly for the faith once delivered to the saints." In this conflict indeed, we meet with much to cheer and animate us. Be it so, that Popery, and infidelity, and intolerance, are bold and rampant; that false principles are avowed, and corrupt practices defended; that Protestant Dissenters in their abounding liberality, cavil at addressing the object of our Sovereign's choice as a PROTESTANT Prince; that clergymen and laymen, of whom better things might have been expected, are drawn off from the sure ground of scriptural Christianity, to the deceitful and ever-shifting sands of patristic tradition; yet after all, and far more than we have stated, we see no real cause for alarm, no ground for despondency, no reason whatever to suppose that either Popery or infidelity, or dissent should triumph; though we feel that the times are such as should stimulate all to activity and exertion, that they may arrest if possible every

rising evil in its incipient state; and by providing an efficient and suitable remedy for every thing which is wrong, may promote the prosperity of that church whose stability is sure, being founded on a rock.

Our hopes however, arise not merely from the foundation on which our church is placed, for a building eventually secure may yet be sorely buffeted, but from various symptoms and indications of an encouraging character which appear in quarters where they are least to be expected, and under circumstances which, at the first glance, are of an opposite character. It is for instance, evident that government are no longer prepared to sacrifice every thing to the caprice of Romanists and Dissenters; that they feel more and more the impossibility of pleasing all parties, and that they are therefore glad to avail themselves of that support which a conservative minority is liberally prepared to give, and may perhaps be disposed to favour somewhat more than they have hitherto plans for church extension, maintenance and education; though they may not on any of these points proceed the whole length we should desire. The recent speech of Lord John Russel on the subject of church rates, is of an encouraging character, and affords ground to hope that the preservation of our ancient fabrics may be placed on a more solid ground than has lately been the case.

It is however, on the progress of light and knowledge that our hopes mainly depend. One of the most acute observers with whom we are acquainted, remarked some time since, 'I have been watching the progress of these Oxford Tract men, and think they will work round right at the last. They do not know exactly where they are themselves; they cannot retain their present position; they will find out presently it will not do to approach nearer to Rome; and they will eventually fall back more cordially on our own Protestant Reformed Church, with whose real character and principles they are by no means so well acquainted as they imagine.' With this view, we in the main coincide; and we cannot but feel that it is to a considerable extent confirmed by various intimations in the more recent Oxford Tracts, in those periodicals which advocate their views, and in some of the pamphlets to which we must now more particularly refer. Those publications clearly evince the necessity which their writers feel for proceeding with caution, and that the ground on which they rest is not so firm as at one period they supposed.

It sometimes indeed happens that writers mean more than they say; that when one hypothetical question is answered in the affirmative, it is succeeded by another; and that you are never sure what is intended until the series of inquiries is complete. Thus, for instance, when Dr. Hook inquires, 'Why should we not consult the ancient fathers as well as the modern commentators, why should we not refer to the tracts of St. Chrysostom, St. Basil, and St. Athanasius, as well as to those of the modern Religious Tract Society? Scarcely any are prepared to withhold their assent. But if in return you ask, Is this all you mean by tradition? Do you really mean no more by

MARCH, 1840.

referring to Basil, or Chrysostom, than is usually meant by a reference to the commentary of the Tract Society or any of its multifarious publications? we shall most probably find that something more is meant:—that we are not merely to consult the ancients for *information*, but to defer to their *authority*; and that this deference is claimed on the ground of their antiquity, and their consequent nearer approximation to the fountain of truth. If we are merely called upon to view the fathers as pious men, from whose writings much important instruction is to be derived, we are prepared to acquiesce; but if in any degree they are brought forward as authorized or accredited interpreters, then as members of the Church of England, we must retort on Dr. H. his own text, "*We have no such custom, neither the churches of God.*"

Dr. H. indeed distinctly allows that the fathers were fallible and erroneous. He says—

But as a matter of fact, we do admit that many of the Fathers did err. Who ever thought them to be infallible men! Nay, the student of the Fathers can point out to you the kind of error to which any particular Father may have had a tendency, and he can probably shew how that error was detected and animadverted upon by his contemporaries. But admit that they erred,—what then? Are we not to read them because they were liable to error? In many of the works published by popular Tract Societies, I could point out not only errors, but if I were to use the language of those who condemn the Fathers, I should say, grievous heresies: yet, are we on that account to refuse to read any modern Tract? But this is what they ought to do who censure us for studying the Fathers, because the Fathers were not infallible men. What we chiefly desire in reading them is, to ascertain, not what the private opinions of individual Fathers were, but, for reasons I have before assigned, what was the general system of Doctrine in their age.

After thus vindicating his appeal to tradition, Dr. H. proceeds to contend that, instead of leading to Popery it must lead *from* it, since every peculiar dogma of Popery

is opposed to the decisions of one or other of the ancient fathers, and that therefore the Romish tenets are all to be rejected as novelties; and this he endeavours to establish with reference to the papal supremacy, prayers in an unknown tongue, auricular confession, purgatory, transubstantiation, &c. on all which points he brings forward passages, or gives references to the ancient fathers inconsistent with, or contradictory to the Romish positions.

But this line of argument is, and always must be, unsatisfactory. The Protestant appeals to one series of passages, the Romanist to another. Father against father, council against council, one dogma opposed to, or explained away by another dogma, opens up an interminable scene of confusion, until at length the jaded and wearied combatants are compelled to make their election between the authority of the scriptures and the authority of the church. The Protestant with our sixth article, takes refuge in the former; the Romanist retires to the latter. There is not, there cannot be a concurrent jurisdiction. The position that the Church of England refers to the scriptures as explained by the fathers, is an erroneous assertion.

In fact the mystery of iniquity began to work even in the apostolic times, long before the Canon of inspiration was complete. Even in the earliest, the most favoured churches, at Corinth, at Ephesus, in Galatia, men arose speaking corrupt things, and drawing away disciples after them. There were Simon and Demas, and Diotrephes, and Alexander, and many anti-christ's, even in the days of the Apostle John. The philosophy of the Gentile, and the prejudice of the Jew, powerfully operated to corrupt the faith of Christ, and we no sooner leave the volume of inspiration than we find ourselves

in the society of men whose judgment we are compelled to question, or whose errors we are constrained to condemn. With the exception of Polycarp and perhaps of Clement, there is no one even of the Apostolic Fathers, who does not afford evident proof of an unsound or ill-informed mind, and we are fully satisfied, that in proportion as their writings are more carefully read, their authority will be less esteemed.

The Romanist indeed will rejoice in the concessions of Dr. Hook. In every controversy between Papists and Protestants, it has been the grand object of the Romanist to bring his antagonist from the scriptural, to the patristic ground; and in proportion as this manœuvre has succeeded, the Romanist has had cause of triumph. This has ever been the case, from the commencement of the Reformation to the latest of the Irish discussions; thus it must ever be; and should Dr. Hook himself ever come into the arena with a dexterous and well-informed Jesuit, he will soon be compelled to feel the need of more powerful weapons than the whole *catena patrum* can afford.

Dr. H. animadvertes somewhat severely in a note on the alleged injurious results of some proceedings of the Reformation Society. He says—

The question as to the proper manner of opposing Romanism is one of great importance. I can state it on high authority, that the Papists always calculate on twenty or thirty converts to their system, after a meeting in any place of the so-called Reformation Society. The declamatory violence at these meetings disgusts some persons, in others doubts are suggested while weak arguments are used to answer them, and recourse is eventually had, under the idea of hearing both sides, to the Romish priest for their solution. To support a good cause with bad arguments is the best aid that can be given to those whose cause is bad. There are many anti-papery sermons and speeches reported in the newspapers which suggest a doubt to the mind whether those who delivered them were the more ignorant of the doctrines of the Church of Rome, or of the doctrines of the

Church of England. And it is no new art of the Romanists to attack the church in this way by their own emissaries in disguise. In the 16th century, one *Cummin*, a friar, contrived to be taken into the Puritans' pulpits, where, as he stated at the Councils, 'I preached against set forms of prayer, and I called *English prayers*, *English mass*, and have persuaded several to pray *spiritually and extempore* : and this hath so taken with the people that the Church of England is become so odious to that sort of people whom I instructed, as the mass is to the Church of England, and this will be a stumbling block to that church so long as it is a church.' For this the Pope commended him and gave him a reward of 2000 ducats for his good service. Are there not many at the present day, of whom if they were to apply to the Pope for a reward on the same score, all the world could witness that they have well deserved it at his hands? Surely our opponents have some reason to feel misgiving when they find themselves treading in the footsteps of the Heathen revilers of Christianity, and of the Popish hiring underminers of the bulwark of Protestantism.

Now these are certainly bold assertions, to which perhaps very few are prepared to give an unqualified assent. At the same time, we have certainly had serious misgivings as to the effect of some very popular, and highly applauded Protestant speeches; and we are satisfied, that while endeavouring to bring home to modern papists the sins of their forefathers, an opportunity has been afforded to the Romanist, of representing Protestants as harsh, severe, or even false witnesses. Popery in the abstract, can scarcely be painted too dark. It is still licentious, intolerant, debasing, blood-thirsty. But popery is in the present day very imperfectly developed. Its true character is rarely evinced even in the wilds of Ireland; while in Great Britain it is mild, and gentle, and enduring, and insinuating; and hence the Romish advocate has ground for asserting, that the Protestant opponent is laying to his charge, things which he knows not. We are free to confess, that we have met with very few reports of Reformation speeches which have

appeared to us entirely satisfactory, while we fear there is much truth in the assertion, that the most severe check ever given to Scriptural education in Ireland, arose from the injudicious conduct of the founders and early advocates of that Society. The whole subject indeed deserves serious attention, and calm deliberation; and it should ever be remembered, that in attacking any error, we must endeavour to delineate it as it actually exists, and as it appears to those whom it is endeavouring to delude; whereas those who have been conversant with the error in its fuller developments, are scarcely able to avoid those descriptions which appear exaggerated and caricatured; a danger to which the Irish Protestant advocates in this country are especially exposed.

Mr. Platt's Letter to Dr. Pusey, commences as follows :

I was brought up in a school of Theology very different from yours; but have gradually been led to see that the Doctrines set forth in the Oxford Tracts for the Times, and in other works published by the writers of those Tracts, are the Doctrines of the Church of Christ, and, more particularly, are the real doctrines of that branch of it which we call the Church of England. I speak of course generally: some things which have been written by the authors to whom I refer, I have not seen: others I may not be prepared altogether to agree with; but in the main, the opinion that I have been led to form of their Doctrines is such as I have above expressed. Now some conversations which I have lately had with friends who do not agree with me in this opinion, and who still hold what I myself was formerly taught to receive, have caused me to consider more fully the change that has taken place in my own views: and I have thought that some account of the difficulties which I long since felt, and the errors which I now see to have existed, in my former opinions; as well as of the ways in which those difficulties have been to a great extent got rid of, and those errors, I hope, in some degree corrected, would not be uninteresting. Such an account may encourage, and possibly in some things guide and direct, those who are striving to bring back more sound and wholesome opinions into the Church; while it may, at the same time, be useful to any who are, or have been, in the same circumstances with

myself. I am glad also to find an opportunity of bearing testimony against evils which I have formerly had but too much share in fomenting and extending: I mean, the evils connected with the principles and proceedings of our modern Religious Societies.

I was brought up then, Rev. Sir, in that school of Theology which is usually called Evangelical. I use that term here and elsewhere in no reproachful sense; but to avoid circumlocution, and because also the word is in itself an honourable epithet, and one which the persons of whom it is used not unfrequently in fact apply to themselves. I passed through the University of Cambridge, still attaching myself to those who held such views, and became a Fellow of Trinity College. I held my Fellowship for a few years; but am still a Layman, though now adventuring to meddle with these subjects, which you may perhaps think are too high for me. About the same time that I held my Fellowship, I was also closely and officially connected with one of our great popular Religious Societies. So much for personal history.

Mr. P. then proceeds to state his views on Justification by faith,—imputed righteousness,—regeneration,—tradition,—apostolic succession,—the atonement, &c.; and animadverts with somewhat of the flippancy and self-confidence of a new convert on the views of Mr. Scott, the proceedings of sundry religious Societies, the interpretation of prophecy, and other grave and momentous questions; but on all of which he in the main expresses his accordance with his recently acquired oracles, Dr. Pusey and the writers of the Oxford Tracts.

Mr. Platt's observations indeed on these various topics are somewhat of a superficial and commonplace character. Considering his early education, his association with the Simeonites at Cambridge, and his subsequent connexion with the British and Foreign Bible, Church Missionary, and other Societies; his theological knowledge, and his acquaintance with the actual state of religion, appear surprisingly scanty. We are aware indeed, that his time has been chiefly occupied with Grecian

dialects, Hebrew roots, and oriental investigations, but we should have thought it scarcely possible for any man of unquestioned talent and industry to have been brought up in the evangelical school, and to have lived some forty years in the world, without gleanings far more accurate information on these topics, than Mr. P. appears to possess.

We might illustrate these remarks by quotations from almost every topic on which Mr. Platt has enlarged; the following passage however relating more especially to practical questions, appears to have somewhat of a prior claim.

From Doctrines let us now proceed to practice.

And here it appears to me that twenty years ago the Evangelical men, as a body, had greatly the advantage, as to their walk and conversation in the ordinary duties of life. And indeed it was natural that it should be so. For the views opposite to, or at least different from, theirs; called, sometimes for distinction's sake, sometimes with a view to the real meaning of the word—'Orthodox;' had been almost universally taught and preached by the clergy of the Church of England in the last century; and therefore the multitude of mankind, who, careless about the substance of religion, hold the opinions which their fathers or teachers have held before them, all belonged to the Orthodox School. Whereas the Evangelical man, having embraced new views, then but beginning to be taught in the church, had of course, from the nature of the case, been searching and inquiring into religious matters, before he was led to take such a step; and therefore necessarily professed, and in general in his practice evinced, a serious regard for religion. But as his standard of doctrine was low and defective, so was his standard of practice also necessarily low and defective too, and in many things deviating from the right path. Yet in the ordinary duties of life he doubtless, for the reasons above mentioned, too often excelled those whose principles, had they paid any regard to them, and acted at all up to them, would have taught them better things.

Let me revert for a moment in illustration of this to the time when I was an Undergraduate at Cambridge, now about twenty years ago. The young men of Evangelical principles were then in the habit of attending the preaching of the late Rev. Charles Simeon, and were often called 'Simeonites.' And this sectarian

appellation they bore not undeservedly, for what business had we to select a teacher for ourselves, one who had no authority whatever to teach us ; none at least in his character of a preacher in his own parish church in the town, which was the place to which we resorted to hear him. Now then while the Simeonites hastened off on the Sunday to a sermon of Mr. Simeon, after the services of his own college, while he spent the rest of the day in retirement, or in the society of one or two intimate friends ; what was the Orthodox doing ? Was he engaged in the exercises of devotion, only confining himself to the authorised services of the University instead of seeking after those of an unauthorised Teacher ? Not so unhappily. The protracted breakfast-party in the morning, the wine-party in the afternoon, or another party in the evening, often all three on the same day, wasted the precious hours, in too many cases, in unprofitable frivolity and idleness. But perhaps while the Simeonites observed the Sunday more strictly, the Orthodox put him to shame in the regard he paid to other solemn festivals, and to the fasts of the church. Not so again. I never heard of those days being more regarded by the one party than the other, or indeed by either of them at all, except so far as the University or College Regulations compelled them to do so. In fact, so little did even those in authority then attend to such matters, that for most if not the whole of the time that I was an Undergraduate, the Litany was not even read on Wednesdays and Fridays in the course of the daily service in our College Chapel. And it was at last through the intervention of an Undergraduate, whose name, if I felt it right here to introduce it, ought to be mentioned with honour—orthodox yet devout, not a Simeonite himself, yet not despising those who were—that this gross irregularity was set right.

What a privilege it must be to young men at Oxford now, to see in so many of their superiors strict conformity and obedience to all outward laws and ordinances, joined to exemplary holiness of life !—what an effect ought this to produce, what accuracy of knowledge, what excellence of practice !

For the difference in the walk and conversation of the two parties at Cambridge was not discernible on Sunday only, it prevailed to a great extent also in daily life ; and I apprehend that this state of things in the University was in the main a pattern of the state of things in England at large.

Yet the standard of duty taken by the Evangelical school was, as I have already observed, sadly low and defective. Not only did they undervalue and neglect the outward ordinances and observances of the church, but they were too prone to set up

a standard of holiness of their own, which they never, or but too seldom, thought of exceeding. They fixed upon a few places or things which were prohibited, as for example, the Theatre, the Card-table, the Race-ground, and then stopped short. If abstinence from these were observed, efforts after farther attainments in holiness were too little thought of or inculcated, and men were left very much to themselves ; to live, if they chose, a self-pleasing, easy, careless life without disturbance. Such I fear was the effect in practice of the views they entertained : as might indeed be expected ; for they were afraid, as has been already remarked, to insist upon labours, mortifications, and self-denial, through fear of exalting the merit of human works.

Now this, it will be observed, is the view taken of the actual state of things in the university, while Mr. Platt was an undergraduate, that is from the year 1817 to 1820, in which last year, Mr. P. appears in the list of honors as a *senior optime*, a *medallist*, and subsequently as a *Hebrew scholar*, &c. ; we can therefore clearly ascertain the exact period to which his remarks apply, and the actual state of things both in the church in general, and the university in particular, at that period ; and are compelled to observe, that Mr. Platt's remarks on the then existing state of things, have excited in us the most unfeigned surprise.

We were not indeed aware that such irregularities as the omission of the litany on Wednesdays and Fridays had ever been tolerated in our larger College chapels, though we fear that in some of the smaller societies there has not always been that attention paid to our rubrics, which ordination engagements necessarily require from all who hold official situations ; but we are very much mistaken, if during this whole period, the Saint's-day services were not regularly performed in the several college chapels, and the public sermons invariably delivered from the University pulpit, and that consequently the non-attendance of individuals was their own fault, and in no way charge-

able on the existing authorities. But of one thing we are certain, that at the very period of which Mr. Platt speaks, there were some Simeonites whose strictness of conduct exposed them to undeserved reproach, and whose exemplary behaviour entitled them to the highest commendation. Others there were who were called Simeonites, and who were occasional, if not frequent attendants on the ministry of that venerated man, but who endeavoured at the same time to keep in with the world,—to guard against being identified with the preacher to whom they listened, and to compound for their visits to Trinity Church,—by caricaturing in hall, or at wine parties, the very individual whom in their consciences they were compelled to venerate as a holy and consistent minister, and an able and faithful dispenser of the word of life. But this disgraceful class, despised or pitied as they justly were by both parties, should never for one moment be confounded with those who were really Simeonites, that is, really attached to the doctrine, and emulating the conduct of that eminent servant of Christ.

There is indeed a somewhat amusing species of voluntary humility evinced by Mr. Platt on this subject. 'This sectarian appellation (of Simeonites)' he says, they bore not undeservedly, for what business had we to select a teacher for ourselves, one who had no authority whatever to teach us. Now does Mr. P. really mean to intimate that it was wrong for himself and the other young men to go to hear Mr. Simeon? If for this purpose they neglected any duty, or violated any engagement, they might deserve reproach or censure; but if their time was perfectly at their own disposal, if there was no prior call of duty which they ought to regard, why, surely their attendance on the

preaching of an eminent minister deserved commendation rather than censure. Now what is the fact? The students at the university of Cambridge are required by the statutes to attend prayers in the college chapels, and sermons at the University church. The college prayers are usually at an early hour. The sermons at St. Mary's are at Eleven and at Two. A student therefore attending his college chapel in the morning, might also be present at the university sermons, and enjoy the privilege of hearing Mr. Simeon, or any other clergyman, once or twice on the Sunday. We conceive this conduct deserved commendation, and not censure. At all events, Mr. Platt must allow that it was far better than the proceedings of those whom he calls *Orthodox*, but whose gross violations of the Lord's day, according to his own account, demonstrates them to have been indeed most *Heterodox*.

These however are minor matters, but when Mr. Platt proceeds to speak of the evangelical men having embraced new views, *then but beginning to be taught in the church*, we are compelled to enter our decided protest against so unwarranted an assumption; an assumption in every point of view incorrect. For here again what is the fact? The views of the evangelical man are identically those recorded in the Homily of salvation, those recognised in the articles of our church, those for which Ridley, Latimer, and Cranmer were burned; those which Jewell and Parker so ably defended. It is therefore a very objectionable insinuation that such views were only beginning to be taught in the church some twenty years ago?

Mr. Platt may however merely intend to intimate that those evangelical views which had long been lost sight of, were now beginning afresh to be inculcated. But even

on this supposition his language is scarcely defensible. At the time of which he speaks, Mr. Simeon had been with zeal and success inculcating those views in the university itself for above THIRTY years; while they had been maintained in every part of the country by a cloud of witnesses who had contended earnestly for the faith once delivered to the saints. Romaine, and Cecil, and Milner, and Venn, and Robinson, and Newton, had already finished their course, but their places had been ably supplied, and the promulgators of evangelic truth were no longer estimated by tens or fifties, but by hundreds and even thousands.

The same defect of accurate information is evident indeed in almost all Mr. Platt's reasonings; thus for instance, an uninformed reader of his pamphlet would necessarily infer that the evangelical school feel averse to the language of our Homilies, whereas it was by the efforts of the evangelical clergy of the Church of England, that those Homilies were brought into notice, after having been long comparatively disregarded. These Homilies were at one time indeed looked upon in various quarters, with no very favourable eye. They were not at the period when Mr. Platt first appeared at Cambridge on the list of the Society for Promoting Christian Knowledge. They were not, as far as we can learn, distributed by any benevolent institution, until the formation of the Prayer Book and Homily Society in 1812, though they had been the subject of incessant appeal by those able divines of the last century, to whom, under God, the present revival of true religion is especially owing.

Equally ill-informed is Mr. Platt as to both the doctrinal and practical views inculcated by the large majority of evangelical clergymen. Had his attention been

more fully alive to these topics, he would have found that the views of justification which are recorded in our Homilies, had, some half century ago been extensively circulated in the *Essays on important subjects* in religion, by the late Rev. Thomas Scott, whose one short Essay on Justification contains more clear and satisfactory information, than Mr. Newman's highly applauded volume; and he would have found in the same small unpretending, but most valuable volume, an outline of Christian and relative duties which might well induce him to modify his observations on the practical preaching of our predecessors. The same topics he would also find ably handled in Robinson's *Christian System*, and in numerous other publications of the same period.

But how is it that Mr. Platt brought up in the evangelical school, and enjoying the opportunities of which he speaks should be thus imperfectly informed? We apprehend the real truth is, that he was early initiated into a narrow and confined section of that school, and has from the scanty materials presented to his view necessarily formed an incorrect estimate of the statements of the whole body. The evangelical school consists of many compartments. There are on the one hand the regular, consistent, decided, and devoted clergymen of the Church of England—the Romaines, and Cecils, and Robinsons, and Simeons of a former age, succeeded by a worthy list of followers of the present day; men at once zealous for the doctrines of the church, regulating their practice according to the discipline of the church, conscientiously cultivating rubrical exactness in every part of the divine service, and in whose stated ministrations the most careful observer of the rubric could discover no allowed defect. Such we are bold to affirm was the cha-

racter of the large proportion of the evangelical clergy at the time when Mr. Platt commenced his career; and of these we maintain that they were the most eminent and excellent of men, of whom nothing was to be desired but increase of numbers and lengthened ability to labour.

But there were other compartments of the evangelic school. Men zealous for the doctrines but caring little for the discipline of the church to which they belonged. Able, and efficient, and popular preachers, but careless and slovenly readers, eccentric in their manners, pressing high doctrines to their extremes, and though free from moral reproach, yet by no means exhibiting that invariable conformity to scriptural injunctions which becomes the ministers of Christ. It is from this, a very inferior order of evangelical clergy, that those irregularities have proceeded for which all who bear the name of evangelical have been censured.

Yet we suspect that Mr. Platt was not exactly brought up in either of these compartments of the evangelical school. His language would lead us to suppose that in early life he had been more conversant with the Surrey Chapel, the Tabernacle, or some other of the dissenting compartments, and that the more recent opportunities of riper years have not obliterated the impressions of an earlier period. At all events the views which he has given of evangelical preaching differ so widely from those to which we have been accustomed, that we can only account for the discrepancy by supposing that he has moved in a very different circle. We appeal with confidence to the recorded specimen of Mr. Simeon's preaching, and more especially to the Six Volumes of the Appendix to the *Horæ Homileticæ*, and which Six Volumes must have been in course of delivery by Mr. Simeon while Mr. Platt was an

under-graduate; and we boldly maintain that there is nothing in those volumes which can justify his observations. We appeal also with confidence to the published sermons of the modern leaders of the evangelical school—to Bradley and Cunningham, and Dealtry and Jowett, and Wilson, and numerous other eminent preachers, which cannot in the least justify his representations.

Our observations have already extended so far as to leave little room for noticing his attack upon voluntary societies, of which he specifies the British and Foreign Bible Society, the Church Missionary Society, the Colonial Church Society, the Pastoral Aid Society, and the Society for educating Young Men for the Ministry; all of which he rudely censures as originating in a spirit of independent liberalism, as defective in their formation, irregular in their proceedings, and unnecessary and uncalled for. Accusations of this have come indeed with a very ill grace from one who has nearly twenty years been connected with the British and Foreign Bible Society, and who is still, if we read him aright, engaged in its employ.

But here the same defective information is apparent which pervades Mr. Platt's whole pamphlet. The Church Missionary Society he contends was unnecessary because the Propagation Society was in existence at the time of its formation; but the Propagation Society was not a Missionary Society at that period, nor for many years after, and it is still so only in a very imperfect degree. Its missionaries to the heathen at this present time when compared with those employed by the Church Missionary Society are only in the proportion of one to four. It is therefore altogether unable to supply the place of the Church Missionary Society; nor should it be forgotten that however desirous

the present directors of the Propagation Society may be of extending its influence and its operations, this was by no means the case some FORTY years ago. The Society was then and for some subsequent years conducted in a most unsatisfactory manner.

It may indeed be advisable for those who are attempting, from the constitution of the Propagation Society, to deduce inferences unfavourable to the Church Missionary Society, and other voluntary societies, to cultivate some acquaintance with the early history of those societies which they so warmly commend. The Societies for Propagating the Gospel and Promoting Christian Knowledge, were not founded by the Archbishops and Bishops of that period. They arose from the efforts of pious individuals who endeavoured to do good in their several spheres, from Boyle, and Baxter, and Woodward, and Bray, and Horneck, whose first efforts were assailed much in the same way as those of modern philanthropists, but whose plans when more fully developed, were accredited by their spiritual superiors. And this will be found the usual course of events, — the gospel is pro-

pagated ordinarily by inferior agents; thus we read that "when the apostles and elders heard that Samaria had received the word of God, they sent unto them Peter and John," who doubtless set in order things which were wanting. Precedents of this kind are lost sight of by many, who in their zeal for the dogma, 'Do nothing without the bishop,' forget that in the beginning it was not so; and at the same time overlook the unquestionable fact, that our most able and exemplary Diocesans find in the districts entrusted to their charge, so much to be done as very much incapacitates them from bringing forwards new plans, or even actually superintending those societies which are nominally under their control.

In conclusion, however, there is one point in which we perfectly accord with Mr. Platt; we unite with him in admiration of the Homilies. We recommend them strenuously to the serious and careful perusal of all our readers, and we are sure that they will form a powerful antidote to many of those evils and heresies with which the Oxford Tract writers are to a considerable extent affected.

EXTRACTS FROM HOLY WRIT, and various Authors, intended as Helps to Meditation and Prayer, principally for Soldiers and Seamen. By CAPTAIN SIR NESBIT J. WILLOUGHBY, R. N. C. B. K. C. H.

THIS distinguished veteran has employed his time in collecting, and his property in printing for gratuitous circulation among the brave defenders of our country, a series of nearly seven hundred extracts from Holy Writ, or from the publications of eminent Christians. An undertaking so benevolent might well disarm criticism, but indeed the selection needs no such apology; many of the extracts are

highly valuable, and the author's own observations are well calculated to interest and instruct those for whose use they are compiled. We trust the divine blessing will accompany Captain Willoughby's exertions, and that his declining years may be consoled with the assurance that he has not laboured in vain, nor spent his strength for nought.

AN ACCOUNT OF AN UNION CHAPLAINCY; containing extracts from the Chaplain's Book, with some additional remarks on the treatment of the Poor in connexion with the New Poor Law, &c. By HERBERT SMITH, B. A. 8vo. Pp. viii. 58. Rivingtons.

THE POOR MAN'S ADVOCATE: or a few words for, and to the Poor. By HERBERT SMITH, B. A.

MR. SMITH has in these pamphlets come forward boldly and decidedly as an advocate of the New Poor Law, according to what he conceives its original intention and practical application. At the same time he is alive to its defects, and points out very clearly and forcibly where it especially fails, and what remedies should be applied.

His account of an Union Chaplaincy embodies the observations which have occurred to him while discharging the duties of chaplain to the New Forest Union; and we strongly recommend its being placed in the hands of the chaplains and guardians of the different Unions throughout the kingdom.

His Poor Man's Advocate contains two letters to the people of England, and two to the Bishops and Parochial clergy in behalf of the deserving poor; and two letters to the labouring classes in their own behalf, together with an ac-

count of the situation and treatment of women with illegitimate children in the workhouse.

Mr. Smith advocates the establishment of alms houses, and a weekly collection at the church for the benefit of the deserving poor. He recommends plans of emigration, and contends strongly for separating the mothers of illegitimate children from other females, especially the young, and subjecting them to certain privations; without which he conceives the Union workhouses will encourage profligacy. His observations on all these points are deserving of serious attention, and as each of his pamphlets are published at the low rate of one shilling, we trust they will meet with extensive circulation. They contain much that is highly instructive, though there are some points on which pious and excellent individuals will differ from our highly esteemed author.

CHURCH RATES. *A reply to the Answer of the Edinburgh Review.* By the Rev. WILLIAM GOODE, M. A. Rector of St. Antholin. Letter I. 8vo. Pp. 40. Hatchards.

CHURCH RATES, *Colonial Church, and National Education.* *A reply to the Answer of the Edinburgh Review. Letter II.* By the Rev. W. GOODE, M. A. 8vo. Pp. 38. Hatchards.

THOSE who have read the observations of the Edinburgh Review on Mr. Goode's brief history of Church Rates, will find these two letters especially deserving of their notice. They clearly point out the flippancy, unfairness, and ignorance of the Northern Reviewer; and at the same time contain a fund of

valuable information on the subject of Church Rates, which may prove extremely valuable to clergymen, church-wardens, and vestries. They display great industry, and extensive research, and should be carefully read by all who desire thoroughly to understand the Church Rate question.

Intelligence.

BILSTON ANTI-ROMANIST LECTURES.

THE efforts of popery in this populous town and neighbourhood, have recently been so public and extensive, that several clergymen have felt compelled to adopt some more decisive opposition to their influence, than could be effected by the ordinary discourses, and individual testimony, of the parish ministers.

They feel justified in this course—

1st. On the general ground of the fatal character of the doctrines, both in a civil and religious view, to which their people are exposed.

2ndly. With a view to disabuse the minds of the less educated classes, of an impression, largely and disingenuously spread abroad, by the agents of popery around us—viz. 'that there is no essential difference between the doctrines of the Church of Rome, and those professed by the Church of England.

And 3rdly. The challenge, and actual assault having originated with the opposite party;—the method and matter of their controversy, however harmless in its present aspect, might become injurious, being left unanswered, and without rebuke.

They have therefore commenced a course of Lectures on Tradition, Infallibility, the Seven Sacraments, Original Sin, and Justification. The Mass, Transubstantiation, Purgatory, Invocation of Saints, Image-worship, &c. by which they hope that the *primitive* truths of the Gospel, as maintained in

the Church of England, may be distinguished from the *novelties*, and vindicated from the perversions, by which they have been disfigured and corrupted in the Church of Rome.

These Lectures are now in course of delivery by Messrs. Stowell, Dalton, Tottenham, Owen, Foye, Fisk, Whitaker, Noel, Barrett, Woodhouse, Burnett, Garbett, Barker, and Kennedy, who wholly disclaim any sentiment of personal animosity against our Romish brethren, "their hearts' desire, and prayer to God," for that ancient Church as for her still elder sister at Jerusalem is, that their antiquity may be no longer found surviving the simplicity of truth, but that they may be persuaded, by the blessing of God, to reject at once all those "traditions of men," which have arrayed them for ages against "the commandments of God."

It is intended to publish the entire course as they are delivered, in a cheap form for popular circulation, at two-pence each discourse; and as the series is adapted for extensive distribution throughout any part of the county, or kingdom at large, orders for any quantity of copies, or any subscriptions towards defraying the expenses of so large an undertaking, will be thankfully received by Messrs. Jones and Foster, bankers, Bilston; or by the clergy of the parish; by the Rev. W. Dalton, Wolverhampton, and by the Rev. G. Fisk, Walsall.

JAMAICA.

EXTRACT of a letter from a Missionary from Brown's Town, Jamaica, addressed to Thomas Clarkson :—

'Believing that no information will be more gratifying to you than to hear that the objects of your solicitude and labours have, during the first year of freedom, and up to the present time, acted worthily of the boon they have received, I shall endeavour to give you some information respecting them, especially those residing in the district in which it is my happiness to labour.

'The negro population of this district may be estimated at 10,000, of which upwards of 3,000 attend every Sabbath-day at my two stations, Brown's Town and Bethany; about 2,000 more attend other places of worship. If 2,500 be allowed for those detained at their homes by sickness and

other causes, but one quarter are left who are not under regular religious instruction. On the coming of freedom, I had no fear respecting those connected with Christian congregations. I felt confident that they, at least, would act as became Christian freemen; nor have I been disappointed. Respecting the other portion of the population I had fears. I thought there might be idleness, drunkenness, and petty thefts; but at the end of the first year of freedom, what is the result? No one person in the whole district has been convicted of, or even charged with any *criminal* act! There have, it is true, been a few cases of misdemeanours, but of so trifling a nature as to be punished only by light fines. There have also been acts of immorality committed of which the law cannot take

cognizance, but even these have been comparatively few. Rum-drinking, fornication, and Sabbath-breaking are, I rejoice to say, fast giving way before the light of the Gospel, which *now* has free course. The greater part of the individuals connected with my stations, as members and enquirers, uniformly abstain from the use of spirits. Great numbers of individuals who when in slavery lived in open fornication, are now honourably united in marriage. During the last sixteen months, I alone have married upwards of 250 couples, while the numbers married by the other ministers must have been considerable. Our congregations are also greatly increased, and increasing. So much has my Brown's Town congregation increased, that I am compelled to enlarge the chapel to double its former size, that it may hold 2,000. That at Bethany has become so large that I am obliged to form a new station, to draw off part of the congregation. The new station will be formed at a free village now commencing on a property which I purchased for the people, and to which we have taken the liberty of giving the name of 'Clarkson Villa.' A school will be provided there almost immediately, and before long a new chapel will be built. In the meantime we shall worship in a neat rural booth which the people are now erecting in their leisure time. Since the coming of freedom I have been enabled to commence two new day-schools, as I have two black young men of great promise training at the Mico Institution in Kingston. In our Sabbath-schools we have nearly one thousand children and adults under instruction. I have been privileged to put into circulation many hundreds—I may say thousands—of copies of the New Testament and Psalms to those of the negroes who have learned to read; also more than 1,000 hymn-books, and nearly 500 Bibles have been sold. So great is the demand for copies that Mr. Wheeler, the agent of the British and Foreign Bible Society, received a few weeks since names for more than 500 Bibles, a large portion of the quarto size. The liberality to the cause of God is also worthy of notice. Since the coming of freedom, not yet fourteen months, my congregation, composed entirely of the labouring class, have contributed the large sum of 2000*l.* towards enlarging the chapel here, and building new chapels at Bethany and Clarkson Villa. So anxious are they to send the Gospel, which they have found so precious to their own souls, to Africa, the land of their fathers, that they have also subscribed 170*l.* towards the interesting

object, and not a few are themselves desirous of going to instruct their kindred to the best of their ability in that knowledge which maketh wise unto salvation. Believe not, my dear Sir, the cry that the negro is idle and ill-disposed. The charge is false. It is scarcely possible for a people to be more industrious. Few have left the properties to which they formerly belonged where they have been fairly dealt with; and even when they have been oppressed by the exaction of exorbitant rents, by the destruction of their provision grounds, and the shooting of their pigs, they have borne it with exemplary patience. There may, it is true, be a diminution of field labour, but it does not follow that there is more idleness. The fact is, that the most industrious and clever men are unwilling that their wives should work in the gang in cane-fields, and that their children should be deprived of the advantages of education. They therefore send their younger children to school, and keep their wives at home to attend to their domestic duties—a course which cannot but be commended by every humane man. Notwithstanding this diminution of the number of hands, on many sugar estates as much work has been done, and as much sugar made, as during slavery. It is a fact which speaks volumes, that so far from the people being so idle as to refuse to do the necessary work, there is scarcely an estate or property but where there has been more labour done than money forthcoming to pay for it. But if less sugar be made, by withdrawing the women and younger children, the result fully compensates for it, in the increased comfort, morality, and intelligence of the people. Do not suppose from this that the women and children are unwilling to labour. The contrary is the fact; and at the present time, in gathering the pimento and coffee crops, as in an English harvest, all who can do any thing are at work. The cottages are almost deserted during the day time. Men, women, and children are gathering in the crops, and while their hands are busily employed, they may be heard singing the songs of Zion. Free villages are being formed in different parts of the island. At the request of the people, I have lately purchased two properties, one of 120 acres, and the other of 624 acres, which are being laid out in building and provision lots. One we call 'Sturge Town;' the other, as before mentioned, 'Clarkson Villa.' They are nearly twenty miles apart, both beautifully situate, and healthy.

EARTHQUAKE.

The following passages descriptive of a recent event, are extracted from a brief account of the earthquake which occurred near Axmouth, Devonshire, Dec. 25, 1839, lately published.

'The first alarm was given by a man returning from burning what is called the *Ashen Faggot*, on Christmas eve; in his way home he found the path was not like it used to be; he however retired to rest, but could not sleep through fear; he therefore determined upon getting up again, when endeavouring to open the door, he found he could not, and therefore forced the window towards the sea, and got his family and all his goods out by that way, no life being lost. The inhabitants of the other houses were absent at the time —when they returned home their astonishment may be supposed, on finding their habitations in ruins. There were but four dwellings on the land desolated, and those have been totally destroyed. The ground appears not to have sunk all at once, but a few acres at a time, then perhaps a field, and so on. The whole of the land damaged is calculated to be from about four to five hundred acres; a turnip field is supposed to be thrown full half a mile from its original bed; huge masses of rock have been hurled from their places; a great deal of land is said to be sunk from 50 to 300 feet from its original foundation; a cliff towards Lyme appears cleft through with the shock. New cliffs are formed about a quarter of a mile farther off the sea than the old ones apparently stood. The shock appears to have come all from the west.

Another writer observes, 'No appearance of the approaching disturbance was visible until the morning of December the 24th, when some slight fissures were seen in the cliffs. These were naturally attributed to the prevalence of the late rains, and deemed unimportant. Some of the inhabitants of the cliff cottages had left their tenements unconscious that they had reposed within them for the last time. On their return at night the fissures had increased, and the general appearance of the cliffs was so much altered, that it was with some difficulty they reached their houses, and these were found to be in imminent danger, from the settling of the walls. The door of one of the cottages was forced open, it having sunk with the walls, and the sleeping inmates were happily released from their perilous situation. On the morning of the 25th, it was found that

the fissures were not confined to the cliffs. In the fields above, large rents were visible, and the ground had settled deeply in many places. This subsidence, attended with the crashing noise of dislocated and falling rocks, continued during that and the following day, till at length nearly one hundred acres of cultivated land had sunk into a monstrous ravine, extending at least a mile in length, about eight yards in width, and from one to two hundred feet in depth. Between this chasm and the sea may still be seen separated portions of the fields, rent and shattered, but still retaining large patches of vegetation, though daily diminishing by the falling rock and soil, which are constantly being precipitated into the abyss. But a still more wonderful phenomenon remains to be recorded. On the night of the 25th, one of the Coast Guard men, whilst on duty near the Undercliff, observed the sea to be in an extraordinary state of agitation. The beach on which he stood rose and fell. Amidst the breakers near the shore, something vast and dark appeared to be rising from the bottom of the sea, amidst the noise of crashing rocks, flashing lights, attended with an intolerable stench. He fled into the cliffs above. These also were trembling around him, but he gained the firmer ground, almost dead with terror. In the morning, immediately in front of the Undercliff (which though much rent and shaken, still retains its former position,) there appeared a stupendous ridge of broken strata of blue lias, together with rocks of immense size, immovable by human power, covered with sea-weed, shell-fish, and other marine productions, all of which are still adhering to them. The elevation of this monstrous reef, extending more than a mile in length, and in some places two hundred yards in breadth, is not less than forty feet from the level of the sea. At high water it is insulated, and presents the appearance of a mighty breakwater, greater far than any yet reared by mortal hand.'

The writer of the tract from which these extracts are taken, reminds his fellow subjects that earthquakes are especially mentioned in the word of God as divine judgments; and that while philosophers speculate on their causes and consequence, the Christian ought to see and acknowledge God's hand, to repent of sin, and seek mercy in the divinely appointed way.

FRANCE AND GENEVA.

THE Evangelical Society of France and Geneva has lately published an appeal to the British public on behalf of their countrymen. The population of France is 33,540,910, of whom 1,200,000 are Protestants. The sums granted for the maintenance of public worship among the Protestants, have nearly doubled since 1825, which shews that the cause is gaining ground with rapidity. Numerous and important openings appear among the Romish population, which the society desire to improve by introducing schools, Colporteurs, (Hawkers of Bibles, &c.) and Ministers, but for this purpose funds are necessary. Numerous persons are ready to engage as Colporteurs the moment the committee have funds at their disposal. Subscriptions are received by Messrs. Seeley.

The following extract relating to a colony of our own countrymen, will be read with interest.

'September, 1839.

'At a distance of fifteen or twenty leagues from my church in the village of Les Eysies, there exists a little colony of English iron-workers, who came originally into this country for the purpose of setting on foot an iron foundry, according to the English method. Too far removed from any Protestant church, to avail themselves of the visits of a pastor, these poor people have remained up to this day without any public worship; and their religious principles have so far given way, that they take their children to be baptised by the Roman Catholic Priest; there is reason to fear that in a little time longer, they will either fall into infidelity, or be swallowed up by the Romish Church, unless some one take compassion upon them. The desire I feel to fulfil the duties of my ministry, induced me last week to visit the village of les Eysies. I found twenty-six souls, men, women, and children, all of English origin, and still preserving that respect for the word of God, which characterises their country in comparison with ours, and

which a residence of ten years, (in a country entirely Roman Catholic, and consequently plunged in ignorance and superstition,) had been unable to efface. I think some religious instruction, the establishment of a regular worship on the Lord's day, and the visits of an Evangelical minister, would be the sure means of reviving their religion in the hearts of those poor workmen; for their attachment to a *single old Bible* which I found amongst them, sufficiently shews that their faith is rather for a time eclipsed, than destroyed. I preached to them Christ and Christ crucified; I passed the evenings of every day among them, to their great comfort. They made me promise to go again and see them, and I have engaged to visit them four times a year; hardly knowing, however, how I shall be able to make good my promise. The difficulties are not few; expences of travelling, and residing among those poor persons is not one of the least, for me, the father of a numerous family, and the poor curate of a very poor church. Could nothing be obtained for this object from the liberality of our brethren, the Christians of England? Missionaries are sent to distant regions of the earth; but here, not less than in Africa, a mission is wanted. There is not a country more ignorant of Christ and his Gospel, than this Perigord, filled as it is with foolish legends, and Papal processions. Many souls are perishing around us. Oh! that the present opportunity, so favourable for lighting up a spark of Divine truth in the midst of thick darkness, may not be neglected! Give us some small funds for the evangelization of the English colony of Les Eysies; and, with the blessing of God, we shall see formed in the centre of this dark district of Perigord, the nucleus of a Christian Church, according to the Gospel—the consummation of such a desire would be for us a subject of great joy.

A HUGHES, Pasteur, a Bergerac.'

BRITISH AND FOREIGN BIBLE SOCIETY.

SUNDAY SCHOOLS.

THE Committee of this valuable institution have addressed the following letter to the Committees and Officers of the Auxiliary and Branch Bible Societies and Associations, which deserves serious attention:

*British and Foreign Bible Society,
Jan. 15, 1840.*

DEAR FRIENDS, —Our Committee have

recently had the subject of a more liberal supply of the Sacred Scriptures being afforded to Sunday Schools, brought under their notice. Together with this interesting subject, another, not less important, has undergone much consideration; viz. How to make the Scriptures more accessible to the people generally, than they have hitherto been. The great interest ex-

cited upon the subject of Education in all quarters, and the portentous aspect of the times, have both had much weight in the minds of our Committee.

We have now the satisfaction of acquainting you with the result; viz.

- I. To offer on the part of the Society, to supply Schools for the Poor of every kind, with copies of—the Non-pariel Bible, which costs the Society 2s. 6d. at *Eighteen-pence*;—the New Testament (Brevier), which costs the Society 1s. 1d. at *Sixpence*.
- II. To withdraw the restriction hitherto laid upon all copies supplied for Sunday Schools; and to allow the children to carry the books home, and to furnish themselves with co-

pies at the prices named. The children in all other Schools, are to enjoy the same advantage.

- III. To allow, on the part of the Auxiliaries, Branches, and Associations, a general sale of this particular Bible and Testament, at the low prices that have been named.

We need hardly point out to you, that, in the adoption of these measures, the Committee feel that they are making a considerable sacrifice on the part of the Society; but they are persuaded, that the friends of the Society will not be backward to answer any call that the Committee may deem it necessary to make on their increased exertions and liberality.

PETITION FOR CHURCH EXTENSION.

THE following Petition of the Parochial Clergy, and Inhabitants of the Town and Borough of Cambridge, is, we conceive, deserving of general adoption:

'To the Honourable the Commons, &c.

'That your Petitioners are deeply concerned to observe the Spiritual Destitution which exists in many parts of the Country, and more particularly in those Manufacturing Districts, which, from the rapid increase of the population, have out-grown their means of religious instruction.

'That to this cause your Petitioners chiefly ascribe that alarming spirit of insubordination which in some places threatens to subvert the peace and good order of society, as well as the increas-

ing prevalence of a system of Socialism, which is in direct opposition to the principles of the Bible.

'That your Petitioners are convinced that there is no more effectual way of counteracting these evils, than by supplying the spiritual necessities of the people, and extending the blessings of Religion through every part of the Kingdom.

'That they therefore implore your Honourable House to take these matters into your immediate consideration, and to make such provision for the Building and Endowment of Churches as shall be commensurate with the wants of the entire population.

'And your Petitioners shall ever pray, &c.

Register of Events.

THE especial object of national interest since our last publication, has been the Marriage of her Most Gracious Majesty Queen Victoria with His Royal Highness Prince Albert of Saxe Coburg and Gotha which took place in the Chapel Royal, St. James's Palace, on Monday, Feb. 10, at twelve o'clock. The service was read with great solemnity by the Archbishop of Canterbury, and no way differed from that used on ordinary occasions.

Festivities as a matter of course took place in almost every part of the kingdom, with illuminations and other demonstrations of general joy. These expressions indeed of loyalty were somewhat diminished by accidental circumstances, partly arising from the wedding taking place on a Monday, which prevented in some instances arrangements being made which might have interfered with the Lord's day, and partly from the injudicious conduct of her Majesty's Ministers, in proposing an establishment for his Royal Highness Prince Albert, far beyond what he could ever anticipate, and in endeavouring to secure a precedence in rank which appears unexampled in the annals of this country. His Royal Highness's income is now fixed at £30,000 per annum, and his rank a Field Marshal in the British Army.

We doubt not that many of our readers united with us in fervent prayer for a blessing on this union. It possesses one encouraging circumstance which rarely happens in Royal marriages. The parties have been known to each other from early years. Prince Albert having come to this country when eleven years of age, and remained here fifteen months. There is every reason to hope that though Ministers thought proper to omit the epithet *Protestant* in their announcements; yet that his Royal Highness is firmly attached to those principles of the Reformation, for which his great ancestors, the wise and eminent electors of Saxony were so conspicuously distinguished.

SYLLABUS OF LECTURES ON THE CHURCH OF ENGLAND.

BY THE REV. HUGH M'NEILE, M. A.

TO BE DELIVERED AT THE HANOVER SQUARE ROOMS, MARCH 6, AND FOLLOWING DAYS.

As advertised on the wrapper of our Magazine:

LECTURE I.

INTRODUCTION—Only Divine truth will bear the scrutiny of these times—To be maintained and extended, our Church must be shown to be not only useful, but SCRIPTURAL—Means estimated with reference to the end in view—Scriptural meanings of 'the Church,' four—The Church *mystical*, testimony of Hooker—The Church *visible*, Dr. Wardlaw's argument on this point examined—The Church *local*, "tell it to the Church"—The Church *collective*,—Episcopal constitution of the Church—The comprehensively scriptural aspect of the Church of England.

LECTURE II.

The appointment and succession of the Ministers of the Church—The Apostolical commission—The power of the keys, what? The practice of the Apostles appealed to for a decision—In what sense St. John xx. 23, may be used in the ordination of Ministers—Departure from Apostolical doctrine—Completion, meantime, of the inspired canon—Predicted apostasy of the Church—Promised preservation of the Church in truth and holiness—Harmony of these—The grace of God magnified in the arrangement.

LECTURE III.

The Church possessed of instrumentality which reaches to Rulers, as well as subjects—Responsibility of Rulers with reference to such instrumentality—The instrumentality of the Church of England with reference to the end in view—Unrestricted use of the Bible—The vulgar tongue in worship—Liturgical forms of prayer and praise—Commemorations of scriptural facts—Connection with the State: such connection not a matter of choice: inevitable from the nature of the case—The question is, Of what *character* shall it be—of well-regulated union securing mutual liberty?—Or of usurpation and prostration, leading to tyranny on the one side, and slavery on the other?

LECTURE IV.

Connection with the State—Political society an ordinance of God; The Sovereign,

a creature—The Christian Church an ordinance of God; The Bishop, a subject—The Bible, a common standard for both—Inevitable consequence of a disregard of that standard by either—Scriptural duty of the civil Ruler—The reiterated assertion of Dissenters, that the scripture nowhere countenances compulsory payments for religious services, answered from scripture—No coercion of a Dissenter's conscience involved—Further excellence of our ecclesiastical instrumentality in matters where scripture does not prescribe—Article xxxiv—Tradition, if not completely subject to, will effectually make void the Word of God.

LECTURE V.

Practical efficiency of the Church hindered by limitation in extent—The joint operation of the Church in its present dimensions, and of the Voluntary System, wholly inadequate under existing circumstances—Proof in the actual state of the country—Root of the whole evil, *want of real confidence in Revelation*—English gentlemen appealed to—Vain to expect unanimity in the mode—right to proceed notwithstanding—Half measures useless and dangerous—If more be not done, too much has been done already—In doing more, parochial subdivision indispensable; and if thoroughly accomplished effectual as far as human means can be.

LECTURE VI.

Practical efficiency of the Church hindered by defects in the working—false friendship to attempt to hide real faults—unfair advantage taken of candour, no good reason against its exercise—true temper of Christian reproof—some defects in the working of our national Church enumerated and remedies suggested—Concluding appeal: the inseparable connection between religion and politics, mind and body, cause and effect—exceeding urgency of this subject—the prosperity, the peace, the free Institutions, the missionary usefulness of the country, as well as the salvation of immortal souls, all at stake.

Notices and Acknowledgments.

RECEIVED SENEX.—M.—E.J.B.

The lines on *Jesus wept*, are inadmissible.

The Sermon on the Assurance of Hope in our last number is reprinted, as a small Tract, and may be had of Messrs. Seeley, under the title ASSURANCE, *extracted from the Christian Guardian*, price 2d.

We are afraid it will not be in our power to comply with the request of W. C. from L. D.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

APRIL 1840.

HIS ROYAL HIGHNESS PRINCE ALBERT.

THE important consequences resulting from the marriage of our most gracious sovereign Queen Victoria, naturally excite inquiries as to the character of the individual who is now become her consort; while at the same time his youth and the retired manner in which his Royal Highness has been educated, necessarily confine the information which can be obtained concerning him to a narrow compass.

The best account we have yet seen is contained in a pamphlet, entitled, 'Prince Albert, his country and kindred,' which has recently been published, and from which the following narration is principally extracted.

'The country which gave birth to His Serene Highness PRINCE ALBERT FRANCIS AUGUSTUS CHARLES EMANUEL has for ages been united to our own by ties of the closest friendship. To the land of Hengist and Horsa, England traces back the origin of her sons, whom many of their neighbours and fellow-subjects still address by the name of 'Saxons.' To Germany, Protestant Europe owes the glorious Reformation; and to her, our own country is indebted for some of its most advantageous and prosperous alliances.

'As the birth-place of Luther—as the great theatre of that trying, but successful, because 'good

fight,' which established the Protestant faith on a basis so firm as to defy the efforts of its most malignant enemies, Germany puts forth the strongest claims, even if they stood alone, to the gratitude of every loyal Englishman.

'But the strongest appeal to our grateful friendship towards Germany, is made by our youthful Sovereign, the universal affection for whom no party feeling nor court intrigue can in the least degree diminish. Descended from a line of ancestors endeared to the hearts of every true Briton, and educated by a mother, whom no one speaks of but to praise; Her Majesty is already endeared to the affections of her people: but the bond of union between sovereign and subject has been more strongly knit together by her having chosen from amongst the shades of learning and examples of virtue which abound in Germany, a young, intellectual, and Protestant Prince, who will doubtless add stability to her power, and happiness to her people.'

It may be as well to mention a few particulars relative to the country of Prince Albert and his electoral and ducal ancestors, previous to an account of his Serene Highness. The extensive territory of 'Germany was divided by Wenceslaus in 1307, and by Maximilian

lian in 1500, into nine grand, comprehensive sections, called 'circles;' and although the political existence of these circles has ceased, yet they continue to be the basis of geographical description. Saxony formed two, comprising all that great extent of Northern Germany originally occupied by the Saxons—the once powerful and warlike conquerors of Britain.

'Saxony, comprising the native and ancestral country of the subject of this Memoir, as well as that in which his hereditary inheritance is situated, has dwindled, in a political point of view, into a circumscribed kingdom (Saxony Proper), though all those states having the prefix "Saxe" anciently formed part of it. The whole country is generally level, forming a continuation of the immense plain of Continental Europe.'

The principality of Coburg Gotha is situated in Lower Saxony.

'Coburg anciently belonged to the counts of Hanneberg; it was then annexed to the house of Saxony, whence it passed to the Ernestine line, and, in 1735, descended to the branch of Saalfeld. In 1816, the principality of Litchenberg was ceded to the Duke of Saxe-Coburg by the Empress of Vienna; and ten years afterwards, the house of Gotha becoming extinct by the death of Duke Frédéric VII. its territories were made over to the house of Saxe-Coburg-Saalfeld, in exchange for the duchy of Saalfeld and other districts, by virtue of a family compact existing between the Saxon dukes. The French revolution of 1830 threatened to cause a sort of sympathetic revolt amongst the duke's distant subjects in Litchenberg; but his Serene Highness put a stop to the revolution without arms, bloodshed, or other physical agency. The simple expedient of a bargain and sale with his Majesty of Prussia quietly settled the matter; and the troublesome population

were transferred from the limited monarchy of Saxe-Coburg-Gotha to the despotic government of Prussia.

'The domain of Coburg, the patrimonial estate of the present duke, was originally a very small inheritance; and until the accession of other territories, the present duke's family were unable to appear with becoming dignity at the court of Vienna, and himself very, rarely attended. The means of educating the younger branches were very restricted; but by a series of fortunate events which have happened to this family—scarcely paralleled in history—few German princes are now in better circumstances.

'The principality of Coburg is the most southern of the Saxon independent states, and is surrounded by Schwartzburg, Meiningen, Hildeburghausen, and Bavaria. The valley of the Itz forms the greater part of its territory. The province is intersected by five rivers, namely, the Itz, Rodach, Steinach, Nasslach, and Lanter, besides a few smaller streams. The Thuringian mountains stretch along the northern boundary of Coburg, which is only about one-fourth larger than Rutlandshire, having an area of not quite 200 square miles in extent. Joined, however, to Gotha, the territory of the duke equals in size the county of Dorsetshire, having a surface of 1000 square miles. Much of this is covered by mountainous and forest land; in the latter, that portion of the Thuringian forest is comprised, which is called the Black Forest, whose romantic shades have been made the scene of many of those wild legends which the Germans delight to recount.

'The whole district lies in the landgrave of Thuringia, of which it is the best cultivated, most fertile, and prosperous, and is one of the most thickly populated duchies in the empire.'

'The gross revenue of Saxe-Coburg-Gotha has been stated at 1,100,000 florins (about £128,330.) per annum; the public debt amounts to 3,000,000 florins, or £350,000.; the interest of which, at six per cent.—not a high rate for Germany—would amount to £21,000. leaving a net revenue of £107,330.

'The inhabitants of Saxe-Coburg-Gotha number, according to the latest census, 131,861 persons, who live in nine principal and ten market towns, 429 villages, and 23,950 houses. All the inhabitants are Lutherans, except 2,000 Papists, and 1,000 Jews. They are a fine hardy race, preserving the characteristics of the old German tribes more obviously than their neighbours; in consequence, possibly, of the primitive pursuits of agriculture, which still form their chief employment and means of subsistence. Although so small in extent, several dialects are spoken in this territory.

'The town of Gotha is situated beside the river Leine, on one side of a hill. It was founded in the year 964, by an Archbishop of Mayence.

'Few towns in Germany, of the size and rank of Gotha, possess more public buildings of interest, or more valuable collections, both private and public, calculated to promote science, literature, and the fine arts. Gotha, in this respect, may be considered as one of the most classical towns in Germany, and as containing, amongst its small population of twelve thousand inhabitants, the greatest number of eminent men of letters. The late duke encouraged the fine arts with an ardour beyond the means of his limited revenue; his liberality frequently outstripped his prudence. He projected a museum on a large scale, which was opened with great solemnity the year before his death; and by a late testamentary disposition, he left it to the town

as a legacy from its sovereign. The public library, too, is the gift of the same prince; it amounts already to 170,000 volumes, besides a smaller collection of books entirely on subjects of archæology. The twelve rooms in which the pictures, principally of the old Flemish and German schools, have been neatly arranged, are particularly worthy of notice.

'The town of Coburg is built in the middle of a beautiful valley on the banks of the Itz, and affords many attractions for strangers. As Gotha is devoted more particularly to learning and literature, so Coburg seems to be made the scene of pleasure. It has a theatre, several concert rooms, and observatory, museum of natural history, and public library. Neither is it destitute of trade, which is carried on chiefly in tobacco, linen, and woollen goods. It is noted, too, for its manufactories of porcelain, and trinkets of petrified wood. Coburg contains 8000 inhabitants.

'The history of Prince Albert's early ancestors stands honourably forward in one of the most interesting revolutions that occurs in the annals of the world—that of the Reformation. To those princes of the house of Saxony who were contemporaries with Luther, we owe the blessings of Christian liberty; as, without their zeal for and protection of the Protestant cause, from its early dawn to its final triumph, it would hardly have flourished with such rapidity and effect.

'The origin of the present Saxon princes has been traced to Wittekind, that doughty Saxon chief, who for thirty years braved and defied the power of Charlemagne, and who, even after submission to that great conqueror, retained his ducal title, and, what was of far more importance, a large portion of his territorial possessions. The descendants of this founder of the Saxon family as-

sumed the title of Counts of Torbig and Witten, and subsequently took that of Dukes of Saxony, of whom Bernard (1212) was not only the first duke, but the first elector.

'The descendants of Bernard enjoyed the electorate of Saxony till the year 1422, when, on failure of this line, it was conferred on Frederic 'the Warlike,' Margrave of Thuringia, also a descendant of Wittekind, who enjoyed the important privilege of *sealing with red wax*. Frederic 'the Gentle,' succeeded him, who, in accordance with the long-preserved custom of dividing the possessions left by the father among all the sons, shared the territory with his brother William. This custom was necessarily productive of the greatest confusion, not only to the historian and genealogist, but to the legatees themselves, whose frequent disputes caused civil wars and much bloodshed.

'For several years Frederic and William governed their dominions conjointly, but in 1445 agreed to divide them. William dying without issue in 1483, his brother's sons, Ernest and Albert, inherited his estates.

'From these princes sprung the two great lines of the Saxon house; for, according to their father's will, they governed the dominions conjointly during upwards of twenty years; but at length agreed to a partition, whence originated (about 1484) the two branches of the Saxon line, known as the 'Ernestine and Albertine.'

'To the eldest, or Ernestine branch of the house of Saxony, the subject of this memoir belongs, and to it our attention will be more particularly directed.

'Ernest retained the electoral dignity, together with the greatest part of Thuringia: Albert keeping the other possessions, and a large sum of money. Ernest died in 1486, leaving the electorate to one

who was destined to play an important part in the early history of the Reformation.

'Frederic III. surnamed 'the wise,' after having remained at the seat of government long enough to establish his authority, and to make arrangements for a long absence, departed in 1493, on a pilgrimage to the Holy Land, in accordance with the custom then almost universally observed. In this expedition he was accompanied by Lucas Cranach, the celebrated painter.

'Frederic, soon after his return from Palestine, founded the university of Wittemberg; and Dr. Fleck, in the sermon which he delivered at the installation of this university, on the 18th of October, 1502, prophetically observed, in allusion to the name of the place—which signifies a white hill or mountain—'that from this white hill, rivers and streams of wisdom and of life shall flow through the whole world.' This prediction was soon to be fulfilled, for at the moment it was made, there was an humble student at the university of Erfurt who was destined to shake the dark errors of Popery to their very base.'

This was none other than Martin Luther. During the whole of the dangerous period which followed, the Elector of Saxony conducted himself with extraordinary discretion and kindness towards Luther; exhibiting a peculiar interest in the vital questions which were then stirred in the Christian world.

'Although Frederic the Wise was a Roman Catholic, and remained so to the day of his death, yet the talents of Luther gained his friendship, which never diminished even during the monk's most violent opposition to the Pope and his power; and one of his first acts to show the regard he felt for the talented professor—was to insist upon procuring for him the degree of Doctor of the Holy Scriptures.

Luther accepted the honour (the expense of which was defrayed by Frederic) not without reluctance, and in 1512 he became Dr. Luther.

Some years however elapsed before Frederic was called upon to interfere more actively on behalf of Luther. When the controversy concerning Indulgences arose with Tetzels, and Luther was in consequence cited to Rome, Frederic used all his influence that Luther might be allowed to plead his cause in Germany; nor when summoned to Augsburg would he allow Luther to proceed until he had obtained a safe conduct from the Emperor Maximilian. It was however on a subsequent occasion that the Elector Frederic more strikingly interfered on behalf of Luther. After his eminent display of wisdom and courage at the Diet of Worms, his opponents did not scruple to beset the emperor with entreaties to rid the church of the dreaded heretic, although public faith was pledged for his safety. But Charles the Fifth who had some time previously succeeded to the imperial throne returned an answer worthy of royalty: 'A promise must be held sacred,' said he: 'should all the rest of the world lie, an emperor must keep his word.' It was then urged, that Sigismund had not scrupled to connive at the treachery of the Council of Constance, in the case of the martyr Huss. Charles replied, 'I have no ambition to blush with Sigismund!' He did more: he sent to Luther, and entreated him to leave Worms instantly, intimating that his life was in danger, which it really was.

This gave considerable alarm to the mind of Frederic; he was seized with (or, as the papal historians insist, he feigned) illness, and suddenly left Worms, having previously devised a scheme for the Reformer's future safety. Meantime Alexander, the papal functionary, fulminated a series of violent

and bitter invectives against Luther, in the form of a reply to his defence; and the whole proceedings of the Diet were concluded by the final sentence against the Saxon reformer, known as the 'Edict of Worms.' By this edict he was deprived of all his privileges as a subject of the empire; any prince was forbidden to harbour or protect him, and all were required to concur in seizing his person as soon as the twenty-one days specified in his safe conduct should expire. Before this document was promulgated, the subject of it had taken his departure from the city.

The friends of the Reformer dreaded, and his enemies hoped, that he would never reach Wittenberg in safety. These hopes and fears were soon put to the test. He had arrived without interruption as far as Altenberg, when a number of horsemen, wearing masks, suddenly rushed out of a wood, and selecting Luther from amidst his attendants and friends, forcibly carried him off, his companions knew not whither.

When this circumstance became noised abroad, it caused the most distressing apprehensions in the minds of Luther's adherents, who had by this time wonderfully increased. They concluded no less than that their great instructor had been murdered by emissaries of the Pope.

But these fears were soon quieted. Not long after his disappearance, Luther addressed a letter to his flock, assuring them that he was alive and in safety, but of his place of concealment he gave no hint. The truth was, that the apparently forcible abduction was a planned affair, conceived and executed by his never-failing friend the elector. Even Luther himself had not been made privy to it while at Worms. Frederic knew that there was no safety for the Reformer after the expiration of the twenty-one days, and deter-

mined to keep him secreted in the Castle of Wartburg to await better times; which his wisdom foresaw were fast approaching. Those who were entrusted with a knowledge of the transaction did not divulge the truth; the actors played their parts skilfully; the secret was well kept, and Luther remained for a time secure from his enemies.'

John, surnamed the Constant, succeeded Frederic, who at the head of a numerous and powerful body delivered the solemn *protest* against the decree of the last Spire's diet, which gave rise to the denomination of PROTESTANTS.

The death of this illustrious ancestor of our Prince, only made way for another, John Frederic, surnamed the Magnanimous, who was as zealous in the cause of the Reformation as his predecessors. This elector was defeated and deposed in the Protestant war with Charles V.

'After the decline of the Ernestine Electors of Saxony, their ducal successors are seldom met with, until late years, in the pages of history: hence the information we shall be able to give concerning many of them is not so full as might be wished.

'On the deposition of John Frederic the Magnanimous from the electoral dignity, certain towns and districts of Thuringia, and among the rest Weimar, Jena, and Eisenach, were allotted to his family. The principality of Coburg also reverted to him on the death of his half brother, John Ernest, in 1553. This prince, who married a daughter of Philip I. Duke of Brunswick-Grubenhagen, built the Castle of Erenburg, the usual residence of the princes of Coburg, and where Prince Albert received the rudiments of his education. He died, without issue, in 1553.'

'The political convulsion, which in 1806 involved the whole North

of Germany, was attended with consequences peculiarly calamitous to the house of Coburg. When in the autumn of that year the French approached the Saxon frontiers, Duke Francis, with his consort, retired from Coburg to Saalfeld, which latter town is situated beyond the Thuringian mountains, which form the barrier of North Germany. Prince Leopold, then but fifteen years old, was the companion and support of his infirm father; for Ferdinand was detained by his duty in Austria, and the truly German spirit of Prince Ernest had carried him to the head quarters of the King of Prussia. The French appeared before Saalfeld, the castle was stormed, and the ducal family which was in it, were exposed to all the dangers and horrors of that disastrous battle, which cost Louis Ferdinand of Prussia his life. This was more than Duke Francis was capable of supporting; his constitution, already impaired by disease, sunk under the accumulation of misfortunes, and he died in the beginning of December, deeply regretted by his family and country. He left his possessions to the father of the subject of this Memoir: Ernest Anthony Charles Lewis, Duke of Saxe-Coburg-Saalfeld.

'The duke has been twice married; first, to Dorothy Louisa Paulina Charlotte Frederica Augusta, daughter of Augustus, the last duke but one of Saxe-Gotha-Altenberg, from whom he separated on the 31st of March, 1826. On the 23d of December, 1832, the duke married Antoinette Frederica Augusta Maria Anne, Princess of Wirtemberg. By the first marriage the issue was Ernest Augustus Charles John Leopold Alexander Edward, hereditary Prince of Saxe-Coburg and Gotha, born on the 21st of June, 1818; and Albert, the illustrious consort of Queen Victoria, on the 26th of August, 1819. He receiv-

ed the first rudiments of education in the castle of Erenburg. His masters were chiefly selected from the college of Coburg; and his early progress was such as to foretoken that proficiency in his studies, which was fully realized on their completion.

'After the death of his mother, and when Duke Earnest contemplated a second alliance, it was thought expedient that the prince should be removed for a time from home, and he became the visitor of her Royal Highness the Duchess of Kent, and the fellow-student of his future *fiancée*. At this time Prince Albert had completed his eleventh year, and while participating in the instruction which was provided for his illustrious cousin, it may be presumed the foundation of a friendship was laid, which subsequent visits and maturer years have ripened into warmer feelings—circumstances rarely attendant upon regal marriages.

Prince Albert remained in England about fifteen months, residing chiefly at Kensington and Claremont. Upon his father's second marriage, he returned to his native country, to resume a close application to study, after a plan laid down by Duke Ernest, and rigidly adhered to by the Prince. So assiduous was he, that at the age of seventeen he passed, with honour to himself, an examination which admitted him into the University of Bonn, whither he repaired to complete his education.

'The *Alma Mater* of Prince Albert was founded by the King of Prussia in 1818; and perhaps of all the universities with which Germany abounds—each excellent and celebrated throughout Europe—none could have been selected with greater judgment by the guardians of the Prince than the University of Bonn. The principles upon which it was founded were thus laid down by his Ma-

jeesty of Prussia, in a letter addressed to Prince Hardenberg:—
'I confidently hope that it will act in the spirit which dictated its foundation, in promoting true piety, sound sense, and good morals. By this my faithful subjects may know and learn with what patriotic affection I view the equal, impartial, and solid instruction of them all, and how much I consider education as the means of preventing those turbulent and fruitless efforts so injurious to the welfare of nations.' Such were the liberal sentiments with which this university was undertaken, and such have been doubtless instilled into the mind of one of its most illustrious pupils.

'Prince Albert, besides the advantages to be derived from the studies he followed, must also have acquired from his associates, while at college, some of that independence and manly spirit for which the German collegian is celebrated.

'The circle of those with whom he had intercourse at Bonn was select, and, with few exceptions, restricted to the families of the professors. One of them observed, in a letter received during the Prince's residence in the college, that he was a general favourite for his amiable manners, his spirited conversation, and the propriety of his conduct. This appears, also, from the certificates of proficiency which were granted him by the several professors whose lectures he attended, and, at the end of his course of study, by the council of the university. When, after these probationary years, he returned to Coburg, enriched with knowledge, fit for the public service, and resplendent with health, the inhabitants of the duchy vied with each other in demonstrations of the heartfelt interest they took in this happy event of the ducal house.

'Prince Albert paid a second visit to England in 1838, when he came hither with his father, to

witness the ceremony of the coronation.

‘Towards the close of last year, rumours were afloat concerning the royal marriage, and on the 23rd of November, her Majesty informed the Privy Council of her determination.

We cannot but feel truly thankful that her Majesty’s choice has fallen upon a Prince whose personal character and family recollections are all in favour of that pure and reformed religion which is professed among us. On some accounts it might have been desirable that his Royal Highness had been a few years older; but the experience thus acquired would have been dearly purchased, had he been thrown more amongst those connexions of his family, who for present advantages are prepared to renounce their Protestant character, and become, outwardly at least, conformable to the Romish faith. From this danger we trust his Royal Highness will, by his early marriage, be preserved, and we cannot but hope that the importance attached to his character as a PROTESTANT Prince, as evinced by the amended address of the House of Lords, may induce his Royal Highness to adhere with greater firmness to the Protestant faith.

We rejoice, indeed, at observing the language which our gracious Sovereign has recently used on this important topic. In the admirable congratulatory address presented to her Majesty on the throne by the University of Cambridge on Friday, February 25, it was observed that—

‘His Royal Highness, the Prince Albert, independently of the virtues and high qualities which have obtained for him the splendid distinction that he now enjoys, has other peculiar and powerful claims upon the regard of the British nation. In this exalted personage we behold a descendant of that

ancient Saxon race, to whose wisdom and valour we justly ascribe the origin of our envied constitution and national greatness; in him, also, we recognise a prince, who numbers amongst his ancestors those illustrious ornaments of the House of Saxony, through whose effectual aid and generous devotedness to the cause of pure religion, the great champion of the Reformation, was mainly enabled, under divine providence, to triumph over his adversaries, and to establish the Protestant faith upon a firm, and, as we humbly trust, upon an immovable foundation. Animated by a grateful sense of the many privileges and benefits which we have so long enjoyed under the parental sway of the House of Brunswick, we pray your Majesty to believe, that, as it is our bounden duty, so it will be our earnest and constant endeavour, to promote within the walls of our venerable University the cause of religion and learning, and to instil into the minds of the youth intrusted to our care sound principles of loyalty, a warm and steady attachment to the constitution in Church and State, and sentiments of the most profound devotion to your Majesty’s Royal person and government.

To which her Majesty was pleased to answer:

‘I am duly sensible of the value of the historical recollections which connect the illustrious House of Saxony with the great cause of the Reformation.

‘I shall ever hold it to be my duty to remember the services and promote the interests of the University of Cambridge. And in accepting your congratulations upon this union, I assure you that you may rely upon my desire to encourage science, and upon my protection of institutions calculated to diffuse amongst my people the benefits of enlightened education, and the blessings of pure religion.

The decided tone here adopted, affords reason to hope that her Majesty's responsible advisers feel it necessary to assume a more Protestant aspect than heretofore, and though they will doubtless do every thing in their power to retain the support of the party, without which their administration cannot for a moment exist, yet very possibly that party may find it necessary to concede something, rather than lose all.

Meanwhile we must not expect too much. There is obvious danger lest designing persons should endeavour, by the seductions of pleasure, to draw off the attention of her Majesty and her consort, from any serious attention to business. Attempts of this nature

are understood to have succeeded with persons of maturer age, and we must therefore, neither give way to surprise, or to any severity of censure, should such be the case at present. Let us ever remember that the hearts of sovereigns are in the hands of the Lord, that he turneth them whithersoever it pleaseth him; and let us therefore daily pray for our sovereign, for her *irresponsible* adviser Prince Albert, and for all her *responsible* advisers, that they may be disposed to recommend and adopt such measures as may be for the glory of God, the welfare of our sovereign, and the peace, prosperity, and promotion of true religion in these realms, and throughout the world.

ON GOING TO THE SACRAMENT.

'WELL, we hope we are, or that at least we shall be before we die; it does not depend upon going to the Sacrament.' If a traveller has taken a contrary road, he may hope, and we may hope, that turning back he will attain his end: but to hope that he will reach it by going on, is the trust of folly; it is impossible! Salvation does not indeed depend on going to the Sacrament—Judas went there, and Satan entered into him—but it does depend on our being brought into that state of mind, in which nothing but necessity could keep us from it. We never argue that our children's love does not depend upon their obedience, their compliance with our wishes, and enjoyment of our presence; or say that our health does not depend upon our appetite, or strength, or

ease; that the sanity of our mind does not depend on the rationality of our actions and conclusions; because in natural things we make no confusion between the evidence, and the cause of our condition. Coming to this table is not the cause of our faith and repentance, any more than faith and repentance are themselves the cause of our salvation: but as faith and repentance are necessary to salvation, the sacraments are necessary as evidences of these, and by inference, as our church declares them, necessary to salvation: as acts of obedience to the divine command, they are indispensably necessary to our abiding in his love. "If any man love me, he will keep my commandments." "This do in remembrance of me."—*Extracted from "The Table of the Lord."*

THE PRISONER'S WIFE.

(Continued from page 102.)

AND thus ended the first interview with poor Rachel, in which I was enabled to see the workings of her mind, and in some measure to comprehend her depth of woe. God "had written bitter things against her, and made her to possess her former iniquities; his wrath pressed hard upon her, and her soul was filled with trouble." And whilst her conscience testified that her life had been one of perpetual backsliding, and departing from the living God, she was appalled at the prospect of appearing in the presence of this holy and heart-searching judge. She knew by bitter experience the terrors of the Lord. She felt that to her the Almighty was a consuming fire; and in the promises of the Gospel, the message of reconciliation, and the way of peace through a crucified Saviour, she had been made to believe she had no interest. Poor Rachel had been led into a wilderness, and there were none to speak comfortably unto her. She had no friend to guide, no hand to direct her to words of consolation. For her there seemed to be no balm in Gilead—no physician there. No good Samaritan to pour oil and wine into her wounded spirit—to lead her to the house of mercy—to point her to the Lamb of God who taketh away the sin of the world—to tell her of the good Shepherd who laid down his life for the sheep.

And is it possible that any calling themselves Christians could think themselves justified in seeing misery like this, and yet as the Priest and Levite, pass by on the other side, leaving the sufferer to live and die in despair, without words of sympathy or efforts of alleviation. Alas! that any professing to know God should thus

in works deny him. What doth the Lord require of us—to do justly, love mercy, and walk humbly before him; and no profession of zeal, faith, or piety will avail, if we are deficient in the charity which is kind, forbearing, humble, which thinketh no evil, rejoiceth not in iniquity, beareth all things, believeth all things, hopeth all things, endureth all things. And I would seriously exhort all who have persuaded themselves that they are ordained to eternal life, to examine well the ground of this persuasion, and the evidences of their being so ordained; are they bringing forth the fruits of faith—is there much sorrow for sin, and humility on account of it—much faith in the Saviour, and much of his Spirit's influence in the heart and conduct. Can it be said of such, 'See how these Christians love one another.'

There are, it is to be feared, some in every parish who are very ready to appropriate the promises of God to themselves, and his threatenings to their neighbours; and it is almost a hopeless task to attempt to open their eyes to the danger in which they stand. Should any such read this narrative, let them remember the cautions and warnings which are addressed to the self-confident and presuming, and let them beware how they incur the woe which our Saviour denounced upon the Scribes and Pharisees. "Hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in."

There are many opinions on this most disputed and difficult subject, and it is easier to point out those which are decidedly wrong and dangerous than to decide upon that

which is most correct and accordant with the word of God. But this we may affirm, that that view of election which tends to exalt one sinner above his fellow-sinners—which would permit the person professing it to look with a cold and careless eye at the multitudes perishing in ignorance and sin—which would lead him to sit with folded hands until the grace of God come to him, excusing his want of diligence by the vain but oft repeated phrase, 'I can do nothing by myself, and if God does not help me it is not my fault;' or, 'if I am to be saved I shall be saved;' or, 'grace is the gift of God, and he will give it if he sees fit:' such a view of election and absolute decrees is not only erroneous, but fatal to the hopes of all who entertain it. This persuasion cometh not of him who calleth you.

And who shall say how many have turned away in hopeless despondency, and because they cannot presume that they are of the elect, conclude that it is in vain for them to attempt to perform the duties and to obey the precepts of religion, or avail themselves of its privileges. Such persons surely forget that God would have all men to be saved and come to a knowledge of the truth. Oh that they were wise—that they would consider this in a humble, thoughtful, praying spirit. Let me remind them of the imperative duty of using all the means of grace which God has appointed. "I being in the way the Lord led me," Gen. xxiv. 27. said Abraham's servant. And if we will but keep in the way, in the plain path of duty, we need not fear but the Lord will lead, and guide, and draw us to himself, "them that honour him, he will honour." "Those who ask shall receive." "If any will do his will, he shall know of the doctrine." When we are in doubt, let us strive to keep close to the plain and practical meaning of Scripture,

not troubling ourselves with what an Apostle found hard to be understood; not speculating upon the secret things which belong to the Lord our God—not exercising ourselves in great matters which are too high for us; but in all humility and godly fear, let us refrain our souls and keep them low as a child weaned of its mother; that "we henceforth be no more tossed to and fro, and carried away with every wind of doctrine, but being established in the truth may grow up into him in all things, which is the head, even Jesus Christ."

As the warm weather advanced, poor Rachel became worse in her health, and even more depressed in spirits. The sallow complexion, pinched up nose, sunken eyes, difficulty of breathing, and frequent faintings, prepared me to expect that in a little while death would claim her as his victim. I could seldom see her alone, and for many successive visits could not get her to enter into any kind of conversation. It was heart-rending to see her fixed depression. After trying every effort to rouse her, but in vain, I suggested that she might find some relief in change of scene, and it would be easy to procure a lodging in a more airy situation. She started at the mention of it, but made no reply.

'Then Rachel, I will see if Mrs. Horton has a room at liberty, you might move there to-morrow.'

'Move there to-morrow,' she replied, as one bewildered; 'move where? I stay here till they carry me to the church-yard.'

'But think, Rachel, change of air and scene would cheer your spirits more than any thing else, and she has such a nice little garden where you might sit and smell the flowers, and hear the birds; you are so fond of the country, Rachel, it might do you good.'

The tears gathered in her heavy eyes, and coursed in torrents down her pale cheek.

'God in heaven bless you for all your goodness to me; but I cannot be moved from the house where he and I,' meaning her husband, 'have been so happy together. And what would he think to come here and find us all away.'

'But my poor friend, your husband will not come here for many a day.'

'Hush! don't say that—you will see.'

Much as I deplored the delusion under which she laboured, I could not force myself to undeceive her. On this subject she refused to listen to any one. She had with much difficulty succeeded in persuading herself that she should not die without once more seeing her much-loved husband; and all her talk was of what she should say when he did come,—how she would beg of him to seek first the kingdom of God and his righteousness,—to train up his children in the nurture and admonition of the Lord, and not to mind what his aunt said against teaching them to pray while they are little; enforcing her injunctions by many passages and examples in the Old and New Testament, which proved her to be well acquainted with Scripture. Instead therefore of wasting time and strength in endeavouring to convince her of the false impression, I felt thankful that she was so well prepared to improve the imaginary interview and determined that her dying advice should not be lost to the ear of her husband. I therefore directed all my efforts to bring her mind to dwell upon the future meeting at the bar of God, and she listened with eagerness when I spoke of that happy country where the captive's bonds are loosed, where sorrow and sighing shall for ever flee away; and I left her in prayer that she might be of this blessed number. She was evidently more anxious than I had seen her for many weeks, and whilst I felt thankful to witness

any improvement in her state of feeling, I could only find relief from the anxieties which still remained, by praying to the Father of mercies that He would graciously spare her a little until she recovered strength before she was removed hence to be no more seen.

I had been prevented visiting poor Rachel for nearly ten days, from severe indisposition, when early one morning, ere I had finished my breakfast, I received a message from her;—thinking herself dying, she felt it were impossible to leave this world without one more interview. I was ill prepared for the scene which awaited me. 'There, there,' she exclaimed in a sort of delirious transport. 'You said he had forgotten me, you said he'd never come again.' And after bestowing an angry and almost withering look upon nurse Browne and some stranger, whom I inferred to be 'the man at the Meeting down the lane,' who left the room as soon as I made my appearance, the poor invalid burst into a flood of tears. 'God forgive me, for being so angry,—O Sir, what a wretch am I, how can I hope for deliverance from this vile heart,—tell me, Sir, my dear Sir, tell me once more, is there hope for me?' 'O yes, be comforted, the "blood of Jesus Christ cleanseth from all sin,"—"though they be as scarlet they shall be white as snow, though they be red like crimson, they shall be as wool." ' So I thought,—but you have been so long ill, and I have no one but you to lead me to the Saviour. I hope poor James has,—O if I could but be sure of this,—tell him all I wished to have said if he had come for a little while. I thought he did, but I could not speak to him; but God won't be extreme to mark what is done amiss, or who could abide his anger; and now pray with me.' I knelt down and prayed in the words of the commendatory prayer

from the office for the visitation of the sick. This ended, she exclaimed, 'The Lord bless thee, my only friend, and grant us a joyful meeting in heaven. And O that my dear James and all my children might come.' She seemed to wish to add more, but the cold perspiration, the chill of the tomb was already on her brow, she breathed with fearful difficulty, and there was that last distressing sound in her throat, which indicated that yet a very little while and all would be over; and as these symptoms increased, her mental agitation appeared with redoubled violence. Our only refuge, the throne of grace, was still open to us, and whilst life remained, I prayed that God would give her peace in believing, that he would not in this her last hour, suffer any pains of death to shake her trust in the love and mercy of her Redeemer. She spoke—'I have begged of God to receive me, but will he? I am a back-slider, an idolater, a Sabbath-breaker. "He willeth not the death of a sinner."' 'Stop—what said he to Ephraim,—let him alone.' 'But He also exclaims, "How shall I give thee up, Ephraim, I will not execute the fierceness of mine anger, I will not return to destroy." Again, "Is Ephraim my son, is he a pleasant child?" Again, "I will heal their backsliding, I will love them freely, for mine anger is turned away from him." 'Then there is hope,—I might have died without feeling it,—Oh how good of God. Tell dear James my last thoughts, my last prayers are, that God would pity and guide and lead him and the poor children to his mercy.'

This was her last prayer, and in a few hours she was released from the body of sin and death, She had exchanged the life of this transitory dying world, for the never-ending future. She had burst the narrow limits of time, and

entered upon the boundless ages of eternity. And was there hope in her end?—it is not for us to form or express an opinion. We have the comfort of knowing that much may and does pass between the soul and its Maker, of which an outward observer is ignorant, that the dew of God's Holy Spirit may visit and fertilize the most barren soil, though we hear not the sound of abundance of rain; that those who confer the least with their friends, may hold much secret communion with their God.

So far as my own feelings on the subject of her end, may interest my readers, I most cheerfully acknowledge that I could give hearty thanks that it hath pleased our heavenly Father to deliver this our sister out of the miseries of this sinful world.

I have said it is not for us to form or express an opinion upon the condition of the departed; the only question with which we have anything to do relates to our conduct as friends or as ministers. Have I been faithful,—have I done all in my power to lead that sinner to the Saviour? Have I been instant in season, out of season? Have I endeavoured to seek that which was lost, to bring again that which was driven away, to bind up that which was broken, to heal that which was sick, to strengthen that which was diseased and ready to perish? (Ezek. xxxiv. 4, 16.)

And when called upon to visit the sick and dying, we should regard it as a voice from God to prepare for our own departure; we should seek with renewed diligence for an interest in Christ, that "when he shall come in his glorious majesty to judge both the quick and dead, we may rise to the life everlasting."

And whilst we guard against the spirit of curious inquiry which would lead us to speculate upon the condition of any; let us not on the other hand forget that every

event of this nature contains a lesson for ourselves. And in the case of poor Rachel, I saw and felt the evil of having the affections so firmly settled upon the creature. This was the thorn in her dying pillow. She felt how grievously she had mocked her Creator by setting up an idol in her heart, and the passage, "Ephraim is joined to idols, let him alone," came home to her in her dying moments with fearful application.

And is this our case? Are we trusting in an arm of flesh, relying for peace and happiness on the creature, rejoicing with great joy on account of the gourd which is prepared for a shadow to our heads? Are we saying of any temporal good, this same shall comfort us? Are we hewing out water in earthen cisterns? The arm of flesh shall be removed. The creature on whom we lean shall prove a spear, and pierce us through with many sorrows; the gourd shall wither and become the prey of the worm; the thing which should have been for our good, shall become a snare, an occasion for stumbling; the cisterns shall be made empty. And wherefore? that we may trust in the Lord for ever, in whom is everlasting strength, that we may set our affections on things above, and mortify our members which are upon the earth; that we may remember the source from whence our comforts flow, and forget not the God of our mercies. O, let us strive more and more to realize that there is a needs-be for every trying dispensation; that the chastening rod of our heavenly Father is never used for his pleasure, but for our profit, that we may be partakers of his holiness, that he afflicts not willingly, nor grieves the children of men, that he takes no delight in crossing the wills, and defeating the plans of those whom he has created, and that he does not desire to render them unhappy, but would by

every dispensation lead them to true happiness, to the fountain of joy, and the rivers of pleasures which are at his right hand. And when we note how wisely the different trials are adapted to different characters, and how exactly each one receives his portion in due season, we cannot but wonder at and admire the care and skill with which our God doth devise means that his banished be not driven from him.

"Before I was afflicted I went astray." It is good for me that I have been in trouble, is the testimony alike of the living and the dead, of many on earth, of multitudes before the throne of God, and it is in heaven alone that the full benefit of earthly afflictions shall be known and enjoyed. And what can better reconcile us to such discipline, than the reflection that it will terminate in perfect holiness and peace, and that it is the necessary preparation for this blessed consummation. It will terminate. Yes, the period is not far distant, when all our trials and privations shall come to an end, "where the wicked cease from troubling, and the weary are at rest." There, in the peaceful tomb the changes and chances of this mortal life shall affect our comfort no more. And yet it were but poor consolation for the active zealous Christian, that the afflictions of the present scene shall terminate in the stillness and silence of the tomb, "Behold! saith the Scripture, behold I create a new heavens and a new earth, wherein dwelleth righteousness;" there his servants shall serve him; there ministering spirits shall minister to heirs of salvation. There the broken heart shall be bound up, the mourner shall be comforted, beauty shall be given for ashes, and the garment of praise for the spirit of heaviness.

JEDIDIAH.

JOHN XXI. 15.

" Lovest thou me ? "

How searching and instructive is the question of our blessed Lord to Peter. " Simon, son of Jonas, lovest thou me more than these ? " The word *these*, is somewhat ambiguous ; but to those who were present on the deeply interesting occasion on which the inquiry was made, it was probably determinate enough. The meaning of it would be fixed by the gesture with which our Saviour accompanied his interrogation. He might point to the fishing implements, the boats, the nets, or to the unusual draught of fishes which had just been taken. He might point to some of Peter's kindred, who possibly were present, or to those friends and associates who, undoubtedly were at hand. But to whatever that word referred, the object of the question is clear. It intimates the supreme affection to the Redeemer, which should reign in the heart of redeemed sinners. If Jesus is loved at all as he ought to be, he must be loved incomparably. " He that loveth Father or Mother more than me, is not worthy of me : and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." Matt. x. 37, 38.

Now let these words of our blessed Lord be remembered in connexion with that most solemn sentence of St. Paul. 1 Cor. xvi. 22. " If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha."

Is there not a subject opened here important enough for the Christian Guardian to suggest to the serious reflection of his hearers ?

How solemn are the times in which we live ; how loud is the call for Christian devotedness, and self-

denying liberality. Let it be submitted then to the judgment of your serious readers, whether, since the Lord Jesus is all our salvation ; since of God he is made unto us Wisdom and Righteousness and Sanctification and Redemption ; since we have not a reasonable hope towards God which is not founded on the glorious truth that the only-begotten of the Father loved us and gave HIMSELF for us,—whether, I say, we ought not, and whether, if real believers, we shall not, unreservedly, devote our souls and bodies, our time and substance, to his service and to his glory ?

The subject is one which, viewed in connexion with the circumstances of many religious professors, may excite a reasonable, and it is hoped, not an ungodly jealousy. There is no one pretending to the name of a disciple of Christ, who does not devote a part of his substance to the Lord. We will take the case of those who give liberally ; that is, as respects the amount of their donation, as it stands compared with others in a list of contributions.

But when this liberality is compared to the means of the contributor, what is it ? Take the whole amount of his subscriptions and donations, and yet what has he *sacrificed* to make them ? What *retrenchment* has been made to enlarge Christian bounty ? What *privations* have been endured for the sake of advancing the kingdom and glory of the Lord ?

When one enters the houses of some professors, when one observes not only their comforts but their luxuries, though one forbears to judge or to condemn, or to say in every case, this is absolutely inconsistent with Chris-

tian simplicity—still, the thought is suggested, is the heart so replenished with grace as to possess them, and not to be entangled in these refinements? The question will occur, “Simon, son of Jonas, lovest thou ME more than these?” It is impossible to prescribe particular rules in regard to the administration of this important talent,—worldly substance, which is committed in such various measures to different individuals. The grand point, perhaps, is to regard it *as* a talent, the possession of which involves a solemn responsibility.

It cannot however, but excite a painful impression to observe any who profess to “know the love of Christ,” to whom it seems desirable to have the elegancies and the luxury of which the world is naturally covetous. It may be right, it may be necessary, for those in the higher ranks of life, to

maintain an outward splendour, to which their affections may not be devoted: but what shall be thought of those who are aspiring to earthly elevation, and longing for its attendant parade? Alas! for them. Is it thus they follow Him “who had not where to lay his head.” Is it thus they confess themselves strangers and pilgrims upon earth? May the Lord turn away their eyes from beholding vanity, and quicken them in his way.

And, O ye that profess to “rejoice in Christ Jesus, and to have no confidence in the flesh,” see that your heart be kept with all diligence, against the intrusion or presence of every idol. Look around on all your possessions, imagine all you can deem desirable, and then inquire, as in the sight of God, whether you love your Saviour more than these.

CORYLUS.

EASTER ODE.

SET the watch, and seal the stone—
Powers of earth and air, combine.
He is risen! He is gone!
 Lord! the victory is thine.

Thou, the Spoiler of the grave,
Soon her portals chill didst burst—
Strong to conquer, true to save—
 Thou the Last, and thou the First!

Circled by His friendly band,
Must the Miracle be *tried*?
“Poor misdoubter! reach thy hand—
 Thrust it in my riven side.

“Spirit hath not flesh and bone,
As ye see your Saviour have.
How could God’s Most Holy One
 Taste corruption in the grave?”

Touched by the Almighty Word,
Mark the unbeliever fall
Prostrate—“Hail! MY GOD, MY LORD!
 Saviour! Sovereign! All in all!

Then,—when Death’s dark vale is trod,
And the chilling Jordan past,—
In the likeness of our God
 We shall wake to sight at last!

“Bruiser of the Serpent’s pride!
Death’s Abolisher! all hail!
Though my sins have pierced thy side,
 Through thy love I shall prevail.

“Thou the unfailing Surety art,
Yea, **THE RESURRECTION**, Thou!
Welcome Death’s once dreaded dart—
 Spite of terrors, welcome now!

“*Heard* I have with dubious ear—
Now my trustful eye doth *see*.
Death! no more thy sting I fear—
 Grave! where is thy victory?”

Thomas, when he *saw*, believed;
Happy they who, seeing not,
Have the *attested* truth received—
 Such be our exulting lot!

So, in spirit, may we rise
With the Lord of Glory risen—
Our affections in the skies,
 Ere our souls have burst their prison.

THOMAS MAUDE.

ANCIENT CHRISTIANITY.

SIR—I am glad to perceive that you have noticed ‘Ancient Christianity.’ I hope the zeal of that Author will provoke very many. For beyond a question some of our Divines, even besides the Oxonians, have given too much confidence to ancient writers, and have grievously deluded us by appeals to the Fathers instead of the Scriptures. The author of ‘Ancient Christianity’ appears to be bold, confident, and able; and fears not to overthrow the idolatrous attachment to antiquity, by an exposure of the errors and iniquities which very early appeared in the professing church of Christ.

The error of *celibacy* and *monasticism*, though fraught with the most danger to morals, was not the only mistake which was generally received among the early Christians. It was commonly expected that the world would be very quickly destroyed; and that error was very likely to encourage the former one. Respecting the honour and merit of *martyrdom*, the enthusiasm was very contagious, and even *Ignatius* himself burnt with an unscriptural ardour in its favour. *Baptismal Regeneration*, which I do not see that the Apostolic Fathers held in an unscriptural meaning, soon became one of the reigning *doctrinal*, as monasticism was of the moral errors of antiquity. And your Author has introduced the latter to the world in a form which is calculated to rouse the sleeping sensibilities of our modern Christians.

You have observed, however, that this Author has said some things which his premises will not readily justify. And I will point out another consideration or two, with your permission, which need a little explanation before entire confidence can be placed in his representations. You confine your

remarks to his “*First*” pamphlet, and I will do the same.

1. In the first place, does not the author of ‘Ancient Christianity,’ too boldly and roundly charge the earliest fathers with introducing and *substituting* a new ‘principle of virtue and piety for another,’ which had been the rule under the ‘*APOSTOLIC CHRISTIANITY*,’ and this in the ‘*age immediately* following the death of the apostles.’ And that *CELIBACY* was this NEW thing.

Now, Sir, that men of true godliness, brought up under the apostles, hearing the words of their mouth, and witnessing their example, and receiving their *written instructions* upon this very point, and instruction too, given in answer to *special inquiry* made by the Corinthian Church on the subject, should ‘*immediately*’ after the ‘death of the apostles,’ have thrown aside *their* advice and direction, for ‘the *substitution*’ of another ‘*PRINCIPLE* of virtue and piety’ in its stead, is an event so perfectly unique in the world, that I cannot receive it without some modification.

It is perfectly obvious that both *our Lord*, (Matt. xix. 12,) and his apostle *Saint Paul*, have introduced THIS PRINCIPLE OF *Celibacy*, (1 Cor. vii. 1, 7, 8, 26, 32, 34, 38.) And it is further obvious from the above references, that under *certain defined circumstances*, (in such as possessed God’s special ‘gift of continence,’ and under the then ‘present distress’ of the Christian Church, which indeed went on and increased) it was recommended as *preferable* to the burdens and cares of the married state. *Saint Paul* himself expressly considered it so, in his own case, as well as that of ‘*Barnabas*,’ and perhaps some others of the apostles.

That the ancient Christians might easily mistake the true *design* of our Saviour and St. Paul, in what they said about this '*principle*,' and might therefore, as they *did*, force it into an *application* to cases which could not '*bear it*,' and to which it was not intended to apply, (as you have well argued) is no way incredible or uncommon. The fallen state of human nature has always had this tendency to pervert and overstrain certain points of doctrine and practice, to the gratification of self-righteousness or sinful indulgence. '*This principle*,' thus *overdrawn*, deduced from scriptural instruction or example, adopted as highly meritorious in Christianity, and being *perverted* to the toleration of the habit of converts from heathenism, which esteemed '*fornication*' as no transgression, will readily account for those scenes of disorder and immorality which so soon began to disgrace the Christian church, without supposing the *anomaly* that a '*substitution*' of '*another*' and unscriptural '*principle*' took place in it.

2. As our author has forced upon the ancient Christians the '*substitution*' of another '*principle*' (a charge which is not true) has he not further made too much, and drawn in colours too dark or too general, the evil which is true?

He describes the morals of the *early Christian church* as far more flagitious and abominable than its morals were after it had been corrupted, by bad *instruction* and bad *example* for many hundred years. Now, when I read, in Justin Martyr, I think it is, that he had known great numbers of unmarried persons who had retained unspotted purity all their days, though they lived to an old age, I cannot consent to our author's bold and broad statements, without considerable modification, both as to nature and time. Besides, where would have been the boot of his

and Tertullian's long and bold *defence* of the *Christian Church*, if such had been the gross, and overflowing immorality of Christians in *their days*? We all know that the primitive religion was not especially objectionable to the '*idolaters*' because of its "*setting forth strange gods*:" these they would have embraced: but because it claimed an *exclusive worship* and a *pure morality*.

What would a foreigner think of Christianity in Great Britain were he to read, even in this our day, the description given of it by some modern seceders, in our great schools and universities?

3. Has not this author made an apology for *popery*, not intentionally so perhaps, which will highly gratify the maintainers of corruption in doctrine and morals? What can more elate the pride and veil the infirmity of that "*Mother of Abominations*," than to hear the Christian world dared to prove, that she is not vastly less impure, than the very earliest Christian Church next to the Apostles? If the conduct of the Christian Church after the establishment of Popery, and after the compulsory enactment of an unmarried priesthood, which every one knows to have been the foundation and key-stone to that "*mystery of iniquity*," was even an "*improvement upon*," and an actual "*reformation*" of the ancient Church of Christ, even from the death of the Apostles themselves; I do not see what Rome can seek or obtain more. If she is and was, more *pure* than all that preceded it up to the Apostles' days, we allow her all she asks; i.e. that *she herself is apostolic*!

If moreover *celibacy* and *monkery* were recommended and practised '*immediately*' after the death of the Apostles, and were then in their highest perfection and glory, will not those things derive great eclat from that circumstance? For

what is *tradition* in matters of doctrine and morals, but such matters handed down from the primitive Christian Churches? If Dr. Pusey could say with truth, what the author of ancient Christianity has said of celibacy, &c. that '*Baptismal Regeneration*,' in his sense of those terms, was so taught and so held in all the Christian Church '*immediately* after the death of the Apostles,' I think it would require more than human wisdom to convince that learned person, that those doctrines were not derived, in their essence, from the Apostles themselves.

I cannot but think that the author of '*Ancient Christianity*' would have attained his professed object far more effectually, by giving us the spirit and character of the early church *as it was*, without distortion or exaggeration, which I conceive he has not done: that our *traditionists* will not consider the wounds that he has inflicted to be of a mortal nature: while *Popery* will rejoice at his efforts, and thank him for his labored assistance.

I remain, Sir. your's truly,
SENEX.

AMBROSE, ARCHBISHOP OF MILAN.

SIR—As I have been for a long time a constant Reader of your useful publication, you will not be displeased, I hope, if I tell you what I have been doing of late, especially as the result of my occupation must be, from its very nature, interesting to one who keeps a Magazine of information and instruction for members of the Church of England. In sooth, then, Sir, I have been busying myself, in this my retirement, with the writings of men of ancient days. I have been reading some of '*the Fathers*,' and have before me at present, a massy volume containing all the works of the eloquent, laborious, devout, and venerable prelate of Milan, Archbishop Ambrose. My reason for pursuing this line of study you will readily surmise. I desired, in the first place, to satisfy myself of the accuracy of the quotations and arguments of the able and excellent author (for such I reckon him) of '*Ancient Christianity*;' to verify his quotations, and ascertain if the facts of the case were such as to warrant the conclusions which he draws from them. I began with Cyprian, and though I think the

author not altogether justifiable (on the ground of the documents he refers to) in some of the terms he uses with respect to the professors of perpetual virginity: for though there were not unfrequent, and often very gross instances of delinquency among them, it does not appear that there were at Carthage, or elsewhere in Cyprian's time, *stews* of ecclesiastical virginity, nor a state of things in the church, which would countenance the idea of prevailing grossness of pollution; yet is it my firm persuasion, from all that I have read, that the author's statements, and his arguments deduced from them, are substantially correct. The *tendency* of things was to the extreme corruption of doctrine and of practice which followed; and the Fathers, on some accounts so admirable and worthy of honour, were unwittingly the pioneers of Rome. They cleared the way for that abominable antichristian system, which has lorded it for centuries over the consciences of its deluded votaries. Theirs in fact was the incubation of the egg, which eventually '*broke forth into a viper*.' The Author of '*Ancient Christianity*'

has in my judgment distinctly proved his point; the *main* point in controversy between him and the writers of the Oxford Tracts, that the Nicene Fathers are not safe (yea that they are most dangerous) guides to the knowledge of Divine truth. The writers of the Oxford Tracts would have us believe that our safety lies in bowing to the authority of the Fathers, especially of Augustine, Ambrose, and Basil; the Author of 'Ancient Christianity' attempts the proof that it is at the utmost peril that we do so. I must repeat my own entire persuasion that he has made his proof good, and that every serious-hearted Christian, who reads those parts of their works, which bear most distinctly on the main subject in debate, will acknowledge that he has so.

The main strength of his proof lies here. The Nicene Fathers had adopted one or two false principles, *one* especially, the superior merit of virginity; and upon these they reasoned and acted as unquestionable truth. Whatever, therefore, seemed to invalidate the false principle, or at all to interfere with it, must be accommodated, and even forced into an agreement with it. Now this principle enters more or less into every part of the great system of the Christian religion. And therefore some point or other of doctrine, practice, and ecclesiastical regulation must needs be affected by it. We may expect traces of this fallacy in the whole system of those who hold it, and to see them most clearly where this false principle is most particularly touched upon.

Expecting to find this made out in the case of Ambrose, I turned to his Commentary on the Epistles to Timothy and Titus, and methought, now, honest man, for the Archbishop must not be denied the character of sincerity, hard though it be for us, who have been mercifully delivered from the errors

by which his firm understanding was pitifully infatuated, to give him entire credit for it; honest man, how will you get over the plain words of St. Paul, respecting the marriage of the clergy: a state distinctly anticipated for them by the apostle, though by no means enjoined upon them, as essential to the due fulfilment of their office? My chief object in writing to you, Sir, is to show your readers how he contrives to evade the force of the plain language of the apostle, and enable them to judge, from this and a few other specimens of the worthy man's writings, what little confidence is to be placed in the authority of those Fathers when divine truth in its most explicit statements, came in the way of received ecclesiastical maxims. It was a maxim with the church of those days, eminently so of the leading churchmen, that celibacy, professed, devoted celibacy, was *the holy state*. Widowhood had its merits, so had honest matrimony, but virginity set its professors above them all. So much so, indeed, that as Ambrose tells us, there was a pew in his church partitioned off for their use, with 1 Cor. vii. 34. "There is a difference," &c. written over it: and thither religious and noble matrons would resort to receive a kiss from those who occupied that pew, as from beings much holier and more worthy than themselves.

But I will you the Archbishop's Commentary on 1 Tim. iii. 2—13. First, what appears in his *notes* on that epistle; and secondly, his remarks on the same portion in his treatise 'On the Dignity of the Priesthood,' ch. iv.

"The husband of one wife." v. 2. Although it be not forbidden to have a second wife in succession, yet, to be worthy of the episcopal office, (he observes, by the bye, that a bishop is but the first of presbyters) every one should despise a lawful indulgence on account of the sublimity of his order: for he ought to be better than others who is desirous of that station. "Vigilant, sober, of good

behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, not a brawler, not covetous: one that ruleth well his own house, having his children in subjection with all chastity." *σεμνότητος*. The Apostle says that the man in whom these excellent qualities are found ought to be created a bishop. For these are the characteristic marks of the episcopal dignity. Yet if any one, aiming at better things, shall have dedicated both body and soul to God, so as not to connect himself in matrimony, he will become so much the more worthy: for he purposely stated the case of the inferior, that no one might have a doubt about the matter.

Let me draw your attention to the translation of the word *σεμνος* and *σεμνότης*, in the Vulgate, as in Ambrose, it is *pudicus* and *castitas*, evidently in accommodation to the virginity principle, though our words *grace* and *gravity* are, almost invariably, the meaning attached to the words. You will not be surprised to hear that Ambrose speaks of the *γυναῖκες*, which we, from their evident connexion with the bishops and deacons, translate 'their wives,' as simply 'women,' and takes occasion to denounce the Cataphrygians a set of heretics, who, amidst other errors, claimed a distinct *ordination* for *deaconesses*. He thus gives this verse the slip: but the deacons return upon him, and each with his wife and his family. What shall he do to dissolve the unseemly union.

'Let the deacons be the husbands of one wife, ruling their children and their own houses well.' What the apostle said partially, (ver. 8.) concerning the ordination of a deacon he now supplies. He shews that they should be the husband of one wife, so that they be chosen for God's service, who have not departed from God's institutions. For it has been God's purpose to bless man with one wife, no one being blessed with a second. And if they have governed their houses, that is, their servants and domestics well, they may become worthy of the priesthood, and have confidence with God: so as to know that they may obtain what they require, provided they refrain hereafter from women. For on this account was permission given of old to Levites or Priests, to have wives for their use, because there were long intervals in which they did not exercise their ministry or priest-

hood: for there were great numbers of them, and they served, not constantly, but in rotation, (by courses,) so that when it was not their turn to serve at the altar, they might take care of their families. But whenever their time of service approached, they purified themselves for some days, and then drew near to make the offerings to God at the temple. But now there must be seven deacons, and a certain number of presbyters, so that there may be two to each church, and one bishop in a city; and all on this account should abstain from women, because it is incumbent upon them to be in readiness daily in the church, and to make no delay in purifying themselves in a legal manner, like the ancients. For every week there must be an offering, although not daily for strangers, yet for inhabitants, seldom less than twice a week; besides that there are sick people who are baptised almost daily. For the concession was therefore made to the ancients, because, for a considerable time they were not seen in the temple, but were private men. For if he enjoins ordinary men to abstain for a time, (1 Cor. viii. 5.) that they may give themselves unto prayer: how much more would he enforce it upon the Levites or Priests, whose duty it is to pray, day and night for the people committed to their care. They ought to be, therefore, more pure than others, because they are God's agents.

Such a comment, from such a man as Ambrose, must be painful to every devout Christian. The Archbishop labours to pervert the plain expression of the text, and evidently to save the unquestioned celibacy principle. But hear him again commenting in his treatise on the dignity of the priesthood, upon the same portion of Scripture. And I may here observe, that in his short notes on the Exposition to Titus, he says not a word upon the parallel passage. He passes it: but in the Treatise alluded to, he thus writes:

'A little afterwards the apostle says, "the husband of one wife." If we look, superficially, at the mere letter of the precept, he forbids the ordination of a twice-married bishop. But if we dive into a deeper sense, he prohibits a bishop from taking the charge of two churches; and if we penetrate its still profounder meaning it gives a caution that no bishop be found, after the catholic doctrine, to hold heretical sentiments, but that he take to himself only the Christian orthodox and catholic faith; that the bishop may be called

the husband of one wife, and she the catholic church. He adds, "One who is able to preside well over his own house, having his children in subjection with all chastity," (*κεφαλὴν*.) He is able to preside well over his own house who keeps his own body in chastity. He so rules his house, saith he, that is, his *body*, that it be not subject to its own will, lest being surrendered to the love of luxury, it sink headlong, but rather teaches his children the rule of modesty by the example of his own chastity. "For if a man know not how to rule his own house, how shall he take care of the church of God." This is what we have said before: How can he take care of many who cannot manage the house of his own heart: and how shall he be able to remove the mote from the eye of another, who cannot take the beam out of his own."

Some of your readers may think that the writer of this comment, supposing him to be a well informed man, which Ambrose certainly was, must have been a conscious deceiver. He must have studied to impose upon his readers. I cannot but believe so too, and yet to impose upon them as a man who has first imposed upon himself. Judging of Ambrose by his actions, and the general strain of his writings, I *cannot* give him the name of hypocrite. He thought himself doing right; he meant to do right; but he had been accustomed, and so had most of the best men of their day before him, to reason and to act upon the supposition that certain errors were sacred and unquestionable truths, and thus his judgment was confused. The light which was in him, in this respect, was darkness, and as might be expected, very great the darkness was.

Oh, we may thank our Lord God for the light shed abroad upon this church and nation at the time of the reformation. It was a blessed time; and every Protestant may well rise up and call those holy men blessed, whom the Lord awakened to investigate the errors of ages past, and to allow *nothing* to pass for sacred and unquestionable, which would not bear to be brought under the full light of

Holy Scripture. It would indeed argue great presumption, and consequent weakness of mind, to examine the sentiments of the great and the good of former times, without a modest disposition to defer somewhat, in doubtful matters, to their judgment—but the palpable mistakes of even the best of the 'Fathers,' and Ambrose is thought to be second only to Augustine, may well teach us to make a very close application of our Lord's warning, "Call no man your Father," or your Master "upon earth." None but Christ is to be honoured with an *ipse dixit*. Whatever He has said by his prophets, apostles, and evangelists, that we receive as truth. And he who, with a modest diffidence of his own judgment, earnestly prays for the promised assistance of the Holy Spirit, while he diligently studies the scriptures himself, and reads and hears what are the sentiments of good and learned men who have studied them in the same spirit; such a one may claim the fulfilment of the promise "All thy children shall be taught of the Lord," and count upon being guided into all saving truth. Those who will yield themselves up to any human authority, and give to man's tradition any such importance as detracts from the entire supremacy of God's written word, after the experience which the Christian church has had of the extreme peril of such a procedure, must indeed be "written in the earth."

It should be said with regard to Ambrose and the other good Fathers, that it was, apparently, no part of their *professed principles* to yield any great deference to the judgment of preceding teachers. They seldom *quoted* the Fathers; though they certainly took up the great errors connected with professed celibacy and asceticism, as they were handed down from them. I must confess that it has occasioned

me much surprise to read so much as I have of Ambrose, a very free, forcible, and practical writer, without meeting scarcely a single reference to any mere human witness of those who had gone before. All his appeals and references, and they are most abundant, are to the inspired scriptures. But the idea of superior *merit* attaching more particularly to devoted virginity and austere modes of life—small as the dead fly may seem to those unacquainted with the dangers of self-righteousness—gives an ill scent to the whole pot of their ointment, which, for the sake of the better part of its ingredients, might otherwise be called precious.

I would not altogether adduce it as a defence of Ambrose's sincerity, though, with the charitable, it will be considered as an extenuation of his apparent disingenuousness in the interpretation of scripture in the instances above quoted—that his honest mind was in this respect pitifully perverted, in consequence, as it is thought, of his adoption of the style of interpretation of that learned, ingenious, subtle writer, Origen. The plainest parts become the subjects of allegory, frequently far-fetched and strange; and the habit once acquired of straining scripture into agreement with the image presented to the expositor's fancy, had a strong tendency to lead even a holy man into an irreverent abuse of it. This *origenism*, as it is called, pervades St. Ambrose's expositions to such a degree, that those who would consult his annotations, on the narrative parts of scripture more particularly, with the hope of arriving at an accurate view of a text, will, in two cases out of three, find themselves disappointed. The expositor is running from the plain sense, in pursuit of some supposed allegorical meaning; and this even in cases where there is no temptation to evade the force of the simple truth: as when he

changes the deacons' wives into the orthodox church.

I will conclude my long letter by giving you two specimens of the kind, and they are not unfair ones, from his commentary on St. Luke's Gospel. The subject of the first is from chapter xxii.; our Lord's sending his disciples to the householder who was carrying the water-pitcher, and accommodated them with his large upper room furnished. After shewing that the man was in moderate circumstances, Ambrose proceeds:—

'And why a *householder*? to let you see that the man is marked by his sanctity, not by his income. But why *having a large upper room furnished*? That you may take notice of his merit, in which the Lord with his disciples rested, in the pleasing enjoyment of his sublime virtues. Would that it were my lot to drink of that pitcher of water, to carry that flaggon, which the householder carries, who has the large upper room furnished. For what is the *pitcher*, but a more perfect measure. They are not mean men who have measure. And does not the Lord say, good measure pressed together and running over shall men give into your bosom. For what shall I say of *water*? Upon water before the very birthday of the world, the Holy Spirit hovered as you read.'

Then follows a strange rhapsody upon the virtues of water, with allusion to Baptism and the Lord's Supper.

I say this is no unfair specimen of Ambrose's style of exposition, where Scripture facts are concerned, but your readers must not take the measure of the man from examples of this kind, so far at least as to think that he could not write both sensibly and powerfully. Some of his letters, tracts, and addresses, discover powers of no common order, and it is no matter of surprise that the man who applied them as he did, was so greatly admired and revered. The wonder is, that a man so high in natural talent and moral and religious character, should be so very incompetent an expositor of Scripture.

• But I proceed to my other

specimen. His subject is Peter's denial, in the same chapter. Where after some solemn trifling, in which he affects to shew that Peter might have said what he did in denying Christ without any departure from truth, he says in his best manner, yet in a strain which every well-instructed Christian must acknowledge to convey a false and dangerous impression ;—

'Lastly, those whom the Lord looks upon, lament their fault. Peter denied once, and did not weep, because the Lord had not looked upon him. He denied again, and wept not, because the Lord still had not looked upon him. He denied him a third time, then Jesus looked upon him, and he wept most bitterly. Lord Jesus look on us, that we may know how to weep for our sins to wash away our offence. Hence it is that the falls of the saints are useful. Peter's denial has done me no harm ; his recovery has done me good. I have learnt to beware of the communications of unbelievers. Peter denied when in the company of Jews. Solomon was led astray by companionship with heathens. Peter therefore wept most bitterly. He wept that he might wash away his offences with his tears. And thou, if thou wilt merit pardon, wash away thy fault with tears. At that very moment Christ is looking on thee !'

This man, who could talk, and write, as if there were a virtue in human tears to wash away sin : knew, yes, he knew, that nothing but the blood of Jesus Christ, God's Son, could do so, and trusted in that blood as the only atonement for his own. But how calculated is such language to mislead ! And the same uncertain strain of doctrine runs more or less through the whole of his writings. It would seem as if nothing but a purely gratuitous salvation would serve himself, but he was afraid to preach the Gospel of the grace of God with the same distinctness

to others, as he found it necessary to receive it for his own comfort.

However I must have done. I hope that you will excuse the length to which my letter has run. It is an affecting thing for one who feels himself so much inferior, to sit, as it were, in judgment upon such a man as Ambrose ;—but there are his writings ; and they are appealed to as if they contained the standard exposition of Christian doctrines, precepts and observances, in conformity with which we ought to re-model the principles and practices established at the time of the blessed Reformation. There are his writings,—and they are throughout, more or less, tainted with superstition and self-righteousness, by reason of the admission of one or two great fallacies into the writer's mind, under the sanction of a former age, as if they were truths incontrovertible. There they are, and though they contain much that is excellent, especially on the Arian controversy, of which Ambrose was master, and on the controversy with the Gentiles, there is much that must mislead the unwary, and perplex the sincere : much too that is contradictory to that, whereas the Romish Church insists upon having such an interpretation of the Scripture as shall meet with the unanimous consent of the Fathers. Ambrose alone would pose them, for in matters of doctrine he frequently contradicts himself. This, Sir, is my censure of this great Father's writing. If any one thinks me mistaken, let him read and judge for himself ; and thus, I remain, yours, Sir, very sincerely,
Z. A.

PERKINS ON THE USE OF BAPTISM.*

FIRST of all, our baptism must put us in mind, that we are admitted and received into the family of God; and consequently, that we must carry ourselves as the servants of God, and that we may do so indeed, we must divide our lives into two parts, the life past, and the life to come.

Touching the life that is past, we must perform three things. The first is, *Examination*, whereby we must call ourselves to an account for all our sins, even from our cradle. The second is *Confession*, whereby we must with sorrowful hearts bewail and acknowledge our sins in the presence of God, accusing and condemning ourselves for them. The third is, *Deprecation*, whereby we are to intreat the Lord in the name of Christ, and that most incessantly from day to day, till we receive a comfortable answer, in the peace of conscience, and joy of the Holy Ghost.

And for the life to come, there must be two things in use: the first is, the purpose of not sinning; and it must be a lively and distinct purpose, daily renewed in us, even as we renew our days; so as we may say, if we sin, it is against our purpose and resolution. The second is, an endeavour to perform new obedience, according to all the commandments of God. These things if we do, we shall shew ourselves to be the servants of God. And of all these things, baptism must be (as it were) a daily sermon unto us; and so oft to think on them, as oft as we think or speak of our names given us in baptism. This is the doctrine of Paul, who teaches us that we must be conformable to the death and resurrection of Christ, because we have been baptised. (Rom. vi. 3, 4.)

* From his Commentary on Galatians, (1617,) iii. 26—28.

Again, our baptism into the name of the Father, &c. must teach us, that we must learn to know and acknowledge God aright; that is, to acknowledge him to be our God and Father in Christ; to acknowledge his presence, and therefore to walk before him; to acknowledge his providence, and therefore to cast our care on him; to acknowledge his goodness and mercy, in the pardon and free forgiveness of our sins.

Thirdly, our baptism must be unto us a storehouse of all comfort in the time of our need. If thou be tempted of the Devil, oppose against him thy baptism, in which God hath promised and sealed unto thee the pardon of thy sins, and life everlasting. If thou be troubled with doubtings, and weakness of faith, consider that God hath given thee an earnest and pledge of his loving-kindness to thee. We often use to look upon the wills of our fathers and grandfathers, that we may be resolved in matters of doubt, and so, often look upon the will of thy heavenly Father, sealed and delivered to thee in thy baptism, and thou shalt be the better resolved in the midst of all thy doubts. If thou lie under any cross or calamity, have recourse to thy baptism, in which God promised to be thy God, and of this promise he will not fail thee.

Lastly, if a man would be a student in divinity, let him learn and practise his baptism. Commentaries are needful to the study of the Scriptures; and the best commentary to a man's own self, is his own baptism. For if a man have learned to know aught,* and to practise his own baptism, he shall the better be able to understand the whole; and without this help, the Scriptures themselves shall be as a riddle unto us.

Review of Books.

MECHANICS' CHURCHES. *A Letter to the Right Honourable Sir Robert Peel, Bart. M.P. on Church Extension in Populous Towns and Manufacturing Districts.* By JOHN LIVESAY, M. A. Incumbent of St. Philip's, Sheffield. London, Hatchards, 1839. 8vo. Pp. 28.

MR. LIVESAY in his judicious and seasonable letter maintains,

The Extension of the National Church is essential to the establishment of a sound system of National Education. And, that the assiduous care of a Christian Pastor is the best guarantee for the permanence and prosperity of a school.

After some cogent reasoning on these positions, and illustrating the scanty provision for church instruction in that district of Sheffield where he is situated, Mr. L. ably points out the failure in certain cases of the Commissioners for Building Churches.

In Agricultural Districts, where the commissioners have erected churches of moderate dimensions, their efforts have been successful. There, the rustic population, accustomed to free sittings in their parish churches, have thankfully received the increased accommodation: and, wherever there is an efficient ministry, the free seats are found well occupied. In populous towns, on the other hand, (especially in those with which I am most conversant, in Lancashire and Yorkshire,) the Government churches have, generally, been built on a scale far too extensive. They are, indeed, beautiful and substantial specimens of Ecclesiastical Architecture. But this is almost their only recommendation. For practical purposes they are ill-adapted: their dimensions rendering them distressing, if not destructive to the officiating clergy, and most inconvenient to their respective congregations. The system of free sittings, too, must, upon the whole, be regarded as a failure. In a few instances, where the church is favourably situated, or has extraordinary attractions, they may be found well tenanted. In general, however, there is, in our manufacturing towns, a spirit of independence pervading the operative classes, which renders them reluctant to accept gratuitous accommodation; and since they cannot afford to pay the present scale of pews in our churches, they either absent themselves altogether from public worship, or seek cheaper sittings in a Methodist or Dissenting chapel. Had a large portion of the space now filled with free sittings, been occupied by pews at a very moderate rental, I feel strongly assured, that the working classes would have formed

a far larger proportion of our Congregations than at present. Another deplorable mistake, in reference to these churches, was, their having been left with bare walls, unenclosed, and destitute of all endowment. As they have generally been erected in populous neighbourhoods, where little or no church-feeling previously existed, the immediate consequence of their being left unprovided, has been a great increase of the Church Rates; and, as a necessary result, the Churches themselves have become unpopular. From the want of endowment, also, the income of the Clergyman is necessarily derived from pew rents; and these being generally on too high a scale for the middle and lower classes, the pews are indifferently taken; and, in consequence, many Clergymen have resigned their appointments; and others, in the midst of a population which demands all their energies, are necessitated, for the support of their families, to engage in tuition. To these causes especially, I think we may attribute the partial failure of the Government Churches.

Mr. Livesay then suggests his own plan.

Experience has convinced me, the best way to help the poor, is to teach them to help themselves; and that in doing this, much may be learnt, from observing their own spontaneous efforts.—Of late years, the labouring classes have projected and completed many substantial buildings. Free-Masons' Lodges, Odd Fellows' Halls, and Mechanics' Institutes, erected chiefly by the money of working men, are to be found in many of our large towns. Now, on what principles have these edifices been raised? Generally, on that of *mutual co-operation*—They have been built, in many instances, principally by small shares of from 1*l.* to 5*l.*, paid in monthly or weekly instalments; and by commutations in labour and materials.—And why should not the same system be applied to the erection of Churches? I know, in one instance at least, it has been most successfully adopted, in erecting a Wesleyan chapel. Not long ago, my attention was arrested by a small meeting-house, of more than ordinary neatness in its architectural arrangements; and on inquiring, by whom it had been built? I was informed, that it was the offspring of the united efforts of twelve working men, who, in money, labour, and materials, had subscribed 5*l.* each; and had

been enabled, by the donations of their wealthier neighbours, and by a sum granted from the Centenary fund, to complete their laudable undertaking.—This simple fact, Sir, led me to reconsider and arrange opinions, which had long been floating in my mind; and ultimately, to adopt the present step of addressing you, on the subject of Mechanics' Churches. The wealthy have erected many houses of prayer, for themselves; and many, for the accommodation of their poorer brethren; but I am not aware, that the labouring classes have ever been invited systematically to co-operate, in supplying their own spiritual destitution. This then is one Principle, or Characteristic feature of the plan, I venture to propose; *the co-operation of the Working classes, in the erection of Mechanics' Churches.*—The mode of accomplishing it would be,—by the creation of small shares, to be paid by installments, adapted to the circumstances of the industrious grades; each shareholder, on payment of a trifling annual rent, to be entitled to a free-hold pew in the Church; and, wherever the nature of the site permits, to a family grave, in the Church-yard.—It is evident, however, (the shares being necessarily small,) that the amount derived from them, would not probably equal one third the sum required for the structure. But here, we may confidently calculate on assistance from other parties. The great manufacturers and capitalists, in the neighbourhood, who employ labour, would feel it alike their duty and their interest to contribute.—Other wealthy persons would subscribe, from motives of disinterested kindness; and in many instances, aid might be obtained from local Church-Building Societies. From all these sources, including the amount of shares, we might fairly calculate on one half the sum required for the fabric; and for the other, I would unhesitatingly apply to *National Resources*: and I know not, to what purpose they could be more advantageously devoted. The erection of a Church, however, will avail little, unless there be a *permanent provision* for its minister. And as 100*l.* per annum would be the maximum, which could be assigned to this purpose, from the low rental of a Mechanic's Church, the necessity of endowment will be at once apparent. In a sphere, such as we are contemplating, it will not be disputed, that a clergyman ought to be in circumstances, not only to support his family with respectability, but to afford assistance to the poor and afflicted, by whom he would be surrounded. And an ability to render this would greatly extend his influence, and increase his usefulness. It may therefore be laid down as another Fundamental Principle of Mechanics' Churches—*that a moderate endowment will be necessary for the support of their*

ministers. And for this too, an irrefragable claim may be established on the finances of the State. *Endowment*, then, *Cheap Pews*, and *the Co-operation of the People*, are the leading features of my plan. And the great advantage I anticipate from its adoption, is *the creation of a church-interest among the working classes.* The Church in our towns at least, is too exclusively the Church of the higher orders. Mechanics' Churches would bring under the salutary influence of the doctrines and rites of the Establishment, that part of the population which has hitherto been so grievously neglected. *When a church is reared on this plan, a congregation is at once secured, every member of which is personally interested, and feels himself, and his family, identified with its success.* The dear-pew, and free-sitting system, I am convinced, will not succeed among the operatives of a town population. They have a feeling of English independence, which, while it prompts them to appreciate and maintain the blessings of a home, leads them to desire, in the Sanctuary, a place which they may call their own, where they and their families may worship God, and hear his Gospel faithfully proclaimed.

Our author then enters into more particular detail.

In order, however to supply a more clear and comprehensive idea of a Mechanics' Church, I proceed to give the principal details of such a structure, from plans now before me.

The style is plain gothic; the church having a small tower at the west end, forming a porch, on the basement, an organ-loft, in the gallery, and rising to a bellfry, on the roof. The internal area is a parallelogram 81 feet by 56 feet 8 in. It contains 200 pews; viz. 126 in the body, and 74 in three galleries. These pews are divided into four classes, and accommodate 886 persons. There are also 114 free-seats. Total, 1000 sittings. And besides these, there is provision for more than 100 Sunday scholars.

The estimate for the site, building, and enclosure is £3000.—To execute the work on the above principles, there would be—

	£ s.	£.	£.
24 Shares (A) at 10 0	Amount	240	
62 Do. (B) — 5 0		310	
36 Do. (C) — 3 15		135	
78 Do. (D) — 2 10		195	
Amount of Donations from various sources		620	
Parliamentary Grant.....		1500	
			£3000

The classes of pews, and scale of pews-rents are exhibited in the following table:—

Class.	Pews.	Sittings in each.	Total Sittings.	Rent per Sitting.	Total Rental.
				s.	£ s.
A ..	24 ..	5 ..	120 ..	10 ..	60 0
B ..	62 ..	5 ..	310 ..	4 ..	62 0
C ..	36 ..	4 ..	144 ..	3 ..	21 12
D ..	78 ..	4 ..	312 ..	2.6 ..	39 0
	200		886		£182 12

It will be observed, in the above sketch, that, compared with ordinary arrangements, the number of pews has been greatly augmented, while their size has been proportionably diminished: and this, in a Mechanics' Church, will be found a great practical improvement; as more families will be accommodated; and rarely more than five sittings will be needed by the same household. The entire rental of the pews amounts to £182, 12s. Great deductions, however, must be made from this sum, before it can be placed to the account of the officiating minister. The repairs of the fabric, and expenses incidental to divine worship must both be provided for; and as Church Rates, or even a voluntary rate on the pews would be inexpedient; and frequent appeals to the pocket, in the shape of congregational collections, most undesirable; it would be necessary to charge the pew-rents with a fixed sum, sufficient to meet all ordinary contingencies.

The patronage of such churches, Mr. L. suggests should be placed in the hands of trustees, appointed and filled up from time to time, by the shareholders, of whom the incumbent of the parish should be one, and who should on each vacancy nominate two or three clergymen to the diocesan, of whom his lordship should select

one, as the minister of the church.

Though conscious that its details are susceptible of great improvements, I am firmly convinced its characteristic features,—*Endowment from National Resources, cheap pews, and the co-operation of the people, are essential to the support of the Church, and to the creation of a Church interest among the working classes.*

And he further recommends,

That wherever the working classes have evinced their desire to erect a church, by contributing a considerable sum for that purpose; and wherever such contribution has been augmented, from other sources, to one half the estimated cost of the undertaking; that the remaining half shall be supplied from the national purse, together with such an annual sum, as united to the pew-rents, shall be considered a competent stipend for the minister.—Another almost equally useful measure would be,—An inquiry into the circumstances of existing churches; and wherever it appeared, that a reduction of the present scale of pew-rents would greatly promote an attendance on public worship, the reduction should be made, and an equivalent endowment, compensate the minister.

Mr. L. closes by a powerful appeal to Sir Robert as the grand instrument in the Romish emancipation Bill, to come forward in support of our own church, while at the same time he deprecates the agitation which some are endeavouring to promote for the repeal of that disastrous measure. The whole letter deserves serious perusal, and careful consideration.

MEMOIRS of James and George Macdonald of Port Glasgow. By ROBERT NORTON, M. D. 12mo. Pp. 258. Shaw. 1840.

WE have heard so little lately of the modern claims to the gift of tongues and extraordinary operations of the Holy Spirit, that we began to think that such pretensions were generally abandoned. In this supposition however, it appears that we are mistaken. Dr. Norton has in the volume before us, renewed the claims on behalf of the persons named above, and maintains that the miraculous gifts of the Spirit are the appointed

means of rendering the church on earth ripe for instant translation into glory.

Dr. N. introduces his volume by a chapter on the prospects of the church; but his ideas are not very clearly expressed, and the proofs by which they are supported appear to us by no means satisfactory. The coming of our Lord may, or may not be immediately preceded by some extraordinary spiritual utterance in the midst of

the church ; but few persons, we apprehend, except Dr. N. will concede that Isaiah xl. 9; and Matt. xxv. 6. demonstrate that such shall be the case. They must be indeed hard pressed to support a system who have recourse to such slender arguments in its support. Without however, encumbering ourselves any farther with Dr. N.'s reasonings, we shall first insert the following extracts from his conclusions.

We may conclude then, that we are now under the incipient symbolic outpouring of the sixth vial, and that its first result is to be the exhaustion of the Ottoman power, with its consequent relinquishment of the Holy Land to the kingly nation. How plainly this has begun to be fulfilled, and is yearly fulfilling, I need not say.

Now we know from what our Lord has said in Luke xxi. 24, that so soon as Jerusalem shall have ceased to be trodden down of the Gentiles, the times of the Gentiles will be fulfilled; their day will be over.

He then quotes Rev. xvi. 13, 14, and thus proceeds—

This then is the next awful prospect before us, and how many rapidly developing premonitory and preparatory appearances of it may we even now discern in the renewal of popery, infidelity, and other nascent forms of evil. And what follows immediately afterwards? "Behold I come."

Every person who carefully examines the Divine records must perceive that the fortunes of the Jewish nation are intimately connected with a grand period of *seven times*, or 2520 years; and that at the close thereof their restoration may be expected. There is such a remarkable coincidence in the result of the following computations, that I am disposed to think that we are now within a few years of that most glorious event, so much to be desired by every Christian. 1. The captivity of Israel by Esarhaddon, in the reign of Manasseh—a captivity referred to in the seventh chapter of Isaiah—took place A. C. 677. If from this well marked event we date the seven times; they will be found to terminate in A. D. 1843. 2. From the eighth chap. of Daniel we learn that the sanctuary is to be cleansed at the end of 2300 days. Now, what period can be so appropriately fixed on for the commencement of these 2300 days, as that so well defined in the next chapter, namely, the decree for restoring the civil and ecclesiastical polity of the Jews, and which must be considered as typical of the future more glorious restoration, when the

sanctuary is cleansed? According to the best commentators, this decree was made in the seventh year of Artaxerxes, A. C. 457: consequently, the 2300 days, reckoned from this, terminate in A. D. 1843. 3. There can be no doubt but that the restoration of Israel will take place in a year of Jubilee, that remarkable festival so clearly typifying their restoration to their own land. According to the computations of many chronologers, the next year of Jubilee will occur in 1843 or 1844. 4. The continuance of the Ottoman power, so long the scourge of the Jews, is limited to an hour, a day, a month, and a year—equal to 391 years; which, being dated from the capture of Constantinople in 1453, will end in A. D. 1844.

How far the church may expect to be made previously aware of the exact time of her Lord's return is a deeply interesting and important question. It is no answer to say that it was not for those who lived 1800 years ago to know the period of so distant an event, for "to every thing there is a season; a time to keep silence, and a time to speak;" and it is expressly declared, "The words are closed up and sealed till the time of the end; none of the wicked shall understand; but the wise shall understand," (xii. 9, 10.) "It shall come to pass that at even tide it shall be light;" (Zech. xiv. 7.) "The vision is for an appointed time, but at the end it shall speak;" (Hab. ii. 3.) while the apostle still more expressly says to the church, "But ye brethren are not in darkness that that day should overtake you as a thief." The parable of the virgins also plainly implies that the true church will have abundant notice of her Bridegroom's approach. What bridegroom indeed, would make such a subject a mystery to his *bride*?—"The secret of the Lord is with them that fear him:" there are many scripture illustrations of this; for instance that one so remarkably expressed before the destruction of Sodom, in the question "Shall I hide from Abraham that thing which I do?" But perhaps the most exactly typical illustration of it and of the church's acquaintance with the season, if not the circumstances of her translation, is the case of Elijah. Even the sons of the prophets came to Elisha and said unto him, knowest thou that the Lord will take away thy master from thy head to-day? and he answered, yea, I know it; how much more then must Elijah have known it, as from his solicitude to be left alone, he so manifestly did.

It has also often struck me as a remarkable illustration and almost a proof of this point, that so many individual Christians, and even others, have had a most assured and correct presentiment of the period of their own death. Some such inexplicable yet indubitable impression, as well as the more intelligible conviction of the under-

standing by the opening up of the scripture dates through the restored spirit of prophecy in the last days, both scripture and analogy lead us to expect. Is there not even already in the minds of more than a few a conviction of the nearness of the Lord's coming far beyond the power of communication by argument? Its feebleness and vagueness, and the comparative fewness of those who have received it, render it too probable that its realization is not immediate; yet its existence and continual if not rapid extension render as probable the blissful hope that yet a little while and the marriage of the Lamb will have come, because his bride hath made herself ready.

From this introductory inquiry, Dr. N. next proceeds to detail the history of the Macdonalds in eight successive chapters. These two young men were twin brothers, the sons of Captain Macdonald, born Dec. 11, 1800. On their father's death they became apprentices to a ship-builder: on the expiration of their apprenticeship, they took a voyage to Calcutta, but disliking the country, they returned to Scotland, and commenced business as ship-builders at Port Glasgow, where they continued until their death in 1834 and 1835. Such is the brief and unpromising outline of the history of these young men. Their education appears to have been very slender, and is expressly stated not to have been religious; they are said to have been unfavourably situated as to the ministry under which they were placed, and to have remained in a state of spiritual destitution till the spring of 1828. The change which then took place, is thus described by Dr. Norton.

Such continued to be the state of both their minds, and their course of life, until the spring of 1828, when one Sabbath night, he whose eye had been from eternity fixed upon them, was pleased to reveal himself to James, and give him that knowledge which is eternal life. He had retired as usual to a room alone, for private prayer, previous to joining his brother in the bed-room which they occupied together, but remained an unusual time, at which his brother, on his return, expressed some surprise. James made no immediate reply, but after awhile, unable longer to restrain himself, he broke forth

in a stream of praise, blessing God for what he had that night revealed unto him in having opened his understanding and his heart to see and receive Christ as the Father's gift to the world and to him. 'Now,' said he, 'I know that Jesus is mine, and Oh that I had a voice to proclaim to the whole world what he has done for my soul.' In this way he passed the night, sometimes weeping over himself, then again bursting out in praise to his Redeemer.

The account which he gave was that while he was upon his knees in perplexity and distress, in an instant as it were, it was given him to see what Jesus had done for him, and to feel himself translated out of darkness into light, no vague visionary light, no new or special revelation, but the light of the glorious gospel; even this gospel, that unto him as unto all people had been "born a Saviour." (Luke ii. 10, 11.)

George, although not capable of entering into his brother's experience and feelings, was much impressed with what he had witnessed. In the morning an unusual quietude and solemnity in their manner was noticed by their sisters, but nothing in particular was said, and after breakfast, James as usual read out of their Prayer Book the Scripture meditation and prayer for the day, and afterwards the concluding hymn, which was this—

'When I survey the wondrous cross,'

He read this with much emotion, until he came near the conclusion, when he could no longer restrain his feelings, but throwing his arms round the neck of his youngest sister, he burst into tears, and cried, Oh, I can now say that Christ is mine. There was much weeping, for who could remain unmoved, seeing him so deeply affected, though his alone were the tears of heavenly joy. After a little while he said he would pray, and now for the first time he knew what it was to pray for himself and for others, out of the abundance of his own heart.

Throughout the day, and indeed every succeeding day, he was in his place in his shipyard as usual; but in the evening, George, who did not feel quite sure what to think about his brother's state and experience, proposed that as they were both so inexperienced, they should walk over to a neighbouring town to consult a friend there who had long been esteemed a man of piety. James was quite willing, although principally that he might satisfy his brother, for while realizing the light of his heavenly Father's countenance, man's opinion was little to him. 'I well remember that walk,' remarks one of his sisters, who went part of the way with them. George went on before, while I walked with James; he said that one hour of what he then enjoyed, was worth living

ages for ; while he spoke the fire burned ; again and again he wished he could proclaim to the whole world, what Jesus had done for his soul ; he repeatedly looked up and clasping his hands, said, my Jesus, my Jesus. On leaving him, I said, Oh James, I know nothing of all this, I cannot say that Jesus is mine ; he made no reply, but affectionately kissed me.' The two brothers walked on and met with their friend, but were sadly disappointed to hear him speak very cautiously, if not coldly upon the subject. Though shaken, or rather as James expressed it, *damped* for the moment ; he was not moved, but continued to rejoice in God his Saviour.

Soon after this change was effected, the brothers appear in a new character ; as teachers, workers of miracles, speaking in unknown tongues, and evincing in various ways the manifestations of the Spirit. But their claims to extraordinary gifts appear to us most visionary and unfounded. Two cases of healing are indeed brought forward, where young women who had been some time confined to their bed, and supposed to be dying, were suddenly restored ; but which were in no respects uncommon or extraordinary. Few medical men of any extensive practice will be found, who cannot point out similar cases of sudden and unexpected recovery, from the utmost extremity of danger.

We pass over all which Dr. Norton tells us of these brethren and their female servant speaking with unknown tongues ; that is, *really making noises unintelligible to themselves and to all others* ; for it does not appear that either of the speakers, or any of the hearers, could comprehend a single syllable of what they professed to utter ; nor can we dismiss the subject, without expressing our conviction, that in the case of these Macdonalds, there is too much ground to suspect the prevalence of enthusiasm, if not, as has been acknowledged in the case of others, of hypocrisy.

But we would rather for a moment call the attention of our readers to the alleged manifestations

of the Spirit. The two following extracts are respectively addressed to believers or unbelievers.

'The times of the Gentiles are near a close. The wine cup is nearly full. It is filling. It shall be handed round. The wine cup in the hand of the Lord shall be handed round. It cometh here, to this nation. Oh, for souls to be pressed in. Woe, woe to all not under the covert of Jehovah. There is no shelter but this. Hide ye, hide ye. Be entwined, be encircled in his arms. Oh, it shall be : nearness to God. The Lord the dwelling-place of his people. The Lord shall build a temple. He shall have a church. His banner shall be unfurled. Woe to all from under it. Oh, the mockers ! They know not what they do. He that sitteth in the heavens shall laugh. The Lord shall have them in derision ; Oh, to be mocked of God, to be scorned of Jehovah ! Oh, their souls ;—but we have the blood of Jesus to plead before the throne. Oh, know all that is in this mighty plea. 'Twas shed for the world. Oh, what a plea ! The love of God longeth to burst. Oh, know it. See every man a redeemed sinner. Clasp him to your bosom ; he is dear to Jesus. Clasp the vilest to your bosom : cast yourself at his feet : pour God's love into him : it presseth for entrance to the vilest. 'Tis holy love to cleanse the vilest. 'Twould sanctify the most unholy. This is what sanctifies—this is what purifies ; the glorious gospel of the grace of God. It is all of grace—free grace. Oh, it is so obscured, but it shall burst with a glorious splendour ; it shall roll along the earth. At even-time it shall be light. Glory, glory to grace. Glory to the Lamb slain ; glory ! glory !

The Lord is rising up out of his place—He riseth out of His place to punish the inhabitants of the earth for their iniquity. He shall be wroth as in the valley of Gibeon : He will bring to pass his act—his strange act. He *will* do it. He will lay judgment to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies. The day of vengeance is in his heart—the day of vengeance—the day of the fierceness of His wrath—it lingereth not. Jehovah shall arise. He is a man of war—He will scatter the proud—He *will* do it—He will bring to pass his act, his strange act. Who may abide the day of his coming ? Who shall stand when he appeareth ? His eyes are as a flame of fire. Woe, woe, woe, to all who refuse to listen to the voice of mercy *now*—Woe to all who now refuse to kiss the Son—eternal woe—eternal damnation—separation from God—cast into the lake of fire, where shall be blackness of darkness, and weeping, and wailing, and gnashing of teeth.

Behold he cometh with clouds, and

every eye shall see Him, and they also that pierced Him, and all kindreds of the earth shall wail because of Him. They *shall* see Him, and they *shall* mourn. He will come—He will not tarry. Now the judge standeth at the door—He knocketh now. The judge, the holy judge will come; he will call men to account—he *will* do it. He cometh to trample his enemies—His vesture shall be dipt in blood, the blood of his enemies, and the slain of the Lord shall be many. He will plead by fire, and by his sword. 'Tis righteous judgment,—righteous judgment for blood trampled on, despised love.

"The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish; but the day of the Lord will come as a *thief in the night*; when they shall say peace and safety, sudden destruction cometh upon them, as travail upon a woman with child, and they *shall not* escape." Now they say, "peace and safety;" scoffers have arisen saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But he will come; He will not tarry; He will come as a thief, prepare for it; prepare to meet thy God—to meet thy King—to hear thy sentence. The sheep shall be on his right hand, and the goats on his left. He will speak the awful sentence, "Depart from me, ye cursed." Oh, the lake that burneth! it is a fire that never shall be quenched; a lake of fire burning with brimstone; their worm never dies; oh, the gnawings of an accusing conscience: an accusing conscience for despising the day of grace—for rejecting love!

We almost shrink from the enquiry, Can any one seriously conclude that such crude effusions as these are the results of a divine operation? To us the very supposition seems to savour of profaneness, to approach almost to blasphemy. We shall be told, indeed, that the language is the language of Scripture; that almost every sentence is to be found in the Bible, and that therefore it is to be regarded as the Spirit's application of his own word; but we must enter our protest against any such assumption; and object most strongly to such a system of interpretation. We must ever object to the rhapsodies of a heated imagination being represented as the results of a divine teaching,

there is nothing in those circumstances but what any novice of sufficient impudence might utter, and which is not, after all, more calculated to surprise than to edify.

In fact, the whole of the assumed manifestations of the Spirit in the volume before us, convey the idea of the Saviour's *immediate* coming. Now that he will come; that he will come suddenly, unexpectedly; to the confusion of his enemies and the salvation of his people, is clear; and that he may come in less time than any have yet conceived, is also clear. But we are not justified in even attempting to define the period of his approach, or in assuming the character of what may eventually prove false witnesses for God; when these modern pretenders speak of the Saviour's coming, the impression they usually convey is, that in a few days, weeks, months, or at the most years, he will appear. But the question may well be asked, Where is the promise of his coming? Some ten years have now elapsed since these pretenders to prophecy uttered their exclamations, but as yet no sign of the Son of Man appears.

The whole business appears to us a delusion of the great enemy. His object ever is to draw men off from the exercise of repentance, faith and holiness, to some ritual or speculative discussion. To enquire what shall be hereafter; to speculate on the Saviour's second coming;—on the millennial dispensation,—on the destruction of antichrist,—on the latter day glory,—is much more agreeable to the natural man, much more flattering to our pride, than the diligent examination of our own hearts and lives by the rule of God's word; the daily communing with God in fervent prayer; the incessant endeavour after increasing conformity to the mind and will of God. Hence many are led to speculative en-

quiries rather than personal experience; and new converts are often induced like these Macdonalds to enact a public part when they ought rather to have been engaged in private communion with God, and in the instruction of their own families and dependants.

We have perhaps already bestowed more room on these young men than they deserved, and yet we feel on the whole disposed to insert the following extract, which Dr. N. has introduced in his chapter on the fruits of the Spirit.

The following striking letter is the only one of its kind that I have any copy of, and may as suitably as anywhere be inserted here.—

My dear Brother,—The subject we conversed on when you were here, Judah and Benjamin as the types of the first and last churches in this dispensation (as the one was the head and the other the last in the former) has not since been much more opened up to me; I see it but indistinctly, but I am satisfied that there is as much plain as proves the type, and that if it were clearly seen, it would throw light on the present position and prospects of the church. That Ephraim or the ten tribes, is a type of nominal christendom, I think is also obvious. It was first thought of from the complete distinction that existed between Israel on the one side, and Judah and Benjamin on the other (Benjamin being always joined with Judah) which two alone continued faithful to the house of David, of whom, as concerning the flesh, Christ came, and to whom the kingdom and authority were given. In looking at their births we find Leah, the type of the Jewish church, was the mother of Judah, and Rachel, the type of the Gentile church, was the mother of Benjamin; and so the founders of the first church were Jewish (the Apostles) and the last (the one now to arise) is Gentile. When Judah was born, it is said his mother left off bearing, just so the Jewish church has done; and when Benjamin was born, it was a little way from Ephrath (that is abundance) his mother had hard labour, and as her soul was departing, she called him the son of my sorrow, but his father the son of the right hand; just so the Gentile church bringing forth her last begotten will be taken away, and the son of the church's sorrow shall be the son of the father's right hand, to get him the victory. Ephraim (the type of the apostasy) was born after the exaltation of Joseph, and in the land of Egypt.

In the deliverances wrought for Israel
APRIL, 1840.

by the judges, which are all types of the last great deliverance, Ephraim seems to be left out; at least in the cases of Jephtha and Gideon, which last is a remarkable type of the end, when the earthen vessels will be broken and the light be seen. Ephraim was not with him, he did it with his few men without their assistance. At the time that David was brought back to Jerusalem after the rebellion of Absalom, it was Judah and Benjamin that did it, and to them he said, Ye are my brethren, my bones and my flesh (the same as the church is said to be in Ephesians) why are ye the last to bring back the king? At this time Israel separated themselves from David; and it is remarkable that it was a man of Benjamin that blew the trumpet; a son of Belial he is called, a type I think of the apostate coming out of the last church. In the seventh of Isaiah, in the days of Ahaz the father of the good Hezekiah, who cleansed the temple and restored the ordinances in a way they had not been from the dedication of the temple until then, we find Ephraim confederate with Syria against Judah, just as the false church is now against the true; and in the twenty-eighth chapter, when the judgments are spoken of, and the "rest" it is said shall be proclaimed by men of other tongues, the woe is denounced against the drunkards of Ephraim, then flourishing in a rich pasture. You will also find much in the books of Hosea and Zechariah to open up the subject; where although sin is charged against Judah, it is not in the same way as it is against Israel, who not only departed from the Lord but leagued with his enemies: thus it is said, Israel shall be gathered from Assyria and from Egypt, and he shall pass through the sea with affliction; meaning I think the judgments which the professing church shall be left to come through. In the seventy-eighth Psalm, the sin that is brought against Ephraim is forgetting God's wonders, and trusting not in the Lord for deliverance, but in their own weapons; they were armed with bows and spears (carnal weapons) yet they turned back in the day of battle: they could not stand; for God was not acknowledged;—just so the professing church has trusted to the strength of man's intellect and not to God the Holy Ghost; their weapons are carnal, and therefore they are weak; they are but as other men, as Samson was when deprived of the seven locks of his Head (the seven spirits) but now that these begin to grow we knew that strength cometh, and the Lord will arise and smite his enemies; passing by the tribes of Ephraim, he will choose Judah for his dwelling, and place his tabernacle there for ever; the man of the right hand will be brought forth, though it be with hard labour, and victory will be obtained. "Our fathers

got not the promised land by their own sword, neither did their own arm save them, but thy *right hand* and arm because thou hadst a favour to them," and He is now as willing to give us our inheritance; only let us be strong and of a good courage—faithful is he who hath promised.

To us we confess, the whole of this letter appears pre-eminently absurd. The system of typical interpretation here adopted opens the door to the wildest conclusions, introduces confusion and disorder, and is every way calculated to strengthen the Romanist in his prejudices against the right of private judgment, and in his apprehension of the danger of the indiscriminate

reading of the word of God. We do not believe that Leah or Judah were ever intended to be types of the Jewish Christian Church, or that Rachel or Ephraim sustained any typical character. Young converts and novices in religion often indulge in such wild reveries; and though their folly is evident to most men, yet they usually find some supporters; though few are so infatuated as, like Dr. Norton, to attribute them to a divine agent. Such melancholy instances may well lead us to watch and pray for the spirit of love and of A SOUND MIND.

A LEXICON OF THE GREEK LANGUAGE, containing, 1. *A Greek English Lexicon*. 2. *An English Greek Lexicon, to which is prefixed, a concise Grammar of the Greek Language*. By the Rev. J. A. GILES, LL. D. late Fellow of Corpus Christi College, Oxon., and Head Master of the City of London School. London: Longman, 1839, 8vo. pp. xxxvi. and 938.

MUCH has been done of recent years to facilitate the acquisition of the Greek language, and the work at the head of our article is a valuable addition to that which already exist. Dr. Giles has attempted more than has hitherto been done to like extent, giving us in a volume of moderate size and price, not only a Greek English, but also an English Greek Lexicon, in some degree commensurate with the fulness of our language.

The chief Lexicon extant which has afforded a version of English into Greek for the aid of the Greek composer, is one by Dunbar and Parker. On comparing Dr. Giles with them, we find him much more full and copious, as will be seen at once, by consulting the two together.

The Greek English Lexicon of Dr. Giles, is not so copious and full in the renderings given, as the excellent work of Dr. Donnegan, although an equal number of Greek words, both derivatives and compounds, are inserted. The studious learner, however, is provided with a sufficient stock of renderings for obtaining a sound knowledge of the language, though the student of particular writers may find Dr. Donnegan more serviceable, by the translations he gives of remarkable expressions.

On the whole, we think that our readers who are engaged in study or in tuition, will find the present work to suit them better as to price, execution, and extent of matter, and typography, than any single work which is extant.

Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

We inserted in our last the liberal proposal of the committee of the British and Foreign Bible Society, with respect to the supply of bibles and tracts to Sunday Schools. The following supplementary regulations have since been published:—

‘It is to be distinctly understood, that the object in view, in this great reduction of price, is to benefit the poor, and to facilitate the possession of the Holy Scriptures by every young person in Sunday and other Schools throughout the kingdom; and that it is not intended to authorize the sale of Bibles or Testaments to booksellers, or any other party, for purposes of pecuniary advantage.

‘In carrying this important measure into practical effect, it is necessary to observe:—

‘1. That the distribution, both to schools and to the poor, shall be made through the medium of our Auxiliary and Branch Societies and Associations.

‘2. That in order to guard against an abuse of the privilege thus granted, every order from the Committee, or Superintendent, or other recognised officer of a school, shall be in writing, and shall specify the average number of children attending such School.—Payment to be made to the Secretary or Depositary of the local Society or Association, *before* the books are delivered.

‘3. That Schools which are not situated within the limits of an Auxiliary or Branch Society or Association shall be at liberty to apply directly to the Parent Society; in order that such applications be referred to the *nearest* Auxiliary, or to the Agent of the District.

‘4. That all applications from *non-subscribers*, for liberty to purchase Bibles and Testaments at these greatly reduced prices, for distribution among the poor, be considered and decided in the Committee of the local Society or Association. And that all applications from Annual subscribers of one guinea and upwards, for liberty to purchase beyond the extent of their present privilege, be subject to the same regulation.

‘5. It is recommended that the copies of these two editions of the Scriptures, similarly bound, which are now on hand in the Depositories of our local Societies,

be issued at the reduced price of 1s. 6d. and 6d.’

One of the Secretaries of the Christian Instruction Society writes:—

‘In the early part of the last year, a female Visitor called at a house, and inquired if any of the inmates were willing to subscribe for Bibles. The woman of the house replied, that she did not want one, her husband being a Roman Catholic. The visitor, however, took the opportunity of speaking to the poor woman about her soul, with so much affection and earnestness, that she declared her wish to subscribe for a Bible, though she must do so unknown to her husband; and accepted a loan Testament. The husband, however, shortly afterwards found the book, and, in a great rage, compelled her to return it. Our visitor was at this time laid aside by illness; she, however, felt so much interest in this case, that, at all hazards she hastened to the house; when, to use the words of the poor woman herself, who subsequently described the particulars of her visit—‘I informed the kind lady I could have nothing more to do with the Bible; which made her talk to me with such tenderness about my soul, that, when she was gone, I was led to think, surely there must be something in this Religion, which causes so much anxiety for my salvation! I renewed my subscriptions, and again accepted a Loan Testament: a short time after this, my husband again found it, and some other books, and, with many dreadful oaths, was about to burn them; but I told him they were not mine, and this prevented him from committing them to the flames. I kept them secretly after this; and many a blessed opportunity I have had of reading them. By degrees, I became very anxious to know the Truth; and having been induced to attend a place of Public Worship in the neighbourhood, I, on one occasion, heard a sermon on the unbelief of Thomas, which was greatly blessed to me: I saw my character, in the sight of God, to be that of a miserable sinner, and wept bitterly; but more so when I was directed to Jesus as a loving Saviour. During my absence, my husband again found the books; but, oh, how did I wonder, and bless God, to find his anger was restrained! for he behaved kindly, and even asked me what sort of a

sermon I had heard. I told him as much as I could about it: it is true, he laughed at me, and said it was just as he expected; for he thought, from the first, the lady would make a fool of me, like the rest of the religious folks. I said, 'If feeling as I then did, and had done that morning, was making me a fool, I hoped the Lord would always keep me one.'—Since that period this poor woman has regularly attended the public means of grace, and has expressed her desire to join with the people of God in the fellowship of the Gospel. The conversion of her husband has formed the chief object of her anxiety: he has been, for some months past, the subject of personal affliction, from which there appears little or no hope of his recovery: the assiduities of his poor wife, her constant prayers on his behalf, and the visits of Christian friends, have, by the blessing of God produced in his mind a complete change. He has been brought to consider, read, meditate, and pray; and the strongest hopes are cherished, that he, too, has sought and found the Lord.'

An agent of the Society states, 'When at Hornsea in August, observing a blind man at the Meeting, I mentioned some particulars relative to the printing of the Sacred Scriptures for those under that heavy, but no doubt merciful privation; which, with a little fact or two, proved of such interest to the individual, as to excite in him a desire to learn to read. A collector, ready for every good work, undertook the task of teaching; procured one or two elementary books, and the Epistles to the Ephesians; and within about two months from his first and novel application of the finger, although born blind, his new eyes were opened, and I had the satisfaction to hear him read, as he felt his way, with unexpected facility, through a portion of the fourth chapter. And I prayed as he read the passage, and I have prayed since, that the pious efforts of his instructress may so be blessed, as that he may henceforth walk not in the vanity of his mind, having the *understanding* darkened, being alienated from the life of God, through the ignorance that is in him, because of the *blindness of his heart*.'

The following statement is extracted from a letter from Sandwich, Upper Canada.

'On the 10th and 11th instant, I found myself once more among my old and good friends the Moravians. Soon

after breakfast I had the pleasure of meeting a number of the Indians, in their chapel, to the amount of eighty, of all ages. This was their usual Morning Service. The average attendance is about thirty; the missionaries informed me; but the sound of the stranger's arrival well nigh tripled the usual number. I saluted these Red Men as my brethren—being all made as I said to them, of one blood, by the God and Father of all. I then went over the several items of our natural sinful state, of the redemption of man by the glorious all-sufficient sacrifice of our Lord and Saviour Jesus Christ, and of the way in which we are to walk, so as to please God, who has formed us, and redeemed us, and dwells in us. I drew their attention to the Bible, as God's book of directions for us all, of whatever colour or condition. I closed with this, saying, 'When we met again I would tell them many things, especially about this Bible. All my discourse was delivered in sections, as I may say; and at the close of each, one of the Indians interpreted to the audience what I had said.'

'On the following day, at the same hour, we met again, and held what I might call a Bible Meeting, and with the intention of forming, a Bible Association among them. After I had addressed them, I desired them to talk among themselves upon this subject; and to conclude for or against the thing proposed to them, just as they felt inclined. Mr. Luckenbach shortly addressed them; and the result was, the formation of a Bible Association. I had suggested to them, should they agree to the proposal brought before them, that they should subscribe half-a-dollar each a year, or a shilling, or less, just as they were disposed, and had means. One of the Chiefs had his name put down first; and neglecting my suggestion of half-a-dollar, he doubled it of his own pure accord, and said, 'Put me down for a dollar.' The second Chief then said, 'Put me down also for a dollar.' The Interpreter was the third person called upon; and he said, 'I will give two dollars because I can read.' The fourth individual said, 'I have given away a good deal of money for bad purposes; I will now give something for a good purpose;—put me also down for two dollars.' Several others followed for lesser sums, but above what could have well been expected.'

CHURCH MISSIONARY SOCIETY.

A most interesting letter has recently been received from the Lord Bishop of Calcutta, detailing the encouraging state of things at Kishnaghur, concerning which we published some particulars in our Number for September 1889, p. 352. The following are extracts :

'Kishnaghur, Oct. 30, 1839.

'I have now been twelve days in the midst of the mission villages of this station, accompanied by my chaplain, the Rev. John Henry Pratt; and have been examining, to the very best of my power, the mighty work which has been for these two years going on: a work it is—and a great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian converts: being confident of this very thing, that He which had begun a good work in them would perform it unto the day of Jesus Christ—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the churches in the apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age, to fade and disappear; but a work calling for joy, gratitude, adoration to the God of all grace, and which may possibly issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the gospel which has already commenced, and bring 100,000 souls within the boundaries of the Christian Church.

'When I last wrote to your Lordship in February, I mentioned my design of beginning this winter's branch of my second visitation by coming to Kishnaghur. We arrived here on Saturday the 19th instant; and the accidental delay of the steamer, which was to have met us at Moorshedabad, has given us a week's additional opportunity for observation. The progress of things generally, since the Archdeacon's report in February, has been most encouraging. Seventeen new villages have welcomed the Christian instructors. The number of those who are asking the way to the heavenly city is now above 4000. The number baptized is, including those of which I shall presently give some account, between 1000 and 1100. The demand for teachers stretches over an extent of eighty miles—from Hooghly to the Jellingha; and a family of seven Gooroos, who have had many thousands—perhaps 8000 or 9000—under their direction, as spiritual guides, have em-

braced the gospel, and placed themselves among the catechumens of the missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus.

PROCEEDINGS AT KISHNAGHUR.

'1. On our arrival at Kishnaghur, the first tidings which greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ. These were afterwards stated to be seven. One had been for many years in a Christian school at Burdwan. They are all of one family, about two days' journey from Kishnaghur: and appear, so far as can be judged, to be sincere in their inquiries—for they are inquiries only. They said to Mr. Deerr, 'We hear you have the true doctrine—we are seeking truth. We are Kurta-Bhojas—we hope by devotions to obtain a sight of God, and, through that sight, salvation. We know there is only one God, the Creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism—we give up caste—we wish to be Christian disciples.' To these inquirers, Mr. Deerr began at the same place, so to speak, and preached unto them Jesus. He declared the mystery of godliness: he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will show. But the first steps of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution they must now encounter. This they know. Nor is there one earthly inducement for these leaders to embrace the gospel. They lose a large income, collected annually from perhaps 8000 or 9000 disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The Society will be careful to observe, that the conversion of these Gooroos cannot yet be affirmed—much less any movement whatever among their followers. But there is every reason to hope that some of the seven will stand their ground; and that, ultimately, some thousands of the people may give in their names to the Lord.

'The next information we received was, that the statements published in

consequence of the Archdeacon's visit in February had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could have been expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in civil society, submission under injuries, diligence, and honesty, was observable, with some exceptions—that the money borrowed for seed-corn, after the total desolation of the inundated river, 5000 Company's rupees, was now being repaid—that the increase of inquirers had been steady, and, as nearly as possible, at the same ratio before the inundation, during it, and after its effects had passed. To this particular I beg your Lordship's attention: it is decisive, and most important. We learned, further, that seventeen villages had joined the flocks of catechumens since the Archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—that one or two villages having failed to obtain teachers, had sent on to Berhampore, to the missionaries of the London Society, but had been very properly referred back to their own pastors—that the number of baptized persons was nearly 700; probably, with their infant families, 1000, or more—that more candidates were in a state of preparation for that sacrament in every quarter—that nearly 200 were considered ready for confirmation—that ten chapels had been built of mud and bamboo, with open verandahs, costing about 100 Company's rupees each, and capable of standing ten or twenty years with care—that there were twenty catechists employed, of various abilities, but not very satisfactory persons.

EXAMINATION OF THE PEOPLE, AND ADMINISTRATION OF CONFIRMATION AND BAPTISM.

'On Tuesday the 22nd we proceeded to Solo, twenty-two miles. As I entered the first mission Bungalow erected in this new mission, where a desolate wilderness stretched two years before, I paused to give thanks to God, and adore his providence and grace. We bowed our knees as soon as we met—the Rev. A. Alexander, whom I had ordained deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would strengthen us by his Spirit in the inner man, and enable us to rise up, by the boundless love of Christ, to all the ful-

ness of God. After breakfast, a large concourse filled every part of the chief room, thirty-six feet by eighteen; there must have been more than one hundred and fifty. Morning prayers in Bengalee were read; and I preached from Acts xiv. 22: "Confirming the souls of the disciples; and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Such an audience I had never addressed before in Bengal. In the South, at Tanjore, in 1834-5, I had. My heart leapt within me for joy. The examination which followed was entirely satisfactory; as Mr. Alexander has been twenty-one years in the country, and twelve years in the Society's service, and was a perfect interpreter. I especially addressed the candidates for confirmation, and told them, that as they had stood firm for eight or nine months, and had testified this, so far as I could learn, by their spirit and conduct, I was now about to inquire of them, whether they would confirm and ratify the vows of their baptism publicly before the church; and that if they were ready to do it, I would, after the example of the apostles, lay my hands upon them, and implore the grace of the Holy Ghost, that they would then, by renewed bonds, be dedicated to the Lord, and that assuredly He, who had promised his Holy Spirit to them that ask him, would not withhold that blessing when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven. The Holy Communion was then administered for the first time at Solo, to the missionaries only; as we thought it safer not to admit even those confirmed to these blessed mysteries till they should be further instructed. Indeed, I may assure your Lordship and the Society, that I have endeavoured to err on the side of caution, rather than of precipitancy in our proceedings. There are about twenty villages in Mr. Alexander's district around Solo; and a friend in Calcutta is designing to erect, at his own expense, as we understand, a suitable chapel, with solid walls, to contain five or six hundred persons, at a cost of three thousand Company's rupees.

'On our return to Kishnagur on Thursday, we found that the delay of the steamer would allow us a few more days; and we instantly formed a plan for visiting Anunda Bas and Ranobunda, where many candidates for baptism, as well as confirmation, were anxiously awaiting us. On Monday the 28th, accordingly, we reached Rutenpore, where I began this letter, and

on Tuesday celebrated divine service at Anunda Bas, so termed from the beauty of its site, about two miles from the little river Bhojrup, which flows gently, like the waters of Siloah, and blesses, instead of desolating, like the Jelingha, the lands which it inundates. Here a crowd of five hundred filled the missionary chapel, with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 candidates for baptism, approved by Mr. Deerr, who had now risen from his sickness, and was for the first time with us; and upwards of 100 candidates for confirmation, of those baptised in February by Archdeacon Dealtry: the rest, to the number of 250 or more, were catechumens and heathen. The service lasted about three hours, in an atmosphere inexpressibly hot, and we were pressed on all sides with human faces. I began, therefore, with the examination for baptism. The candidates were arranged in rows. 'Are you sinners?' 'Yes, we are all sinners,' was resounded from one end of the chapel to the other. 'How are you to obtain forgiveness?' 'By the sacrifice of Christ,' re-echoed the crowd. 'Who is Christ?' 'The only Son of God.' 'What do you mean by his sacrifice?' 'We were sinners, and deserved God's wrath; and Christ bore that wrath in the stead of us,' shouted some. 'He suffered in our place,' cried other voices. I pause to call the Society's attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of atonement: they say, 'This is what we have been seeking for.' It seems that their notion of obtaining a sight of God is met by the doctrine of a God incarnate suffering for man. Thus our missionaries, like St. Paul, know nothing among their converts, but Jesus Christ and him crucified; which, though still a stumbling-block to some, and folly to others, is Christ the power of God, and the wisdom of God, to them that are called of all nations, and kindreds, and tongues, and people. But I proceed. 'How is your heart to be changed, and made holy?' 'By the Holy Ghost.' 'Why do you desire baptism?' 'To obtain the pardon of our sins.' 'Will you renounce all conformity to idolatry; poojahs, feasts, processions, &c.?' 'We renounce them all.' 'Will you give up caste?' 'Yes, we have already.' 'Will you forgive injuries for Christ's sake?' 'Yes.' In short, I went over the chief points in the Creed, the Lord's Prayer, and the Ten Com-

mandments, and the other topics in the Catechism. I then asked Mr. Deerr how long they had been under instruction. He replied, a year or more. I inquired if they had been living consistently? He answered, 'Yes.' Upon this, I begged Mr. Deerr to proceed with the baptismal service, in Bengalee. When he came to the question, I paused, and said, 'The church requires two witnesses for each candidate for adult baptism, will, then, the baptised Christians present be witnesses for them?' They shouted that they would. 'Will you advise, assist, warn, and strengthen them?' They answered, 'Yes.' The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, 'Then I accept your sponson.' The Rev. Mr. Pratt and Mr. Alexander, with the catechists presenting the moveable font, then proceeding along the lines of catechumens, and administered holy baptism. I then stood in the midst; and received them in a body into Christ's church, pronouncing, as well as I could in Bengalee, the prescribed formula. The Rev. brethren then again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance.

The baptisms being ended, I explained the nature of confirmation or ratifying: and having the candidates before me, above one hundred, I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted with thrilling energy, 'No, we do not repent; we stand to our baptismal dedication,' I inquired whether they were prepared to go on, under the banner of Christ, to their lives' end, whatever they might be called to do or to suffer. They replied, 'Yes.' I asked, in what way they hoped to do so. 'In the strength of Christ,' was the shout of answer, almost in the words of the apostle: for all our doctrine in these missions is simple, apostolic, old-fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other.

The Bishop then gives an account of the origin and preparatory steps of the awakening, for which we regret that we cannot find room.

Register of Events.

THE Parliamentary proceedings since our last, have been, comparatively speaking, of little general interest. Mr. Sheriff Evans has been released from his harsh confinement, and a Bill has passed the House of Commons, for protecting the sale of Parliamentary Papers.

Several events have recently taken place, which are well calculated to excite deep apprehension in every serious mind. Warrants have been issued from government by which students in the Romish Colleges of Oscott, and Durham, are allowed to graduate as B. A., M. A., &c. at the London University. A Treasury order has been issued to the Commissioners of her Majesty's Customs, directing that *all images, plate, pictures, or ornaments declared to be intended for the use of Roman Catholic places of worship, shall be imported duty free*. A magnificent Romish chapel is projected at Windsor in the immediate vicinity of the Royal Palace. The Romish Prelates in Ireland are striving to obtain increasing influence in the Board of National Education; and in short in every part of the realm, the Romish party are exerting themselves to the utmost.

If we look abroad we are compelled to witness similar activity. In Canada, Australia, and the East Indies, &c. Popish Bishops and Priests are introduced, and provision made for them from the government revenues. In America, Popery is spreading with such rapidity, as to give reason to fear, that it will shortly be dominant in the Western States. While a French frigate has recently appeared at the Sandwich Isles, and compelled the Sovereign to grant a piece of land for the erection of a Romish Church, to receive and protect Romish priests, and to advance 20,000 dollars in hard cash, as a security for the fulfilment of the treaty. This whole proceeding has indeed so much the appearance of a *buccaneering* adventure, that it would be scarcely credible, were not the names of the vessel, captain, &c. given at full length; and had we not heard of similar conduct in other quarters.

Just when Popery is thus rearing its head, certain Dissenters have thought proper to hold a meeting, at which the Duke of Sussex presided, in order to petition against Church Extension. Not long since our attention was called by the Dissenters themselves, to the grievous want of places of worship in different parts of our land; and to the scarcity of Missionaries, Teachers, &c. but no sooner do Churchmen begin to exert themselves, to remedy, as far as possible, these evils, than they are assailed with the most determined opposition: and such men as Mr. Burnett of Camberwell, who, after having obtained considerable subscriptions from members of our own church, for the erection of a splendid chapel at Cork, which was scarcely completed, before he transferred himself to this country; together with a Rev. Mr. Hinton, have not been ashamed to join Messrs. Hume, Warburton, and Easthope, in opposing any general measure for the extension and maintenance of the National Establishment. These preachers and representatives will evince scarcely their consistency, by opposing or voting against the REGIUM DONUM annually voted by Parliament to Dissenting Ministers, or the Thirteen Thousand to the Idolatrous Romish College at Maynooth. Such opposition might be CONSISTENT, but would not be POLITICAL.

All this however only shows the importance of Churchmen pressing forward in the plain path of duty. Romanists and political Dissenters unite in opposing Scriptural education and resisting Church extension. They are "wise": for Scriptural education and Church extension must prove fatal to Rome and political dissent. But their very opposition should stimulate to fresh exertion, and we would therefore earnestly press upon all to whom we have access, to prepare and forward forthwith petitions to Parliament for the increase of Churches, the establishment of Scriptural schools, and the providing of chaplains for all our military, naval and Colonial establishments throughout the world.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

MAY 1840.

MEMOIR OF THE REV. J. G. BREAY,

LATE MINISTER OF CHRIST CHURCH, BIRMINGHAM, AND PREBENDARY OF LICHFIELD.

"O MY God, take me not away in the midst of my days," was the prayer of an ancient believer; and may well be adopted by, and with reference to every faithful minister. When an aged pastor, full of years, and abundant in usefulness is brought to his grave, like a shock of corn in his season, the bereavement is deeply felt; but when a laborious servant of Christ is removed in the very prime and vigour of his days, when he and all around him might reasonably hope for many years of zealous exertion, the blow is the more severe in proportion as it is less expected. This was remarkably the case in the instance before us, the Rev. Mr. Breay having been removed after an illness of only a few days, in the forty-fourth year of his age.

The following brief memoir is extracted from a Biographical Notice prefixed to 'Five Sermons preached at Christ Church, Birmingham, on occasion of his death, to which is annexed a Sermon preached by the deceased last July, at the Visitation of the Archdeacon of Coventry.' These Six Sermons are highly valuable, and we shall rejoice if these extracts from the prefatory notice should induce many to purchase and seriously peruse the volume.

'Mr. Breay was a native of Plymouth, Devonshire, and was born on the 9th of April, 1796. From the testimony of his aged mother, who is still living, it appears, that, from his earliest years his mind was the subject of religious impression, and his conduct appeared to be influenced by religious principle. This early knowledge and experience of Divine Truth may in some measure account for the intimate acquaintance he had with the difficulties, dangers, and temptations, of the youthful Christian, and the consequent appropriateness and value of his warnings and counsels to the young disciple.

'Mr. Breay was originally intended for the profession of the law, and for some time pursued the previous course necessary for its exercise. To this circumstance, added to his natural habits of order, may be attributed the peculiar facility he possessed for the systematic, punctual, and efficient despatch of business both public and private. At the age of nineteen, however, his mind having been still more deeply impressed with Divine Truth and the value of immortal souls, he was led to desire that the work of the ministry might be committed to him. He conse-

quently placed himself under the tuition of the Rev. John Cawood, of Bewdley, and with him at once matured his knowledge of spiritual things, and acquired the learning needful for the office to which he aspired. He was ordained to the curacy of Ruddington, in Nottinghamshire, and entered upon the duties of that post in such a spirit, and fulfilled them with such faithfulness and assiduity as to gain a permanent hold upon the affections of the people. He subsequently removed to the curacy of Rothley, in Leicestershire, and after a short interval, was presented (upon the ground of his character and qualifications alone) by the Venerable Archdeacon Browne, to the perpetual curacy of Haddenham, in the Isle of Ely. He soon after married, and in concert with Mrs. Breay, commenced that course of useful exertion, which though subsequently carried on in a more enlarged sphere, knew no intermission till his death. No effort was spared that could advance the temporal and eternal welfare of his parishioners; the labours of the pulpit were followed up by the establishment of Sunday, day, and adult Schools; and his more public ministrations, by diligent attendance on the pastoral charge in private. "He ceased not to warn every man and to testify unto every man," nor "to preach and to teach publicly, and from house to house, repentance towards God, and faith towards our Lord Jesus Christ;" at the same time by the establishment of various institutions for the encouragement of provident habits, and by being always accessible to those who needed counsel or relief in circumstances of distress, he made himself thoroughly known as the friend, no less than the instructor of his people. As his plans were devised with kindness, so were they executed with prudence, and all the means of carrying them out were

left to his successor in an admirable state of organization when he removed to Birmingham.

'This took place in November, 1832; he had been invited to undertake the charge of Christ Church, then in the gift of the late beloved and venerated Bishop Ryder, upon the retirement from it some months previously of Archdeacon Hodson. It was not without much reluctance that he left a village where he lived in the interchange of love with all around him; nor did he adopt the resolution to do so without much serious consideration; that he was ultimately led to a wise determination, cannot be doubted by any who have witnessed his labours for the last seven years, and their effects.

'Upon coming to Birmingham, he set himself at once to carry out, and render still more efficient the plans of his predecessor, and this he was enabled to do, from the almost undivided attention which he was permitted and which he delighted to give to objects connected with his church, congregation, and district; he also subsequently devised and matured several valuable concurrent schemes for ministerial usefulness.

'The objects to which he directed his attention as next in importance to that of his public ministration, were the Sunday Schools, which already contained above five hundred children. Mr. Breay was deeply convinced of the importance of early religious impressions produced by early scriptural instruction. To the benefit of the young, his labours both in public and private were constantly devoted. He loved children—he delighted to see them happy—he had experienced that Wisdom's ways are "ways of pleasantness," and he knew and taught that "the fear of the Lord is the beginning of wisdom." Under this prevailing conviction, he entered upon and continued the direction of the

schools, by his kind personal attendance in them gaining the affection of both teachers and children, while he commanded their attention, and introduced a system of discipline the results of which were strikingly manifest in the conduct of the children both in the schools, and in the church. But as habits of order alone fall far short of the objects he proposed to accomplish by Sunday-school instruction, and as the value of the instruction must in a great measure depend upon the intelligence, knowledge, and piety of the teachers, it was his constant practice to meet them at stated times for the purpose of directing and assisting them in the intelligent and profitable reading of the scriptures. With this view he exercised peculiar diligence in grounding the teachers well in the knowledge of the *evidences* of the truth of revelation and of Christianity generally, as well as of the leading *doctrines* of the Gospel; his lectures upon this subject were characterized by great clearness of perception, force of illustration, simplicity and perspicuity of expression, and they were made remarkably useful to several who heard them. He endeavoured to excite the teachers to diligence in the study of the Scriptures, and to patience in their efforts to impart scriptural instruction; and while he prayed with them, he also urged upon them the duty and necessity of praying themselves for the teaching and influence of the Holy Spirit to direct and accompany their labours.

The schools thus superintended rapidly increased, and the teachers thus instructed became proportionably valuable; but as yet no school-rooms had been provided for their accommodation, the greater portion of the children having been assembled in the church. To procure rooms eligible for the purpose was deemed impossible, and to obtain means to build them was

considered by many beyond the bounds of probability; nevertheless, in dependence upon divine help, in a cause which had for its object the divine glory, Mr. Breay set about the work, and persevered till it was accomplished, at an outlay of about £4000. He thus with characteristic simplicity records the event,—‘In the course of the past year, the new school-rooms, at the top of Pinfold-street, have been completed and opened. The erection of so commodious a building, in an eligible situation, and its permanent annexation by deed of trust to the Free Church, demand unfeigned gratitude to the Author of all good.’

‘The object of his attention next to the Sunday Schools was, the Society for visiting the District, which had been by consent considered as attached to Christ Church, and the influence he had obtained was successfully exercised in securing the co-operation of nearly thirty members of his congregation in this laborious and unobtrusive though useful work; calculated by the circulation of tracts, and by friendly and kind exhortations to induce attendance upon public worship in those who have hitherto neglected it, to lead the children or adults to avail themselves of the means of scriptural instruction provided by the schools, and to bring those who have hitherto been careless about their souls and eternity, to awake from their state of dangerous negligence, and inquire—“What must I do to be saved?” In this work he had latterly obtained the aid of a valuable scripture reader, in whose daily proceedings he took a lively and particular interest.

‘Nor were the temporal wants of the poor forgotten in the plans of the District Visiting Society, but as far as means were furnished, and to a great extent, considering the smallness of the means, the sorrows of poverty were mitigated,

and the comforts of old age promoted by the supply of coals, blankets, linen, &c. to those in need: while the wants of those in "sickness, sorrow, or other adversity," were by the visitors brought to light, in cases of poverty of that kind which is the most to be pitied, inasmuch as it shrinks from urging its claims to sympathy.

'The lamentable ignorance of those whose education in youth had been entirely neglected, led Mr. Breay to provide for their instruction by a careful attention to adult schools both for men and women, on Sundays for scriptural reading, and on one evening in the week for instruction in other useful and important knowledge.

'The state of the poor arising from the want of domestic comfort, the result of the early employment of young females in the manufactories of the town, and their consequent ignorance of domestic duties, was matter of deep concern to Mr. Breay, and led him early to turn his attention to the establishment of a daily School of Industry for girls, in which with sound scriptural teaching 'such instruction should be imparted as was calculated under the divine blessing to qualify them for the respectable discharge of domestic duties, and to fortify them against the numerous temptations which surround their path.' A daily school for boys was afterwards established, in order to keep pace with the present unprecedented demand for 'useful knowledge,' and in complying with that demand, to provide that the education given should be founded upon, and embody Christian principles.

'The want of provident habits in the poor, and a wise conviction, that the most effectual mode of warding off distress, or of aiding under it, is to direct and assist the poor in providing for themselves, and especially a desire to lead his poorer hearers to feel that

their attention to religious duties was not only compatible but connected with their temporal comfort, that "godliness is great gain, having the promise of the life that now is," as well as of "that which is to come;"—these motives led him to establish a Provident Society for the members of the congregation, and the scholars in the schools; by means of which medical as well as pecuniary aid was provided in sickness, and other advantages afforded, the benefits of which have been felt as well in alleviation of sorrow to the sufferers, as in the calling forth of Christian sympathy among their brethren.

'The deficiency of proper clothing, from which various other evils both physical and moral arise, called forth an early effort on the part of Mr. Breay to remedy this evil as far as possible by the formation of a Clothing Club, and this has been found to conduce 'much to the comfort of the poor. The assistance which it affords is of the most unexceptionable character; for, by the mode in which it is administered, and the granting of a small premium in addition to their own savings, habits of industry, of economy, and of forethought are cherished;—clothing more suitable than probably they would otherwise purchase is furnished, and at a cheaper rate.

'But while thus abounding in efforts for the good of those under his charge, and immediately around him, his exertions to promote the preaching of the gospel to the heathen also by means of missions, were ardent, persevering, and incessant. While he prayed, "Thy kingdom come," he called upon all to aid in the blessed work, and looked upon missionary zeal or the want of it, among his congregation, as a test of their own spiritual state. The promotion of the objects of the CHURCH MISSIONARY SOCIETY, was consequently a work in which

his heart was specially engaged, and to which he frequently directed the attention of his people.

Several other organized plans were in operation under Mr. Breay's direction for the promotion of the temporal and spiritual welfare of his people, one in which he was engaged, and which was nearly ready for operation at the time of his death, had for its object the providing young men in the evenings of the week, by means of lectures and tutors, instruction in useful and scientific, connected with scripture knowledge, forming, as it were, a religious mechanics' institution.

There was one public institution which, though not immediately connected with Christ Church, appeared to present a peculiar claim on the regard of its minister and congregation. The Magdalen Asylum, commenced under many discouragements, in a great measure at the suggestion, and by the exertions, of Archdeacon Hodson, when minister of the Church, and fostered by the advocacy and liberal aid of the beloved Bishop Ryder, then Patron of the Church, was subsequently for some time in great embarrassment as respected funds, and in such urgent need of efficient management and superintendence as to render doubtful the continuance of the institution; the existence of the need was sufficient to call forth Mr. Breay's active and zealous interference on behalf of this house of mercy. He devised and executed measures by which the institution was relieved from its difficulties; a large debt, which threatened its annihilation, was discharged, and he continued to the end of his life his attention to the regulation and conduct of this establishment, and received an ample reward in the evidence which he had of its being not only a refuge for the destitute, but a means of saving souls from death and covering a multitude of sins.

Of the public ministrations of Mr. Breay it will be needless here to say much. The solemnity and fervour which characterized his leading the worship of God in the Church was acknowledged, and its influence appeared, in the devout demeanour of the congregation over which he presided. Of his preaching, it is sufficient to notice that the leading and prevailing—the one characteristic, was “Jesus Christ, and Him crucified.” When he entered upon his ministry, at Christ Church, his text and motto was, “We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.” He possessed a peculiar facility in deducing from the incidents and narratives recorded in scripture valuable spiritual doctrine, and useful practical instruction; his familiar acquaintance with the Bible was remarkable; the aptitude and correctness of his quotations, surprising; his memory appeared to be consecrated to the treasuring up of scripture, and hence he came forth “as a scribe instructed unto the kingdom of heaven, which bringeth forth out of his treasure things new and old.” There was one subject in particular upon which he delighted to dwell, and upon which he founded his word of warning to the careless, of invitation to the convinced, of encouragement to the enquirer, and of comfort to the believer, and that was UNION WITH CHRIST. It was his delight to set forth Christ in his various offices and perfections, as the sinner's only hope, the Christian's only joy, and this he did “not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” Although there was no affectation of learning in the arrangement, or of grace in the diction of his sermons, there was a rare combination of methodical arrangement of the subject, sim-

plicity and aptitude of illustration, plainness, copiousness and facility of expression, with affectionate earnestness and fervour in the delivery. By the distinct arrangement, the memory of the hearer was assisted, while the ease of expression rendered the subject intelligible even to the unlearned ; and the earnestness of manner arrested the attention and interested the feelings of all.

‘The discretion which Mr. Breay exercised in the choice of his subjects, no less than in his manner of treating them, was remarkable ; at a period in the history of the church, characterised by dissensions, even among the professed disciples of Christ, he avoided all points of doubtful disputation ; and while he excluded subjects of controversy, as such, from his sermons, he most effectually combated error by preaching the truth in simplicity and godly sincerity, determining to know nothing among his people, “ save Jesus Christ and him crucified.”

‘Upon subjects connected with the Christian life, its conflicts, dangers, and enjoyments, he spoke with the wisdom and knowledge which were furnished by close observation, and with the feeling arising from deep experience. His appeals to the conscience were remarkably close and searching, and these he never failed to make in every discourse which he delivered. Many can testify that the truth preached by his lips came to them “ not in word only, but in power.”

‘This brief notice might be extended, by referring to Mr. Breay’s pastoral visits among the families of his flock, and the direction, countenance, and assistance which he gave in the establishment of family worship ; by recollections of the cheerful, yet striking admonitions given incidentally to individuals ; by records of his condescending kindness to the humblest,

and faithful rebukes to the more exalted ; of his zeal for God, and love to man ; but these will be suggested, more or less, by the memory of all who had the privilege of his acquaintance.

‘While, however, Mr. Breay was thus abundant in labours, he was deeply impressed with a sense of his own deficiencies ; and, in his zeal for the glory of that Master whom he loved and served, was led rather to contemplate with humiliation what was left undone, than to congratulate himself upon that which was accomplished. As his whole dependence in all he attempted was upon divine assistance, which he sought for in earnest prayer, so the praise of all which was effected was rendered to the God of all grace in abundant thanksgivings.

‘Mr. Breay’s public ministrations were continued with unceasing devotedness till Sunday, November 25, the seventh anniversary of his undertaking the charge of his much-loved flock : on that occasion he preached two appropriate sermons ; one in the morning, on the duty of ministers, from the text, “ Who is sufficient for these things ;” and that in the evening, on the duty of the people, “ Take heed how ye hear.” Although he had been so ill during the preceding week, as to be unable to make his usual preparations ; the peculiar solemnity of the services will not readily be forgotten : they were felt to be more than usually impressive, and the evening sermon appeared almost ominous to his hearers, that he would not be much longer spared to them. On the following day he appeared better, and said, ‘you see I am always better for preaching ;’ but in the evening his illness returned with increased force, and on Tuesday morning his disorder was pronounced scarlet fever. Within ten days, on the morning of the 5th of December, he entered into

his rest. On the following Wednesday, December 11, his mortal remains were lowered from the back of that pulpit which had been the scene of his fondest affections and most exalted hopes, into that place in which his flesh rests, in hopes of a glorious resurrection. "Them which sleep in Jesus will God bring with him."

The five sermons which follow the above memoir, are all valuable and interesting. They are from the pen of the Rev. Sydney Gedge, the Rev. Daniel Ledsam, the Rev. John Cawood, the Rev. William Dalton, and the Rev. John Garbett: and will well repay a serious perusal. We only regret that our limits will not allow us to in-

sert a number of striking passages at once honourable to the deceased, and calculated to inculcate important lessons on the survivors.

Mr. Breay has left a widow and a young family very slenderly provided for. The inhabitants of Birmingham and its neighbourhood have, we understand, come forwards with their accustomed liberality on the occasion, and we trust that many others will gladly contribute according to their ability, to cheer and console the fatherless and the widow.

The following tribute to his memory are from the pen of an individual, who had only been introduced to Mr. Breay a few months before his decease.

Yea, rest thee from thy labours, man of God,
 Thy works will follow thee! The toils, the cares,
 The pleadings of thy ministry are o'er:
 And thou shalt know its triumphs in the day
 When Christ shall gather his elect; and they
 Who many turn to righteousness, shine forth
 With starry lustre, borrowed from the sun
 Of life and light eternal. On the earth
 Thine was a holy warfare. With a zeal
 Which nothing but the Spirit of God could wake,
 Didst thou extend the knowledge of his name,
 And preach salvation through atoning blood.
 And thou art gone those blessings to enjoy
 Which here, with mild persuasive eloquence,
 Thou bad'st thy people seek. With thee all's well;
 Thy bark has passed the narrow seas of time,
 And gained, well freighted, the eternal shore;
 Thy bosom is at rest; thy tears are dried
 For ever. But it is not thus with all—
 Ah, no! the living feel the pangs of death
 While rest the dead in quietness. The chain
 That bound thee to the earth is rent; but rent
 Close at thy heart, and leaves its dangling weight
 With those who knew, and loved, and prized thee here.
 The widow's and the orphan's tears must flow,
 And sorrow fill the hearts of those to whom
 Thou wast a spiritual father, filled
 With tenderness and ever-anxious care,
 These have a husband and a parent lost—
 Thy church hath lost a shepherd—and from me
 A friend and counsellor is gone—yet all
 Must own their loss thy everlasting gain,
 And feel at least for thee "the joy of grief."
 Then rest thee from thy labours, man of God,
 Thy works will follow thee, and in that day,
 When Christ with all his hosts again shall come—
 Thy crown and thy rejoicing shalt thou see
 In those whom thou hast turned from ways of death,
 To him who lived, and loved, and died for man.

V. D. M.

ON SECULAR INSTRUCTION.

SIR—In these our days, it seems especially desirable to remove any misunderstanding that may prevent an unity of object and exertion among the friends of religion and order, and thereby give the enemy an advantage over them. It appears to me that your correspondent Sylvester writes under a misapprehension of this kind, in your No. for January, when he supposes that what is called 'secular education,' as distinguished from that which is based on religion, is objected to by religious and benevolent persons, as being evil in itself, and not as considered with respect to those who are to be the subjects of it. No one, I conceive, imagines that any kind of knowledge will make a man or woman *worse*, as a moral being, than they would be without it. But it may be so unsuited to the state of life in which the man or woman has been placed by Providence, as to be at least useless, and if much time has been employed in its acquirement, to the exclusion of what is requisite in that state of life, still more if it has led to the foundation of tastes that cannot be gratified, it will be positively injurious both to the happiness and usefulness of the individual. It is upon this ground, I apprehend, that many of the best friends of the poor are doubtful of the advantage to them of a mere secular education, and follow in the stream with some fear and trembling. It is surely the plain common-sense plan to educate children for that station in life to which in all probability they are destined, and not for one to which a few of their number may possibly attain; and while no benevolent person will desire to keep down those whose abilities may enable them to rise in the scale of society, neither will a wise philanthropist wish to encourage in the mass of

common minds that restless aspiring aim at something higher, which, without the check of religion, must both impair the happiness of the individual, and render society a scene of general struggle.

There is another consideration which weighs with practical people, who know by experience the difficulty of imparting that degree of knowledge which all allow to be necessary; and are therefore afraid, not that the poor will learn too much, but that by attempting what cannot be accomplished during the short period allotted for their education, they will lose the opportunity of acquiring what is really useful, for the sake of a mere smattering of 'science, falsely so called,' because slight and imperfect. To read *well*, requires much practice, and considering the many interruptions to which they are liable, it is 'often as much as the children of the lowest class can attain to, before the early age when they must go to work. A little writing and cyphering is all that the time will allow to be added, of mere secular instruction; not that something more, such as the elements of geography, or a general notion of history, would not be beneficial to them, but that they cannot acquire it within the allotted period. Shall we sacrifice the simple scriptural instruction now usually imparted, together with reading, for the sake of a few lists of names learnt by rote? for this would be, generally speaking, the amount of information gained.

I will not lengthen out my letter by entering upon the question whether 'secular education' tends to make men contented in their stations, attached to the institutions of their country, and subject to the higher powers, or the contrary. It is obvious, however, if we look to experience rather than

to theory, that the men most 'given to change' among the leaders of the political world are not deficient in human learning and acquirement. On the contrary, they are men "wise in their generation;" and it is from them especially that the present schemes for 'educating the people' proceed. The well-known quality of the tree may surely excuse some forebodings as to the salubrious nature of the fruit. But thus much at least is clear, that the good or evil effect of secular knowledge must depend upon many circumstances, on the situation of the individual, on his disposition, and above all, on his principles. If these are based on religion, the religion of the Bible, it may be hoped any increase of knowledge will be a blessing; if not, daily observation among those classes who are called 'the educated,' will abundantly prove the inefficacy of mere

human science or learning to render men happy, useful, or respectable. Let us not therefore surrender the only opportunity we have of imbuing the minds of the young with that knowledge which alone can make them wise unto salvation, by giving them into the hands of those whose views extend but to this world's business and profit. Let the religious friends of the poor unite in requiring that religion shall be practically acknowledged as the basis of national education, and the voice of truth will prevail. But if through our divisions we fail, let us not sanction a false principle by our adherence, but each in our own sphere endeavour to spread the knowledge, *first* of that which is 'needful,' then of that which is useful, and we shall at least have the comfort of knowing that what we are promoting is certain, immutable, eternal, *good*.

A. W.

UNION OF ACTIVITY AND DEPENDANCE.

As it is incumbent on every minister to be always, about his Master's business, so is he bound to urge upon others, whether saints or sinners, the great duty of devoting themselves entirely to the service of God. To the sinner he is to state explicitly the obligation to keep God's law; and inasmuch as he has broken that, to exercise repentance toward God and faith in the Lord Jesus Christ; and then he is to show him by an appeal to reason, and scripture, and his own conscience, that he is utterly inexcusable for neglecting these duties a single moment. He is to inculcate upon the Christian the obligation of living not to himself, but to him who died for him and rose again; to show him that a slothful Christian is a solecism; and that it is only in proportion as he glorifies God in body and spirit,

that he has a right to reckon himself among the number of Christ's followers. Let the minister urge those whom he addresses to rise up to the highest pitch of effort, and to consecrate every faculty to the service of a redeeming God, and he will do nothing more than Saint Paul did; he will be only publishing that great law of discipleship which has been established by the Master himself.

But the doctrine of dependance—absolute dependance, must also be inculcated; and upon the church and the world alike. The sinner must be distinctly told that the new nature is the effect of an influence from on high; that there is no possibility of his being saved, except "by the washing of regeneration and the renewing of the Holy Ghost;" and he must be urged, with a full conviction of his

helplessness, to cast himself at once upon the mercy of God in Jesus Christ. The saint must be charged to prosecute his internal conflict, and to reach after the things that are before, not in his own strength but in the strength of Christ; and in all that he does for the salvation of his fellow-men, and the promotion of his Redeemer's cause, he must be taught not to expect success, except as the Holy Ghost co-operates with him to give effect to his labours. Does God say to thee, 'Stretch forth that withered hand?' 'But how shall I stretch it forth when it hangs paralyzed and motionless?' Make the effort; and in the act of doing so, thou shalt have strength from him who gave the command to enable thee to obey it.

There are those who attempt to divorce the doctrine of human activity and human dependance from each other; but in doing so, what wretched work do they make of our glorious gospel! The doctrine of activity apart from dependance leads to the grossest self-

righteousness; the doctrine of dependance apart from activity, becomes downright fatalism. The minister who tells me that my salvation depends entirely upon my own efforts, and that it is at any moment within my own power, leaves me with a good apology for putting off the whole concern till the last week or the last hour of my probation; and more than that, when I do begin to exert myself, I shall inevitably do it with the spirit of self-confidence, and therefore shall do it to no purpose. The minister who tells me that my salvation depends on divine grace in such a sense as to preclude the necessity of my own efforts, puts me to sleep on a downy pillow, and feeds me in my slumbers with the fatalist's dream. God forbid, brethren, that you or I should be left thus to defeat the design of the gospel! Let us urge obligation and urge dependance with all our powers; but as we value the great end of our ministry, let us take heed that we never urge the one at the expense of the other.

SPRAGUE.

SELF-EXAMINATION.

THE experience of men, as well as the scriptures of God, convince us that the heart of man is "deceitful above all things;" from this cause therefore, very many of those who call themselves Christians are unable to see that they have hearts "desperately wicked" and too often, alas, walk "in a vain shadow;" deceiving themselves daily as to their real state before God. Now it cannot be said that all do so willingly and designedly, for though many say, "tush, God careth not for it," and so harden themselves in a sinful unbelief; yet there are others, who through thoughtlessness, carelessness, indo-

lence, or some such thing, suffer themselves to think of themselves "above that which they ought to think;" or be spoiled unwittingly of the choicest fruits of holiness. How many a child of Satan is deluding himself into the hope that he is a child of God! how many, like Simon Magus, are in the gall of bitterness, when they believe that their lot is among the righteous. On the other hand, some who are rooted in Christ, are frequently found to have no "confidence towards God," and others whose zeal for God is "known and read of all men," are, from want of calmly examining their ways, also

known as having that zeal untempered by knowledge.

It is on these and some such grounds that mankind are so often urged in scripture, and by holy men of God, to examine and try themselves and their ways. It is a very certain truth, that a man can never sufficiently know how his accounts stand with God, unless he come to a reckoning; and who would not wish to be "true and just in all his dealings" in this matter. It has not been designed by our heavenly Father that we his creatures should have any distinct rules or tests whereby we may judge of the particular merits of many of the little things connected with the Christian's "life and conversation." It has been enough to give general rules by which man may know whether he be in the faith—whether he be living "godly, righteously, and soberly in this present life," at the same time, being assured, that if his "eye be single" his "whole body shall be full of light;" if the whole desire of his heart be to walk in "the path that leadeth unto life" he shall not "wait for light" and be left to walk in darkness.

The Spirit that guideth into all truth giveth light unto the simple.

Now although the Christian who wishes to examine himself in some of the lesser duties, has to draw particular rules from such as are general, yet scripture is very plain on all points of most vital importance. Do I seriously ask myself, Am I a son of God? "It is written" "as many as are led by the Spirit of God, they are the sons of God." But am I led by the Spirit of God? It is written, "the tree is known by its fruits," and the fruits of the Spirit are "love, joy," &c. Who is afraid that his affections are set upon things on the earth, rather than on things above? Let such an one imagine his Saviour saying to him

as he did to Peter, "Lovest thou me more than these?"

Is he "disquieted within" him, "careful about many things;" he does well to turn his eyes inward, and inquire "Why art thou cast down, O my soul?"

But perhaps in no part of this duty is the Christian more assisted than in that which should precede all the others, namely, the discovery whether he hath repented truly of his former sins, and steadfastly purposeth to lead a new life; and it is too much to be feared, that our age is in this matter very careless and blameworthy. Who can look at the crying evils which abound in our days and believe that this is a people 'heartily sorry' for its misdoings—a nation which feels that the burden of its sins is intolerable.

St. Paul in 2 Cor. vii. 10, 11, speaks of two kinds of sorrow; that "which worketh death" and that "which worketh repentance not to be repented of." The traitor Judas and the ardent apostle Peter, were exercised with the one and the other. The sorrow of the world springs from a hatred of the punishment of sin; godly sorrow from a hatred of sin itself. The effects of the one are too often remorse ending in despair, those of the other such as St. Paul describes them—"carefulness" lest "ye fall into temptation," "*clearing of yourselves*" of all unlawful indulgence, lest "the sin which doth so easily beset you" be tampered with, "*indignation*" at your vile ungrateful disobedience; "*fear*" lest you should in the same way grieve the Holy Spirit; "*vehement desire*" of forgiveness, and to "walk worthy of your vocation;" "*zeal*" for God's service; "*revenge*," a taking vengeance upon your lusts which have so warred against the soul.

Here we have an examination which it may be well to use very often. O that all professing

Christians would show themselves to be clear in this matter, for "if we would judge ourselves, we should not be judged of the Lord." Examinations like these are sources of great improvement, as well as productive of "peace and joy in believing," they frequently give the "full assurance of hope" in addition to the assurance of faith, and have been found to produce that quietness and confidence in which so few do try to find their strength.

Why is it that we grieve or rejoice above measure over the changes of this life? or that we can be tempted to smile and speak

lightly of any kind of sin? or hear with apathy the triumphs of faith over this naughty world? is it not that we have an unjust estimate of all human griefs and joys, and are yet carnally-minded. Yet, without exalting the beneficial effects of examination too much, we believe that if men would in this way try to know more of themselves, they would live above the world,—*abhor* that which is evil, and *cleave* to that which is good.

Reader; "Meditate on these things, that thy profiting may appear unto all men."

E. J. B.

THE TRAVELLER.

FROM THE PHILADELPHIAN EPISCOPAL RECORDER.

It was a clear and pleasant morning in October, that I left my lodgings to visit the friends and the home of my youth. When I arrived at the office, the cars were nearly filled, and I had just time to purchase my ticket and secure a seat, when the bell gave notice to prepare for starting. Every thing being ready we were soon on our way at the rate of fifteen miles an hour.

On entering the car I immediately recognized the face of a clergyman of our Church, who had once been my Sunday-school teacher. He beckoned me to a seat next him, and we were soon engaged in conversation upon the encouragements and disappointments attending our labours in the discharge of our duties. We might have had a pleasant journey, had it not been that every now and then our ears were assailed, and our hearts pained, by a violation of the third commandment, from a couple of individuals nearly opposite, who seemed to have no respect for the feelings of those around them. I was more than once on the point of speaking to them,

thinking, as the Scripture intimates that those who sin openly should be rebuked openly. But as my friend was a clergyman and older than myself, I waited for him to perform the duty.

We had been perhaps an hour on our journey, when the door of our car was opened, and a gentleman who came from the car behind us walked in. He appeared to be about forty-five years of age, with a smiling yet manly expression of countenance and polite address. He held in his hand a small bundle of tracts, which he immediately commenced distributing. They were all kindly received, until coming to the individuals already referred to, he asked their acceptance of a tract. 'I suppose,' said one of them, 'you are a minister, and it is your trade, but I don't want your tracts; if you was not paid for it you would not distribute them.' 'I am not a minister,' replied he, 'neither am I paid for distributing them; and if you will allow me, when I have supplied the rest of the passengers, I will tell you what it is induces me to do it.' 'You need not give an

account of yourself to me,' rejoined the other, 'but you can do as you please about it.'

He soon returned, and taking his seat between the aforesaid persons, as near as I remember, related the following: 'About five years ago my health was so much impaired, that I was compelled for a time to leave the city, and seek recreation and amusement in the country. The place where I had chosen to locate, was a small village nearly a day's ride from the city. I made my home at the house of an old friend. There was excellent society in the place, and I soon became acquainted with most of the inhabitants; with some I formed quite an attachment. Among these was an old gentleman who had retired from business; he lived in the house of his son, having a little parlour fitted up for himself which he called his library. Here we spent many pleasant hours, and often did we walk out arm in arm together, to enjoy the refreshing breeze, and admire the beauties of nature. There was a church in the village. My friend had not been in the habit of attending; but now he attended because I did; I visited the Sunday-school, and so did he. We often talked together upon the beauties of the sacred volume; he was strictly orthodox in all his opinions of the doctrines of the Bible, but he made no profession. I made up my mind to converse with him upon the subject, and urge this duty upon him; but when we again met, I could not introduce the subject; we conversed pleasantly for an hour, and parted.

I determined not to let another opportunity pass without doing my duty. I implored help from on high, that I might be enabled to perform my determination. The

next morning soon after breakfast, Doctor—, the village physician, called upon me. 'Sir,' said he, 'your friend is dead. He was taken ill very suddenly in the night; the case was extremely dangerous; he did not speak until five minutes before he died. He knew that he was dying, and said, Doctor, see Mr. — and ask him to officiate over my grave; he is one of the best of men; I have often wondered that he never spoke to me upon the subject of religion.' This statement had such an effect upon me that I was scarcely able to go out for several weeks. As the minister was absent, I performed the funeral service over him. From that time I determined, God being my helper, never to be ashamed nor afraid to do my duty. This is the reason, that whenever I go on a journey, I supply myself with tracts to circulate among my fellow travellers; for I can never see an opportunity of doing good, without thinking of my old friend; and I never pray in secret without asking forgiveness for so shameful a neglect of duty. And now tell me, do you blame me for offering you a tract, when just before I heard you take your Maker's name in vain?' 'I will read the tract,' replied the other.

My friend and I looked at each other, we said nothing, for we felt the reproof. During the rest of our journey, no one appeared more thoughtful, than the individual for whose especial benefit it was related. O, if Christians would only improve such opportunities, when they are forced upon them, who can tell the good which might result? The wise man saith, "A word fitly spoken is like apples of gold in pictures of silver."

H. B.

ON LAICAL INTERFERENCE IN RELIGIOUS MATTERS.

SIR—The discussions which have recently taken place on the subjects of Education, Church Extension, and Voluntary Religious Societies, have made me somewhat anxious to obtain clearer views and more satisfactory information on the mode and the extent to which the laity ought to interfere in religious matters. I find it asserted in different publications that the business of education is entrusted to the clergy, that the means of promoting Christian Knowledge, extending and conducting Christian Missions, providing and circulating Christian books, &c. are to be devised, directed, and carried on by the clergy, that the laity are only to come in as humble assistants and contributors, but that if laymen either act by themselves, or assume any very prominent part in such undertakings, they are improperly deviating from their own province. I have therefore very much wished to obtain some clear information how far a layman should go? when he is called upon to act? and where he ought to sit still?

On these points I have pushed my inquiries in various directions, but have certainly not met with the satisfaction I desired. I have met indeed with much confident assertion; many points are assumed as indisputable and unquestionable; which yet appear to me unsupported by any thing like authority, involve consequences I cannot concede, and by implication at least condemn many wise and benevolent individuals and undertakings. I cannot therefore but wish that some competent person would consider these points and endeavour to deduce some definite principles on which we may depend; and some rules of conduct which may prevent that species of cen-

soriousness and recrimination which is at once common and annoying.

I should wish, if possible, to make myself clearly understood, and perhaps I may in some degree effect this by adverting more especially to the question of Education. Now I meet in various speeches, pamphlets, and sermons, positions of this nature. 'The church has committed to her clergy the education of the young.' And this it seems very generally assumed to be true; but when I proceed to inquire, How far this duty is generally binding on the clergy? Where it is expressly enjoined? And how far it precludes or exempts the laity from the duty of interfering in the business of education? I cannot obtain any satisfactory answer. On the contrary as it appears to me the clergy have not generally speaking considered the education of the young as their duty; at least many of them have taken very little interest and used very little exertion to promote such education, and I cannot but therefore feel it doubtful whether it is incumbent upon them to the extent at least which many assume; for if it is their duty, and that duty has not been performed, then I cannot but feel that many of the clergy are placed under an implied censure, which I hope they do not really deserve.

In examining the injunctions of our church upon this subject I find much less than I should previously have expected. The deacon is enjoined at his ordination to *instruct the youth in the Catechism*; and 'the curate of every parish is diligently upon Sundays and Holy-days after the Second Lesson at evening prayer openly in the church to instruct and examine so many children of his parish sent unto him as he shall think convenient in some part of the catechism;' but

I do not at the moment recollect any other precept of the church which requires the clergy to educate the young. Now it is obvious that catechizing, however important in itself, is only a small part of education. The catechism may be taught and explained so as to be well understood by the catechumens, while they can neither write nor read; and thus every requisition of the church may be complied with by her clergy, while yet the young remain destitute of even the rudiments of a literary education. The rulers of our church indeed, or to speak more correctly, many individuals occupying in their day the highest stations as Archbishops, Bishops, and other leading dignitaries, have from the injunction of Christ to Peter, "Feed my Lambs," urged upon their clergy a diligent attention to the young people of their several congregations; but I am not aware of any enactment which can invest injunctions of this nature with any higher authority than that of the individuals by whose opinion they have been advanced. There are indeed three canons relating to the licensing, and the duties of schoolmasters, but they would rather imply that schoolmasters in general were laymen, and it is I believe universally maintained that the canons have no authority over laymen, having never been confirmed by act of parliament.

The position therefore that the Church has committed to her clergy the education of the young, does not appear to be supported in our own church by any competent authority, and I am afraid that it will derive very little additional weight from any previous enactment. What the church has hitherto done in the business of education has rather been the care of individual members, whether lay or clerical, than the result of any authoritative proceeding. The

clergy do not as a body appear to have felt themselves called upon to take any very active part in the business of education. Many indeed of our endowed foundation and grammar schools, owe their origin to the pious liberality and enlarged views of individual clergymen, but the most distinguished foundations, as Eton, the Charter House, Christ's Hospital, Birmingham, Rugby, Tonbridge, &c. &c. had their origin in royal or lay liberality. The same observation applies to the numerous charity schools both in the metropolis and throughout the land. The first Sunday Schools were owing to the good sense and piety of Mr. Raikes, a Gloucester printer. The exertions of Joseph Lancaster stimulated the zeal which established the National Society, while the Institution to which all the schools in connexion with our church are indebted for books, namely, the Christian Knowledge Society, was a voluntary institution, in whose origin and early management the laity acted a conspicuous part. The clergy appear to have been uniformly active in the conduct and support of schools; but it is only in modern times that they have been especially conspicuous as their founders; and hence I conceive there is strong ground to presume that the assertion of our church having committed to her clergy the education of the young is not entirely indisputable.

If however the main and primary position is at all doubtful, the subsequent inquiry is rendered still more so. If there is no decisive evidence of the church's having committed the education of the young to the clergy, it seems necessarily to follow that the laity are neither precluded nor exempt from taking part in this important business. The education of the young is regarded by all whose judgment is of any weight as a point of primary importance; and

the religious education of the young, their scriptural instruction, the training them up in the nurture and admonition of the Lord, are parental duties explicitly enjoined in the word of God, from which no parents are exempted, and which are connected with clear and specific promises of the divine assistance and blessing. The religious education of the young appears therefore to me to be the universal duty of all parents, and of all who sustain a parental relation, or occupy a parent's place. The laity are bound to see after the religious education of their children. The clergy are bound to instruct and manage their own households well, and as spiritual parents, to exert themselves to the utmost for the religious education of the young of their people, their parishes, their neighbourhoods, and all to whom they have access, or with whom they have influence. Kings are in this sense to be nursing fathers, and queens nursing mothers, and nobles and senators are all in their respective stations bound to promote the cause of religious education. It is I conceive the duty of the whole church, that is, not merely of the clergy, much less of the hierarchy, but of all the members of the church whether lay or clerical: every one in his station and according to his ability, is bound to help forward religious education; and each should enquire, not what will others do, but what can I do to promote this great object.

No temptation indeed is more common than that of transferring a duty or obligation from our own shoulder to that of another. Men continually say—'such and such a thing is the duty of ministers, magistrates, masters, people of rank and property, and influence, and therefore it is not ours; we need not interfere; it is true they do not seem to feel it their duty; they are not making such efforts as we

should suppose they would, nor indeed any efforts at all as far as we can perceive; but yet it is their duty, not ours, and therefore we may sit still.' Now this mode of reasoning, though common, is very unscriptural, and consequently very unchristian. It is the duty of ministers to reprove, rebuke, and exhort. But it is said to all, "Thou shalt in any wise rebuke thy neighbour and not suffer sin upon him." "Exhort one another daily lest any of you be hardened through the deceitfulness of sin." It is the duty of ministers to preach the word, and it may well be asked, "How shall they preach except they be sent out?" Yet the conduct of Andrew in first finding his own brother Simon, and saying to him, "we have found the Messiah which is being interpreted the Christ," was evidently approved by the Saviour, and demands the imitation of all with reference to their own relations and connexions; whilst the conduct of those who fled from the persecution which arose about Stephen, the exertions of Apollos, and of Priscilla and Aquilla, afford precedents for exertion in communicating to others the light and knowledge which we ourselves have acquired, which appear not to have been sufficiently considered by Christians in general. In fact I have long felt that the greatest mistake in the conduct of our modern missions, has been the not making more use of the native converts; a certain degree of caution is no doubt necessary, but as far as I can learn, they have but seldom been encouraged to go home to their brethren and tell them what things God hath done for them. While the extraordinary success which appears to have attended an opposite conduct, as recorded in the narrative of missionary proceedings in the South Sea Islands by Mr. Williams,* should certainly

* We regret to hear that this valuable

lead our missionaries in general carefully to consider this important question.

If this course of reasoning is correct, it follows that no class of society is precluded or exempt from the general duty of promoting the education of the young. That every parent, master, clergyman, statesman, is bound to use his influence and exertions in this cause. The neglect or indisposition of any one body of men affords no excuse for similar neglect on the part of others, but if the Priest and the Levite pass by on the other side and disregard the wounded and perishing traveller, the good Samaritan will prove his claim to loving his neighbour as himself, by stepping forward to his relief. Actuated by such motives, pious and devoted individuals often in narrow circumstances themselves, have yet attempted the instruction of a few poor neglected children, planned and carried into effect the establishment of Sunday Schools, national Schools, and other benevolent institutions, and while endeavouring thus to improve their one talent, have found help springing up unexpectedly, their little one becoming as it were a thousand. Societies gradually established for supplying Bibles, Prayer-Books, and other religious publications, and eventually issuing in plans and undertakings for sending out missions and missionaries to far distant lands.

But all this, it may be said, is a violation of the canon, *Do nothing without the Bishop*; and that therefore though the motive might be good and the result beneficial, the agents are not to be commended; they ought to have adopted the more excellent way of applying to their ecclesiastical superiors, submitting their plans to their in-

missionary has been murdered by some of those South-Sea Islanders, to whom he was desirous of preaching the gospel of Christ.

spection, seeking their support, and bowing to their decision whether favourable or adverse. Now there is something very plausible in this reasoning, but to me it seems not very sound. I very much doubt whether the *dictum* 'Do nothing without the bishop,' uttered by even an apostolic Father, is, ought, or was intended to be of universal application. It is obvious that a precaution might be necessary in the infancy of Christianity, in times of persecution, when most of the converts and many of the teachers, were comparatively speaking novices, deeply imbued with Jewish prejudices and heathen superstitions, which is not called for in settled and peaceable times, when Christianity is generally professed, and when ministers and people, trained up from early years amid the clear light of Scriptural truth. Nor should it be forgotten that a primitive bishop might well exercise a far more minute authority in his small diocese, than can possibly be the case in the immense tracts committed to modern bishops. The island of Crete would indeed as to extent, exceed some of our English dioceses, but I apprehend few of the primitive bishops were entrusted with a population or a territory, which could at all compare with such parishes as St. Pancras, or Marylebone, or with Birmingham, Leeds, Halifax, Blackburn, or Liverpool. The magnitude of modern dioceses renders the application of such rules as that before us utterly impracticable. Were our bishops to attempt any-thing like that minute superintendence for which many contend, they would soon be worn down by the incessant labour to which they would be subjected. This often quoted rule therefore is in the present state of things, at once inapplicable and impracticable; and accordingly I find it is much more frequently brought for-

ward by young men who are just commencing their career, than by those whose age and experience have rendered them better acquainted with the incessant claims and calls to which those who occupy even the lower stations in the church are exposed.

In numerous instances indeed the individuals by whom benevolent institutions are commenced, have very little idea of the extent to which they are eventually led, and at the first outset would almost shrink from applying to even their parochial clergyman, lest they should appear intrusive or presumptuous. One of the largest Sunday Schools in London owed its origin to the compassion which a solitary female felt for a poor basket-woman's child, whom she taught in her own apartment before service, on a Sunday morning; that child introduced another and another, until neither the lady's apartment, her time, or her slender income, were equal to the demand. She was forced to look out for help, which was cheerfully given, and some hundreds of children under the superintendence of a most exemplary parochial clergyman, had reason to bless the day when this comparatively poor female's heart was touched with compassion for one of their number. She at that time had no access to this clergyman, and no very apparent means of introduction, but she did what she could, and our heavenly Father accepted the attempt, and owned it with an abundant blessing. It was thus from comparatively small beginnings, that the benevolent attempts of Mr. Raikes at Gloucester, of Hannah More and her sisters at Blagdon, and of many other pious and exemplary individuals grew to an unlooked-for extent of spiritual benefits.

In the course of my inquiries, I have been led to conclude that few if any of our great societies were formed with that deference to

episcopal authority, for which many contend. I find that the projectors of the Church Missionary Society, and the Bible Society, were in early communication with the then Bishop of London, who privately encouraged their benevolent undertakings, but neither these societies, nor that for Promoting Christian Knowledge, or Propagating the Gospel in Foreign Parts, appear at their outset to have met with public episcopal sanction. Nor need this be any matter of surprise. Persons in the elevated situations of our Diocesans, must move with caution, and not hastily commit themselves: while the projectors of benevolent institutions, are often persons whose zeal is more apparent than their discretion, and whose conduct requires to be observed before their plans are fully sanctioned.

This is especially the case with reference to missionary undertakings, and which some of our diocesans appear to have felt strongly. The language indeed which many use, would lead to the conclusion, that to each bishop was entrusted the care "of all the churches." Each is entrusted with the care of all the churches in his own diocese; but this very trust calls off his attention from the rest of the world, and confines his views to certain specific limits; though his seat in parliament requires him as a legislator, to extend his views over the empire, and in a certain degree over the world. Nor has our church made any provision for missions to the heathen lands. Our colonial possessions are supposed to be connected with the province of Canterbury, and therefore in a measure under the control of the Archbishop; and certain functionaries and chaplainships are under the jurisdiction of the Bishop of London, and by some not very intelligible legal fiction, are esteemed so far parts of his diocese, that his Lordship goes abroad

occasionally to confirm ; while there is a special act for the ordaining of clergymen for colonial service. But there does not appear any regular provision in our church for the sending forth of missionaries to Pagan or Mahommedan countries not under our own control. This the Society for the Propagation of the Gospel cannot do consistently with the terms of its charter. It is not therefore, as many would lead us to infer, a Missionary Society for sending the gospel to the heathen in general, but only a Missionary Society for sending the gospel to those particular heathen who live in our own colonies. It is a Colonial Society rather than a Missionary Society. It cannot, according to the terms of its charter, do any thing to convey the gospel to the three hundred and fifty millions of the Chinese ; to the vast empires of Japan ; Burmah, Nepal, and Central Asia ; to the countless myriads of Central and Northern Africa ; or the Mahommedans of the Mediterranean, Persia, Tartary, &c. The Propagation Society is thus by its charter precluded from sending the gospel to the greater part of the heathen world, to five hundred millions of Heathen and Mahommedans, that is, to one half of the human race. There is no way at present by which the members of the Church of England can endeavour to bring these five hundred millions of Heathen and Mahomedans into communion with themselves, but through the instrumentality of the Church Missionary Society, which it is the fashion just now to decry as a somewhat irregular and unauthorised institution, constituted on an improper basis, and exercising powers to which it has no legitimate claim ; as in short a voluntary, unepiscopal, *un-church*, if not *anti-church* society.

We have here a very melancholy subject for contemplation.

Eighteen centuries have elapsed, since Christ commanded his disciples to " go into the world, and preach the gospel to every creature ;" during these eighteen centuries, the people of God have been daily praying " thy kingdom come," and yet at this moment one half of the human race are enslaved to Paganism or Mahommedanism, and our own reformed Protestant Church, which for three centuries has been favoured above others with gospel light and privileges, has yet made no provision for sending that gospel to any of these five hundred millions of perishing men ; while no small number of persons professedly attached to the church, are endeavouring to cry down the only institution which can at present, consistently with its constitution, attempt to make known the principles of our church to the heathen.

Nothing indeed is more easy than to censure. And in this imperfect state, some defects may always be pointed out. It is no way surprising, therefore, if objections are made to all our benevolent institutions. Nor shall we run much risk in asserting, that if these institutions were remodelled after the most approved plans, which the wisdom of the objectors, and the dictates of past experience might suggest, fresh defects would be discovered, the plan most perfect in theory would be found in practice either defective or redundant. Objectors will therefore do well to moderate their hasty censures, while at the same time, the conductors of our various institutions should be continually on the alert to guard against new dangers, and remedy existing evils. Meanwhile we may well ask the objector to the Church Missionary Society, while he censures its plans or proceedings, whether he is prepared to point out a more excellent or probable way, or indeed any way at all, for attempting the conver-

sion of half the Pagan and Heathen world, than that which this society is adopting.

The grand objection to the society appears to be, that it places the control of clergymen and other missionaries under a fluctuating body of voluntary lay agents; whereas such clergymen and missionaries ought to be exclusively under episcopal control.

But positions of this nature are more easily advanced than sustained. They are not easily reconciled with scriptural precedents, or with numerous cases recorded in Ecclesiastical History; while they are encumbered with some peculiar difficulties arising from the construction and circumstances of our own church. If a nobleman, a gentleman, or wealthy manufacturer engages a clergyman as chaplain in his family, for the religious instruction of his own household, labourers, workmen, and dependants, he is not only legally justified, but doing that which is especially commended by the highest ecclesiastical authorities: yet in the choice of the individual, the amount of his remuneration, and the maintenance of the engagement, a very efficient and powerful control is unavoidably exercised; but it would be a very unwarrantable assertion, to say that this control is indefensible, or that it ought to be only exercised at the discretion of a diocesan; cases may arise where the clergyman is nominated as chaplain, or licensed by the bishop of the diocese, and is thus apparently under episcopal jurisdiction; but yet as the possessor of the purse eventually commands the sword, so the paymaster of the chaplain will ever be found to exercise the most efficient control; a truth which those who are connected with proprietary chapels, and in many cases with new churches where the remuneration arises solely from pew rents can fully confirm. It is therefore clear,

that in very many cases a system has been adopted and countenanced by our civil and ecclesiastical authorities, which places many clergymen very seriously under lay influence; such influence may or may not be desirable, it may or it may not be unavoidable, all I here assert is, that it exists, and that its existence is sanctioned by the highest authorities, and therefore its existence in any other supposable case is not necessarily wrong, though it may according to circumstances be more or less objectionable. Nor does it appear to me to alter the case materially, when the control which I have supposed to be exercised by an individual proprietor over a kind of domestic chaplain is apportioned amongst a number of individuals who unite for the support of a clergyman on a distant estate, or a foreign country. If two or three West Indian proprietors unite to maintain a clergyman for the instruction of the negroes on their estates, even though that clergyman were selected, approved, or even specially ordained by the Bishop of Jamaica or of Barbadoes, he would still be far more really dependant on the proprietors than the diocesan; yet I cannot think the appointment on this ground to be condemned: or if such proprietors being unable to meet with a suitable clergyman, were to select a promising young man, send him to some place of education, present him to the Bishop for ordination, and then appoint him to the chaplaincy of their estates, though they would thus acquire an immense and durable influence and control, I cannot see that they would be in the least deserving of censure, but on the contrary, every way entitled to high commendation.

Now this is very nearly what the Church Missionary Society is doing, and has been doing for many years. Its projectors had

not estates on which chaplains and instructors were necessary, but they saw and pitied the case of the perishing heathen. They were not wealthy men who could individually support a clergyman, but they combined their efforts, and united their subscriptions. They sought for clergymen, and when clergymen could not be found, they looked out for promising young men, provided for their education, presented them for ordination to the Bishops, who had especial jurisdiction in such cases, and sent them forth to the work for which they were ordained. Thus far, at least, I cannot see a single vulnerable point in the Society's proceedings. Whether after their ordination the missionaries sent out ought to have been rendered more independent of the committee, or more dependant on the colonial Bishops, are distinct questions, which though assumed in many quarters as self-evident, are yet encumbered with very great and perplexing difficulties: difficulties which, after thirty or forty years' experience, are perhaps more painfully felt than at the very first commencement of the Society's operations. At that period indeed the precedents for placing missionaries under episcopal control, were not the most favourable. The missionaries of the Christian Knowledge Society being Danish or German Protestants, and not of our church, were in great measure independent, yet their labours were eminently useful, and have been the theme of admiration of each succeeding Indian prelate; while the missions of the Propagation Society, though nominally under the control of the prelates of our church were then, and for many subsequent years in a very unsatisfactory state. The management indeed of the Propagation Society was really only nominally in the hands of our prelates; they were governors by charter, but the

actual superintendence necessarily fell into other hands; and it is only by the appointment and multiplication of colonial Bishops that effectual episcopal control can be secured for missionaries.

But such control can at present only be exercised over those missionaries who are employed in our own colonial possessions, nor is it easy to conceive how any of our Bishops can exercise authority over these clergy who are employed among the heathen or Mahomedan subjects of foreign powers; that is, as I have before said, among half the people of the world. The Bishop of London indeed exerts a species of rule in different parts of the continent, and is understood to have a commissary at Paris, and to superintend the chaplains at Rome, Florence, &c. and the Bishop of Australia lately visited New Zealand, but his authority seems rather to have been that of a friend than an ecclesiastical ruler.

As individuals indeed, our diocesans are under the common and universal obligation which requires all Christians to use their influence for the extension of Christ's kingdom in the world; but as Bishops, their care is limited very much to their own sees. The Archbishop of Canterbury and the Bishop of London have a certain colonial jurisdiction; but the Bishops of Lincoln, Chester, Exeter, &c. have no more authority out of this realm, than what their personal talents, and virtues, and the respect paid to their stations command; except so far as arises from their connexion with charitable institutions, or their position in the House of Lords. This seems indeed in former periods to have been felt too strongly: it can scarcely be conceived that the spiritual interests of our colonies would have been so grievously neglected as they are, had any thing like the same energy been shown on their behalf in the

reign of George the Third as at present; and unfavourable as the times now are, there is yet ground of hope that some provision may still be made for the spiritual benefit of our vast colonial empire.

Should such provision be made, it may be hoped that our ecclesiastical rulers may be led to form some plan for the evangelizing of the heathen in general. We have immense advantages from the commanding positions which we colonially occupy, and the vast territories to which we have commercial access. China alone deserves the provision of a *Propaganda*—a large and extensive seminary of evangelists who may go forth to introduce the gospel into that benighted land. But alas! our church has never yet appeared as a missionary church. No provision has yet been authoritatively made for sending out evangelists. Scarcely an idea is entertained beyond the parochial system; and few seem at all to consider the preliminary and preparatory measures which must precede the introduction of that system. This very much arises from the limited education, shall I say the *non*-education of the larger part of our clergy. Of a very considerable proportion of the young men who pass through our Universities it must be said, that however regularly accustomed to attend on her worship, they are ignorant of her constitution, know nothing whatever of ecclesiastical law, are very superficially acquainted with the history of the church, or of the reformation, and entertain very confused and erroneous ideas of the power and responsibility of the episcopal office. They have therefore much to learn; and when ordained and employed in large and extensive parishes, they have so little time for study, and are so much pressed by providing sermons and other unavoidable engagements, as to

have little leisure for acquiring that information in which they are deficient; hence it will often be found that a degree of ignorance on all points connected with missions prevails, of which few have any idea; and when individuals thus situated are removed by any circumstances, to places where they are called upon to decide on questions connected with the propagation of the gospel in heathen lands, they too often commit themselves unadvisedly. This I cannot but think has recently been the case with some very estimable individuals, who, had they been better informed, would scarcely have adopted their present language concerning the Church Missionary or other voluntary societies, or concerning the expediency of such efforts originating with our Bishops, and being invariably under their controul.

But it is time that I bring this long communication to a close. The present result of my inquiries is, a full conviction, that it is the duty of laymen to exert themselves in the promotion of religious education, in the circulation of the Holy Scriptures, the formularies of our church, and religious publications generally, and in the sending forth of missions to the heathen; and that laymen are not exempted or precluded from these services by any obligations under which the clergy are placed, or the deference which is on various points due to those who occupy the highest stations in our church.

I have I fear expressed myself less clearly and intelligibly than I could wish, but I have done what I can to bring an important question before your readers. I feel the want of farther light and information, and I shall endeavour seriously and carefully to weigh and consider any observations which may be made on what I have written.

CLEMENS.

THE BELOVED OF THE FATHER AND OF HIS PEOPLE.

FROM 'MY SAVIOUR.'

My Saviour is the beloved of the Father and of his people. By this affectionate appellation he was spoken of by Jehovah, or by the prophet in his name, when the sad "song" of the unfruitful vineyard was set to Isaiah's harp. "Now will I sing to my well-beloved, a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it; and also made a wine-press therein: and he looked that it should bring forth grapes; and it brought forth wild grapes."

My Saviour, is my soul a part of such a vineyard to thee? Does thy hand, instead of receiving with a gracious smile the sweet fruits of thine own culture, have to reject the sour and unwelcome produce of my negligence and sin? Pardon, Lord, thy ungrateful servant, and take my soul wholly under thy management; lest, deprived of its safeguard and its cultivation, like ancient Israel, it should lie "waste," unfruitful, unblessed, and desolate.

Did ever Jordan's banks, or Judea's wilderness, echo to so delightful a sound as when, at my Saviour's baptism, mingled with the gentle murmur of the descending Holy Dove, there came "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased?" That voice was not sent more to comfort and animate the incarnate Son of God, in the arduous work on which he was entering, than to cheer and encourage his people to live "to the praise and glory of his grace, wherein he hath made us accepted in the Beloved." In this view,

every term of love employed by the Father towards the Son, is fraught with joyful considerations to the believer. "Accepted in the Beloved!" How rich, full, and unchangeable, then, must my acceptance be! I thereby become a partaker of a divine nature, am invested with a divine righteousness, and share in the divine love. I am beloved in the Beloved.

David was an eminent type of Christ, both in his history and his name, which signifies "Beloved." The prophetic Scriptures announced the Son of David, under his illustrious forefather's name. This name is dear to the Jewish people; and it will be still dearer to them, when, on their conversion to Christ, Hosea's words shall be fulfilled: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Ezekiel spake of Messiah by the same royal title.

"The Beloved" of his Father is the beloved of his saints,—the beloved of his church, and of every individual member of it. This is beautifully exhibited in the Song of Songs, which is an inspired, poetical description of the mutual love of Christ and his Church, borrowed from the chaste intercourse of wedded life. An infidel world, whether Jewish or Gentile, "seeing no beauty in him to desire him," may scornfully ask the church, "What is thy beloved more than another beloved?" Her reply is this: "As the apple-tree among the trees of the wood, so is my Beloved among the sons." My beloved Saviour excels others as much as the rich and fruitful tree excels those which are barren and unfruitful. My beloved is the

chiefest among ten thousand; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. Friendship leans upon its fondest object, and looks there for comfort, support, and sympathy, amidst the inevitable griefs of life. "Who is this that cometh up from the wilderness, leaning upon her beloved?" Who, but the church? who, but the soul, resting in full confidence upon the love, strength, and sympathy of the Lord Jesus Christ?

If the Redeemer stands thus related to me, I may find a never-failing treasury of joy in this title that he bears. He is then, the beloved of my soul; and I may exclaim again and again, in all the ecstasy of self-appropriating affection, "My beloved is mine, and I am his." His love to me is the source of mine to him; and my love to him is an evidence and seal of his to me. That he is mine, by my deliberate, and renewed, and fixed choice, assures me that I am his, and his unalienably and forever. All he is and all he has is mine also; for the heavenly bridegroom makes over himself and his all to his church. And dare I, can I, would I, withhold anything from him? Forbid it, O my Saviour, and bring me to make as unreserved surrender of myself to thee, as thou hast made of thyself to me. "For I am my Beloved's, and his

desire his towards me." It was the "desire" to save me, and to glorify himself by my love to him above all other objects, that refreshed his soul in death. Yet a little while, and his gracious benevolence shall be fully gratified in my complete salvation; and when, admitted into his presence, I shall lose sight of all besides in the vision of his glory, then will he never have to complain of my lukewarmness, nor I have to lament the sensible withdrawal of his favour, through unbelief and sin. I may well, therefore, earnestly long for the arrival of his appointed time, when he shall come to take me home to himself, and vent the desires of my heart in the language of the Church, both under the Old and New Testament dispensations. While I continue here, may I thus express the sincere and ardent desires of my heart for the influences of the Holy Spirit: "Awake, O north wind, and come, thou south; blow upon my garden,"—the garden of my soul,— "that the spices thereof may flow out. Let my Beloved come into his garden, and eat his pleasant fruits." And in the anticipation of eternity, may this be my daily prayer: "Make haste, my Beloved" Saviour. Thou sayest to thy Church, "Surely I come quickly. Amen." My soul replies, "Even so, come, Lord Jesus." EAST.

Review of Books.

THE FOUNTAIN OF LIFE; or the Union between Christ and Believers.
By the Rev. THOMAS JONES, of Creaton. Seeleys. Pp. viii. and 284.

WE rejoice at once more meeting with one of our earliest friends, and most valuable contributors. 'For the last time,' says Mr. Jones, 'I venture to appear before the public. Little can be expected from a man of EIGHTY-SEVEN, when the faculties both of body and mind, especially the eyes and memory are fast declining.' But though speaking thus humbly of himself, and feeling sensibly his increasing infirmities, our author is still strong in faith, and expresses a cheerful hope that this work may, like its predecessors, be blessed of God to win many a wandering sinner to the Saviour, and assist and comfort believers in their way home to heaven.

For these purposes the present publication is well calculated. It consists of an introduction, and eight chapters, each of which contains much that is highly instructive and valuable. We take the following extract from the fifth chapter, entitled the 'Privileges of all in Christ,' as conveying at once a fair specimen of the work, and supplying suitable topics for instruction and meditation.

All in Christ are in a *pardoned state*. What an inestimable privilege is this! It belongs to all the saints, and to none else. They are in a pardoned state, reconciled to God, brought into his family and made his children. No sooner is the sinner one with Christ than his sins are all forgiven. The moment your faith apprehends the Saviour, in that very moment all your sins are blotted out of God's book of remembrance. So delighted is the Lord Jehovah with the sinner that embraceth the Saviour and accepteth his salvation, that he cries from the throne to that penitent, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sin." "I have cast them behind my back, and will remember them no more," fear not, go in peace, thy faith hath made thee whole. Glad tidings to a trembling soul! I wish this great change was well under-

stood by all penitents, that their pardon is free and full, and not one sin left unpardoned. "Being justified freely by his grace through the redemption that is in Christ Jesus," Rom. iii. 24.

When sinners are once in Christ, they are ever afterwards in a pardoned state. Yet even these have cause for *repentance* all their days on earth. "For in many things we offend all." They who are in a pardoned state often offend God, provoke his anger, and bring down temporal judgments on themselves, but never a condemnation. The Lord saith, "If they sin against me, I will visit their iniquity with a rod, nevertheless, my loving kindness will I not utterly take from them. My covenant will I not break, nor alter the thing that is gone out of my lips." Having once pardoned them, "their sins and their iniquities will I remember no more." When the Lord once pardoneth his people, he pardoneth them for eternity. He will, when he sees fit, scourge and afflict them, but will never pass on them the sentence of condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." You see that the holy scripture declares in the most clear and explicit manner, that they who are once in a pardoned state, are never brought again under condemnation. The sentence of eternal death is taken away, and shall never be passed on them any more. They are always in a pardoned state, though they may be often under the rod, and scourged for their transgressions.

Nothing under heaven can give the Christian such *sweet delight* and *lively joy*, as to know and be confident on sure ground, that he is in a pardoned state. Our debt to God is an infinite debt. To have all our debts cancelled is an infinite mercy. To know that they are all cancelled, and that we are now free, brings our souls into a state of sweet tranquillity, and at times fills us with unutterable joy, joy that can never be expressed, yea, joy which strangers intermeddle not with. Let a true penitent hear what the Lord God saith unto him, when he is trembling for fear of judgment, and he shall hear a voice from heaven saying unto him, "Be of good cheer, thy sins are forgiven thee, go in peace."

This must tranquillize the troubled soul, and fill it with "the peace of God which passeth all understanding." This is landing from a tempestuous sea on a safe and tranquil shore. When the storm is over, the "time of the singing of birds is come." The soul, when his feet are on the rock, sings a new and melodious song of thanksgiving unto the Lord his deliverer. Pardon sinners may be severely tried, tempted and distressed, yet in all their conflicts and trials, they may meet them all with a quiet mind, yea, with joy and triumph, while they recollect that they are in a state of pardon.

All true penitents are in a state of pardon, and when pardoned, they are reconciled to God. The war is over for ever, and peace is established on the strongest of all foundations, the mediation of Christ Jesus. God's quarrel with the sinner is, because he holds fast his sins and will not let them go. Let the sinner turn away from his iniquities, the Lord will turn away from his anger. When man comes to hate sin, God will no longer hate him. Who among the sons of men will confess that he is at war with his maker. This they will deny, let them be ever so rebellious, and their hearts full of enmity. I would say to the servants of sin, there are the strongest proofs against you, which shew clearly that you are enemies unto God by wicked works. You love that which God hates, and hate what he loves. You live after the flesh instead of crucifying it. You relish the vain and sinful pleasures of the world more than the spiritual and refined pleasures of drawing nigh to God, and worshipping him in spirit and in truth. You must know what your heart prefers. And you cannot but know that you relish and enjoy carnal things, more than spiritual things, that you prefer the polluted ways of the flesh before the holy ways of the spirit. Yes, you prefer the world to Christ, and earthly gratification, to communion with God. And where your heart is, there are your treasures, and that is your God. Hear the infallible testimony of divine truth. "If any man love the world, or the things that are in the world, the love of the Father is not in him." Without more, these alone are sufficient evidences to prove, that the carnal mind in you, which is enmity against God, is not slain, but that you are to this moment at war with God. Most tremendous state! O sinner, why will you die an eternal death, rather than be reconciled to the God of all grace. This is nothing short of satanical delusion, and the worst of all madness. "Return unto the Lord, and he will return unto you." Agree with thine adversary quickly, while you are in the way with him, lest he cast you into the prison of hell, from whence there is no release. On what ground can you hate

the God of salvation, and how dare you continue the war with the Almighty? Submit or die the death. If you will hear his voice, harden not your hearts. Surrender yourselves to him who in infinite love and compassion hath redeemed you with his precious blood. I beseech you by the mercies of God, be ye reconciled unto him, that you may live for ever. Then you shall hear the sweet voice of the Saviour saying to your soul, "Peace be unto you, my peace I give unto you." Then shall you rejoice with the redeemed of the Lord, and say triumphantly, "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Those that are at peace with God, are adopted into his family and made his sons and daughters. The ways of grace are ways of wonder, and the very nature of grace is to exalt. And when once it begins to exalt the soul, it never ceases, till it takes men from the mire and clay to the throne of glory. God finds them in Satan's kingdom, and brings them to his own, and the moment he finds them there, he pardons all their sins and iniquities. When their sins are taken away, he is quite reconciled unto them. And when he is at peace with them, he makes them his children, and when children, they are his heirs also. Higher they cannot go, and happier they cannot be. But how comes he to advance them so very high? He finds them in his beloved Son. Finding them there, he never thinks he can do too much for them, nor advance them too high. He acts now towards them according to his love to Christ, when he finds them one with Christ. How very little can saints and angels understand of the strength and fervour of God's affection to the eternal Son of his love. Well, it will be according to this love that God will deal with all in Christ. They that have this hope in them may well cry out with rapturous joy, like John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Should we publicly profess this before the world, the world would call us fanatics. Our answer would be, "The world knoweth us not, because it knew him not. Beloved, now are we the sons of God!" What higher privilege can possibly belong to any human beings!

We trust that many of our readers will procure this volume, and peruse it for themselves, and we strongly recommend it as a suitable present to persons in the middling and lower walks of life, plain, pious, judicious, and every way deserving of the most serious attention.

CELESTIAL SCENERY : or the wonders of the Planetary System displayed ; illustrating the perfections of the Deity, and a plurality of worlds. By THOMAS DICK, L.L. D. 12mo. Pp. xvi. and 560. Ward.

THE SIDEREAL HEAVENS, and other subjects connected with Astronomy, &c. By the Same. 12mo. Pp. xvi. and 584. Ward.

THESE two productions of Dr. Dick evince considerable industry, are well calculated to attract attention and communicate instruction, abound in apt illustrations and clear engravings, and above all display that devout reverence for the word of God, which is especially to be desired in the Christian philosopher, and the want of which has not unfrequently compelled us to pass over in silence works of a scientific nature, which otherwise we might be disposed to recommend.

The Celestial Scenery relates principally to our own solar system : after noticing the general appearance and apparent motion of the starry heavens, Dr. D. points out the arrangement of the planetary system, —the magnitudes, motions, and other phenomena of the sun, and the primary and secondary planets, and enlarges on the perfections of the deity as there displayed.

The Sidereal Heavens, treats of the arrangements of the stars, their distances, magnitudes, numbers, variations, groups, and clusters,

nebulae, aberrations, &c, it contains an interesting account of comets, shooting stars, and other meteoric appearances, and a very useful and instructive summary of the phenomena and positions of the planets, &c., for the years 1840 and 1841. By this summary, together with the plans of the stars by which it is illustrated, young persons may with great facility, learn the principal constellations.

The Celestial Scenery may be considered as introductory to the Sidereal Heavens, but we could wish to see both volumes in every school library; for though we are not quite clear that our author has succeeded in proving a plurality of worlds from divine revelation, yet we think he has made out a strong case in favour of his position, and his arguments, and reasonings, at once display considerable talent and devoted piety.

Perhaps in a subsequent edition, the volumes might without any material loss, be somewhat abridged ; though we doubt not, that both works will in their present form meet with extended circulation.

THE CHRISTIAN VISITOR ; or *Select Portions from the Acts of the Apostles and the Epistles, with Expositions and Prayers : designed to assist the friends of the sick and afflicted.* By the Rev. WILLIAM JOWETT, M.A. late Fellow of St. John's College, Cambridge. 12mo. Pp. iv. and 222. Seeleys, 1840.

THIS volume is prepared on the same plan as the Christian Visitor on the four Gospels, with which, we doubt not, many of our readers are already acquainted. That work being now out of print, Mr. J. has selected ten of the portions it contained, and reprinted them, together with forty-four additional portions prepared for the present

volume. Each portion consists of a passage of Scripture, an explanation or address founded upon it, and an appropriate prayer. The whole are admirably calculated to assist the young and inexperienced in visiting the sick or the poor. While, however, such avail themselves of Mr. Jowett's labours, we should strongly recommend them

to follow his example, and prepare for themselves meditations, addresses, and petitions on appropriate passages of Scripture; an exercise which they will find at once improving to themselves, and beneficial to others.

The following extract from Mr. Jowett's work will, we doubt not, prove generally acceptable.

FREEDOM FROM CAREFULNESS.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv. 6, 7.

The life of man is laden with many burdens; and beside this, we have a natural inclination to increase our burdens by anxiety, fretfulness and grief. As our Saviour, therefore commands us, "Take no thought for the morrow;" so here the Apostle bids us dismiss from our minds all sinful care—"Be careful for nothing."

That carefulness which leads to diligence, is by no means forbidden. But what St. Paul here points at, is, anxiety springing from worldliness or unbelief.

1. The causes of worldly anxiety are very numerous.

Some people are pinched by poverty; others are weighed down by family burdens. Some are thrown back in the world by their own imprudence; some, by the folly or fraud of others. Some meet with broken limbs, or long and severe sicknesses, and are thus thrown out of employment. All these are real and great trials.

But there are likewise many persons, who seem to trouble themselves and others for trouble's sake; expecting afflictions that never come—at least, long before they do come. They seem to be always looking on the dark side of things.

It is plain that anxiety is sinful, when it draws away our heart from enjoying sweet communion with God. Perplexing cares also frequently interrupt plain duties. Sorrow, when excessive, weakens the hand, and unfits it for labour; and this may lead to a habit, a very lamentable habit, of much complaining and little working. Moreover, when sinful carefulness gets the mastery over us, we may easily be tempted to follow crooked devices in order to get out of our troubles.

Surely it is a bad sign, when unbelief has so far taken possession of our hearts, that we cannot enjoy those delightful words of David—"The Lord is my Shepherd, I shall not want."

2. But you will now ask for the cure of anxiety. You say, How can we dis-

miss anxiety? Our fears and griefs come rushing upon us, like an army; how can we dispossess these enemies, and scatter them? What can calm a troubled mind?

The Apostle gives us a remedy: it is twofold—Prayer, and Praise.

He bids us, "by prayer and supplication, make our requests known unto God." If, instead of crying to the winds, we at once turned to the throne of grace, God would deliver us from thousands of real troubles, besides the ten thousand vexations of our own making. He would increase our faith; and with it, our comfort. We go about complaining to one neighbour and another; O why is God the last thought of! Why do we not go forthwith, and tell him all our fears, and all our wants?

With prayer, praise should always be united. Indeed, there is something lacking in our prayers, if they do not lead to praise. If you would only study to cultivate holy cheerfulness, you would be amazed to see how many causes of thankfulness you have. Let me mention a few of them; and let us pause a little on each, and reflect:—

The following are some of our mercies—

That we were not long ago banished to eternal punishment.

That free and full salvation is offered to us through Christ Jesus.

That we may at all times ask for the great blessings of pardon, peace, holiness; and obtain them.

That we may feed upon the promises of God.

That we may cast our burden upon the Lord; assured that he will sustain us, and that he will never leave, never forsake us.

That God has made former afflictions profitable to our souls.

That if the worst come to the worst, yet we have hope! Hope is the "anchor of the soul, sure and steadfast." We may look forward to "an inheritance incorruptible, and undefiled, and that fadeth not away."

Surely these are infinite reasons for contentment, joy and thankfulness!

Perhaps you mourn over friends who are living an ungodly life. Remember, however—Are there none to whom you have been made useful? Perhaps you have been the means of converting some one, or you have helped forward the salvation of many immortal souls. Surely, if any of us have done this, we have cause for joy and gratitude to all eternity.

Then, at once renew your prayers and your praises. There are comforts for you, far exceeding all that you ever could have hoped for. "The peace of God, which passeth all understanding" is promised to you. The world cannot give you peace: your own heart cannot create peace: but God can. He promises, through Christ

Jesus, to keep your heart like a fortified city, into which no enemy shall enter. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

PRAYER.

Blessed Lord, who in thy Son Jesus Christ hast opened to us the fountain of everlasting joy; We thankfully acknowledge this thine unspeakable gift. And we pray thee to establish our hearts by faith in Him, and grant us a peaceful assurance that Jesus is ours, and we are His for ever.

But, O Lord, we must confess, that, through the infirmity of our sinful nature, we cannot always rejoice in thee, or praise thee as we ought. Many times our souls are grievously bowed down by sorrow,

affliction, or temptation; and our thoughts wander to and fro, forgetting their resting-place.

Merciful God, let the Holy Ghost, the Comforter, shine upon our hearts with beams of light and peace. Cheer us in our disconsolate and desponding hours; and never suffer us to repine or murmur against thee. Quiet our alarms, scatter our fears, supply our wants, and keep us in perfect peace, while casting all our care upon Thee, who carest for us.

Lord, have compassion on all who are in any trouble, whether of mind, body, or estate. Give them patience while they suffer. In thine own time and method deliver them; and cause them to sing aloud of thy goodness.

Hear us, O Lord, and make us joyful in thy salvation, through Jesus Christ our Lord. Amen.

SERMONS ON THE CHURCH; or the Episcopacy, Liturgy, and Ceremonies of the Church of England. Considered in Four Discourses, preached in the Cathedral of Derry. By ARCHIBALD BOYD, A. M. 12mo. Pp. viii. and 216. Seeleys.

EPISCOPACY, ORDINATION, LAY ELDERSHIP, AND LITURGIES, considered in Five Letters. By the Same.

THE INSTITUTIONS OF THE CHURCH OF ENGLAND are of Divine Authority, &c. in answer to a Tract entitled 'Are the Institutions of the Church of England Human or Divine.' By the Rev. JOSEPH BAYLEE.

It appears from Mr. Boyd's preface that the Sermons here printed were composed and delivered in the ordinary course of his ministrations, from a conviction that the members of the church ought to be acquainted with its history, and satisfied of its scriptural character and ecclesiastical soundness. He was afterwards induced to publish them at the request of many of his hearers, and the suggestion of his diocesan. This publication produced a reply from four ministers of the Synod of Ulster, accompanied by an Introductory Essay:—which naturally called forth Mr. Boyd's second publication. In both these volumes Mr. Boyd shews himself well acquainted with his subject, and states his arguments with great clearness, precision, and ability. His work is of course chiefly confined to the points in discussion

between the Church of England and the Presbyterians, and does not enter so largely into the general question as some other publications; but we can confidently recommend his productions as every way deserving of serious perusal, and doubt not that they will prove extensively useful.

Mr. Baylee's Institutions contain clear and explicit answers to FOURTEEN Questions proposed in the Tract to which he refers; and these Answers are followed by an Appendix, containing additional proofs and illustrations of the matter in hand. Both in his replies and his Appendix, Mr. Baylee displays considerable acuteness, and his small volume will be found very useful in guarding the minds of the young and inexperienced against the assaults to which they will in all probability be exposed from the enemies of our church.

Intelligence.

IRELAND.

ANNIVERSARY MEETINGS. LONDON HIBERNIAN SOCIETY.

WE are happy to hear that the Anniversary Meetings of the religious Institutions of Ireland, held in Dublin during April, have been numerous attended, and of a highly interesting character. We have only indeed been favoured with reports of a few of the meetings, and shall have occasion to refer to the same societies, if spared to another month. We gladly, however, avail ourselves of the opportunity of inserting the following extracts relating to that important and valuable institution, the

LONDON HIBERNIAN SOCIETY.

The total number of schools of every kind which have been on the society's list for the year ending the 29th of February last, is 2,242; and the scholars, after deducting such of the Sunday pupils as were also enrolled in the Day School, amount to 114,170, of whom 8,760 were adults, either attending the Night or Sunday Schools, and all reading the word of God. The number of the Day Schools for the year, is 1,140, and the scholars 88,336, of whom 55,130 were Protestants, and 33,206 Roman Catholics, showing a small diminution as compared with the former year; while the decrease has arisen, not from lack of opportunities to keep up the previous numbers, and to go far beyond them, but from the circumstance, (a painful one indeed,) that the funds have not enabled the committee to fill up even the vacancies which must be continually occurring in so extensive a machinery; and it may be most correctly stated that the schools might as easily have amounted to twelve hundred, as to the number specified. In addition to the usual persecuting spirit of those who are more ready to make their appeal to any authority than to the 'law or testimony,' there have been other things in the course of the year combining to render the attendance at school more thin than usual—such as a long-continued rain, the lateness of the harvest, want of fuel during the winter, and the prevalence of sickness; but, amidst all these difficulties, it is a gratifying fact that the number of Roman Catholic pupils nearly equals those of last year, and is considerably larger than in 1838, amounting, with the Adults and Sunday Scholars, to about forty thousand, so that far from repining at the

results of the past year's labour, the managers of this institution see abundant cause for thankfulness to Almighty God for the great things which he hath wrought; and much ground of encouragement for persevering endeavours as respects the future.

Of the 1140 Day Schools, which have been on the society's list during the year.

686 were under the superintendence of clergymen of the Established Church,

58 under the care of other ministers, 302 were watched over by noblemen, ladies and gentlemen, and

14 had no supervision beyond the quarterly inspection, while

860 of the teachers have been receiving remuneration, more or less, from the society.

CIRCULATION OF THE HOLY SCRIPTURES.

The circulation of the word of God has always formed a prominent part in the proceedings of the London Hibernian Society; and, whether considered in relation to the great mass of the people, or to the children in the schools, must be viewed as highly important in the matter of instruction, as regards both time and eternity. It is chiefly, however, through the schools that the institution disseminates the holy volume; although, as every child supplied with a Bible or Testament becomes a scripture reader at home, it will be impossible to calculate the immense benefits which shall accrue, when in answer to the prayer of faith, God is pleased to make this sword of the spirit powerful unto salvation. Many gratifying proofs of a desire to hear, read, or possess a Bible on the part of adults and children, are given by the patrons or inspectors.

The number of copies issued from the society's office for the past year, is 23,181, being 4,750 Bibles, and 43,481 Testaments, and since the commencement of the society's operations, no less than 468,680 copies of the Bible or Testament have been sent forth, without any admixture of error or curtailment of truth, to tell of redeeming love in Christ Jesus throughout Ireland by this institution alone; while its managers rejoice in the fact that still large numbers have been distributed by our fellow-labourers.

COMMITTEE OF COUNCIL ON EDUCATION.

THE following letter and instructions addressed by the Lords of the Committee of Council on Education to the Inspectors of Schools, appear to us so important, that we insert as large extracts from them as our limits will allow.

*Council Office, Whitehall,
January 4, 1840.*

In superintending the application of the parliamentary grant for public education in Great Britain, my Lords have in view the encouragement of local efforts for the improvement and extension of elementary education. The employment of inspectors is therefore intended to advance this object, by affording to the promoters of schools an opportunity of ascertaining what improvements in the apparatus and internal arrangement of schools, in school management and discipline, and in the methods of teaching, have been sanctioned by the most extensive experience.

The inspection of schools is a means of co-operation between the government and the committees and superintendents of schools, by which information respecting all remarkable improvements may be diffused whenever it is sought; you will, therefore, communicate with the parochial clergyman, &c. that one main object of your visit is to afford them your assistance in all efforts for improvements in which they may desire your aid; but that you are in no respect to interfere with the instruction, management, or discipline of the school, or to press upon them any suggestions which they may be disinclined to receive.

It is of the utmost consequence you should bear in mind that this inspection is not intended as a means of exercising control, but of affording assistance; that it is not to be regarded as operating for the restraint of local efforts, but for their encouragement; and that its chief objects will not be attained without the co-operation of the school committees; the inspector having no power to interfere, and not being instructed to offer any advice or information excepting where it is invited.

When engaged in the inspection of a school aided by a public grant, a requisition may be presented to you from the promoters of some school, in the same town or village, not aided by a public grant, requesting you to visit their school. Whenever the special

requirements of the public service permit your compliance with this request, it is desirable that you should visit the school, and should convey to the school committee or chief promoters, the result of your experience in school management and education.

Acting on the principle of assisting local exertions, the Committee of Council have prepared a series of plans of school-houses for small parishes, &c. together with specifications, working drawings, and estimates, and forms for making contracts.

In adopting the regulations in the inclosed minutes respecting religious instruction, the Committee have refrained from enjoining any report on this head, with respect to schools in connexion with the Established Church, the National Society, &c. Their Lordships are, however, strongly of opinion, that no plan of education ought to be encouraged in which intellectual instruction is not subordinate to the regulation of the thoughts and habits of the children by the doctrines and precepts of revealed religion. You will, therefore, avail yourself of the opportunity of examining the religious instruction given in the schools whenever you are invited to do so by the parochial clergyman, or other minister of religion, connected with the school, &c. and hold yourself ready to comply with this wish whenever it is expressed.

The reports of the Inspectors are intended to convey such further information respecting the state of elementary education in Great Britain as to enable Parliament to determine in what mode the sums voted for the education of the poorer classes can be most usefully applied. With this view, reports on the state of particular districts may be required to ascertain the state of education in such districts, and how far the interference of Government or of Parliament can be beneficially exerted by providing additional means of education.

INSTRUCTIONS TO INSPECTORS.

THE Lords of the Committee of Council on Education consider that the duties of the Inspectors of Schools may be divided into *three distinct branches*.

1st. To inquiry in neighbourhoods from whence applications have been made for aid to erect new schools, in order to enable the Committee of Council to determine the propriety of grant-

ing funds in aid of the expenses proposed to be incurred.

2dly. To the inspection of the several schools aided by public grants issued under the authority of the Committee, and an examination of the method and matter of instruction, and the character of the discipline established in them.

3dly. To make inquiries respecting the state of elementary education in particular districts.

The Inspector will be careful to obtain as precise information as possible respecting the intentions of the promoters of the intended school, respecting the site and structure of the school-house. He will forward a plan of the building proposed to be erected, containing the dimensions and height of the rooms, and specifying the appropriation of each part. Whether any ground, and to what extent, is to be appropriated to the recreation of the children, how it will be inclosed, and whether it is intended to furnish it with the means of exercise and recreation; and whenever his advice is sought he will encourage the adoption of such arrangements. If the school-master's house do not form part of the building, he will ascertain whether it is situated in the immediate vicinity of the school, or at what distance. The Inspector will personally ascertain all circumstances affecting the healthfulness of the site; as, for example, its drainage, ventilation, the proximity of any stagnant water, or of any establishments which may be injurious to health.

The probable amount of stipend proposed to be raised by subscription, or from endowment, or annual collections, together with the amount of school fees likely to be collected from the parents of the children, with other allowances or emoluments, ought to be such as will enable a well-qualified schoolmaster to live in comfort and respectability.

He will also report on the funds available for the provision of books and school apparatus, and on the views of the promoters of the school respecting the extent of instruction which they wish to be imparted, and the nature of the discipline which they desire to be pursued in the school. He will ascertain whether any and what arrangements are made for the practical instruction of the girls in household management, and whether the instruction of the boys will have a practical relation to their probable future employment.

The ninth regulation requires 'that it must be stated whether the school is in connexion with the National Society, &c. and if a school be not in con-

nexion with societies, the Committee will not entertain the case, unless some special circumstances be stated, the Inspectors will occasionally have to examine the representations made in such cases; and have to inquire respecting the arrangements which the school committee or chief promoters of such schools propose to make for conducting the religious instruction in an efficient manner, to ascertain whether the Bible will be read daily in the school, and what means are to be adopted to secure from the children attending the school the observance of religious duties, and attendance on Divine worship, having a due regard to the rights of conscience.

Cases of peculiar urgency, arising in poor and populous neighbourhoods, in which representations are made of the want of the means of elementary education, and the absolute dependence of the population, from extreme poverty, on the public aid for the provision of schools, will sometimes be referred to the Inspectors for examination before the Committee determine whether more than the ordinary amount of assistance shall be granted. Such inquiries will sometimes require a general survey of the condition of the poor in the vicinity, and particularly of the extent and quality of the existing means of elementary education; and the Inspector will be furnished with tabular forms in which to collect and combine the facts ascertained by such inquiries.

Well-conducted schools may, at particular periods, be subject to embarrassment from the death or removal of some patron who has provided a considerable portion of the annual income of the school, or from some local disaster, in which 'peculiar cases, temporary aid may be sought to meet the annual expenses of existing schools; the personal examination of the school by the Inspectors, to test the efficiency of the management, will be required in the majority of such applications. The efficiency of the school management having been ascertained, the inspector will inquire whether all other efforts to obtain resources for the support of the school have been exhausted, and whether there is a reasonable prospect that temporary aid from the Parliamentary grant would enable the promoters of the school to ensure its future permanent efficiency.

Secondly, In proceeding to inspect the method and matter of instruction, and the character of the discipline established in the several schools, the inspector will bear in mind that his visit will prove of much greater value to the school if he is accompanied by the Committee, or

chief promoters of the school, in his examination of the children; inasmuch as all permanent improvements must depend, for the most part, on the exertions of the committee or chief promoters of the school. He will therefore generally announce his visit to the parochial clergyman, or other minister of religion, connected with the school, or to the chairman or secretary of the school committee, and proceed to examine the school in their presence. He will abstain from any interference with the instruction, management, or discipline of the school, and will on all occasions carefully avoid any act which could tend to impair the authority of the school committee or chief promoters of the school over the teacher or over the children, or of the teacher himself over his scholars. He will receive from them any communication which they may wish to make, and afford them such assistance and information as they may be desirous to obtain.

Having inspected the state of the boundary fences, exercise ground, external walls, roof, &c. and ascertained whether the premises are in good repair, the other subjects of inquiry naturally arrange themselves under the following heads and subdivisions.

The Committee by no means expect the Inspector will find that the several objects of education adverted to in them are attained in every school. The inquiries relate to different methods of instruction, and to all the subjects of instruction taught under such methods; a comprehensive series of questions is, on this account, necessary. These questions, moreover, are not to be received as an indication of what the Committee of Council consider desirable, either as respects the method or the manner of instruction, but as a mode of collecting the facts of each case, and as a catalogue of methods pursued, and of things taught under certain varieties of elementary instruction, but which are not found united in any one school, because some of them are incompatible with each other, and an indication of the facts which he may have occasion to record.

Mechanical Arrangements.

1. As to form of buildings.

The dimensions of the room should be stated.

- (A.) When all the classes are in one room.
- (B.) When one or two class-rooms are provided for the separate instruction of a part of the children, the rest being taught generally in a common school-room.
- (C.) When each class is instructed in a separate room, and occasion-

ally assembled in a common room.

- 2. As to the disposition of desks.
 - (A.) Whether on Dr. Bell's plan.
 - (B.) Whether on the Lancasterian plan.
 - (C.) Whether a separate range of desks on an inclined plane for each class, with a sufficient area for the arrangement of the class standing on the floor.

Means of Instruction.

- 1. Enumerate the books used in the several classes under the heads of Reading, Arithmetic, Geography, History of England, Grammar, Etymology, Vocal Music, Linear Drawing, Land Surveying.
- 2. Describe the apparatus.

Organization and Discipline.

- 1. As to the arrangement of classes.
 - (A.) State whether each child is always under the instruction of the same teacher.
 - (B.) Whether it is taught by a succession of teachers, each conveying instruction in some particular branch.
- 2. As respects monitorial or other discipline.
 - (A.) Number of teachers.
 - (B.) Number of monitors unpaid.
 - (C.) Number of pupil teachers, or of well-instructed monitors, who are paid (state the amount of the remuneration.)
- 3. As respects rewards and punishments.
 - (A.) If distinction depends on intellectual proficiency.
 - (B.) On a mixed estimate of intellectual proficiency and moral conduct.
 - (C.) On moral conduct only.
 - (D.) Whether corporal punishments are employed; their nature; and the offences to correct which they are used. If they are employed, are they publicly inflicted?
 - (E.) What other punishments are used?
 - (F.) If any, what rewards?

As respects method.

- 1. Whether the method of mutual instruction is strictly adhered to.
- 2. Whether the simultaneous method is more or less mingled with individual teaching.

If the simultaneous method be adopted, the inspector will ascertain to what matter of instruction it is applied; as, for example, reading, grammar, etymology, arithmetic, singing, geography, history, &c.

These inquiries are all to be arranged in the tabular form, No. 1, so as to

enable the Inspector to make the requisite memoranda, by a brief initial mark or note, on the spot.

Supposing the school to be conducted on the system of mutual instruction, in order to determine the degree of efficiency with which the school regulations are carried into effect, the Inspector will ascertain—

1. The number of masters, assistant masters, if any, and occasional masters.
2. The number of monitors and the under mentioned facts respecting each monitor.

If the school be conducted on the mixed method of instruction, the Inspector will ascertain the number of masters, assistant masters, and occasional masters, and the number of pupil teachers employed in the school, and the following facts respecting each pupil teacher:

Age.

Period during which he has received instruction.

Attainments.

In Reading.—Can read imperfectly; decently; with ease and accuracy; with ease and expression.

In Writing.—Cannot write; imperfectly; decently; with ease and skill.

In Arithmetic.—Acquainted with addition; subtraction; multiplication; division; or not respectively skilful in the foregoing: acquainted with compound rules; skilful in them; acquainted with higher rules; skilful in them; acquainted with exercises in mental arithmetic; skilful in them.

In Singing.—Having by ear an acquaintance with psalmody and labour songs; acquainted with the elements of the notation of music; able to sing common psalm tunes and labour songs, from notes at sight; able to sing chants, anthems, and more difficult sacred music, from notes.

In Linear Drawing.—Able to draw simple rectilinear figures; able to draw and shade simple rectilinear figures; acquainted with linear drawing, as applied to some mechanical art, such as carpentering, house-building, land-surveying.

As to Physical Exercises.—Acquainted

with the elementary movements; acquainted with the more complex combinations; capable of conducting a class under exercise.

Besides which, an examination should, when necessary, be made into their comparative knowledge of—

Geography, History of England, Grammar, Etymology.

The inspector should further inquire,—The period during which each monitor has been so employed.

Whether he receives any reward or privilege.

The number of children committed to his charge, and their average age.

The classes should be then successively examined, so as to enable a general report, respecting the degree and efficiency of the instruction, to be subjoined to a table containing an account of the routine of the school for each class; that is, an account of the successive exercises of each class during each hour of the day, and each day of the week; stating whether the class at each hour, is under the instruction of the monitor or pupil, teacher or master.

The degree of attention paid to the moral training of the children, and the means which are adopted for this purpose, deserve the especial attention of the Inspector; he will particularly note to what extent the industrial instruction of females is carried; whether the master has any opportunity of becoming a companion to the children in their hours of relaxation; and whether he is in the habit of communicating with their parents, and procuring assistance from them in the regulation of the habits and the formation of the characters of their children; the average attendance at the school, the number on the books, and the number of holidays in each week and year deserve to be noted.

The Committee direct the attention of the Inspectors especially to that part of the regulation which relates to religious instruction.

The Inspectors are, however, to hold themselves ready to examine the religious instruction of the school, whenever invited to do so by the parochial clergyman, or other minister of religion, connected with the school.

DEATH OF THE REV. J. WILLIAMS.

We regret to hear that this valuable and exemplary Missionary is no more. The Directors of the London Missionary Society state, that though they have not received any direct or official

intelligence as to the melancholy event announced in the subjoined extract, they are unable to entertain any doubt of its general accuracy; inasmuch as the letters they have previously re-

ceived from their lamented friend express his intention of visiting the New Hebrides ; and that of Mr. Harris, of accompanying Mr. Williams to the colony :—

FROM THE AUSTRALIAN (SYDNEY PAPER)
DEC. 3.

'The Missionary brig "Camden" arrived on Saturday. By her we regret to learn the melancholy death of the Rev. J. Williams and Mr. Harris. The following are the particulars:

'On the 19th of November, we had communication,' says our informant, with the natives of Tanna, one of the New Hebrides. Finding them favourable to receive instruction from our teachers, we proceeded to the Island of Arromanga. The whole of the island is, without one exception, a complete iron-bound coast, without the least appearance of culture. The natives are a barbarous race, quite different from those of other islands.

'Wednesday Morning, Nov 20.—We sent the ship's boat ashore, containing Mr. Williams (Missionary) Mr. Cunningham (Vice-Consul for the South Sea Islands) Captain Morgan, and Mr. Harris. Mr. Harris joined the "Camden" at Otaheite, for the purpose of proceeding to this port to take his passage to England, with the view of arranging his affairs there, previously to returning to the Marquesas as a Missionary.

'On the boat approaching the beach, we could distinctly see the natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, &c. for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any intercourse with the island ; and Mr. Harris asked permission to leave the boat for the purpose of making another attempt. He was followed at a short distance by Captain

Morgan, Mr. Cunningham, and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running down towards the boat, followed by a large party of natives, armed with spears, clubs, bows and arrows ; and he fell the first victim. As soon as one knocked him down, the remainder of the party speared him through.

'When Mr. Cunningham came running to Mr. Williams, the latter turned and made for the boat, but unfortunately stopped to look a moment for Mr. Harris. He then made for the boat, and reached the water ; but, in the hurry, stumbled and fell ; when one of the natives immediately took advantage of the circumstance, and struck him four blows on the head with a club. By this time, Captain Morgan and Mr. Cunningham had gained the boat, and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, speared him through, although our informant thinks that he was dead when they arrived. The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose ; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the "Camden." Captain Morgan, finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sydney direct.

'That the Mission has sustained a great loss in the death of Mr. Williams there can be no doubt ; but that God will carry on the great work of evangelizing the islands of the Pacific there cannot be the least question. The missionaries and their friends ought to be, and doubtless are, prepared for catastrophes so mysterious as these.'

CANADA.

PROTESTANT AND ROMISH CHURCHES, &c

A very interesting letter from the Bishop of Toronto to Mr. Pakington, M.P. has lately been published, which clearly shews that the union of Upper and Lower Canada, on the terms recommended by the Governor General, and adopted by the Canadian Parliament would be most injurious. It is proposed that the future House of Assembly should consist of one hundred representatives, 50 from each province ; and as the Roman Catholics in Lower Canada are . 500,000 and in Upper Canada . 50,000

while the other religious denominations are in Lower Canada . . 150,000 and in Upper Canada . . 400,000 it follows that the future Canadian House of Assembly would consist of

Roman Catholics	. 45
Church of England	. 25
Other Denominations	30

which must of course leave the Church in the minority, and place the real power in the hands of the Romanists.

The bishop also shews that the proposed plan of selling the clergy reserves and

dividing the produce among all denominations, is really robbing the Church of England of three-fourths of her property; and by leaving the terms of appropriation open for discussion at certain periods is endangering the whole, whereas these reserves, faithfully applied to the purposes for which they were originally intended, would secure a moderate provision for the Protestant clergy. This interference is the less called for, since the Romish Church in Lower Canada is amply provided for; and the Governor General has just confirmed the doubtful title of a monastery in Montreal, containing only a few monks, to an endowment valued at half a million, which is double the value his excellency deems sufficient for the support of the National Church in Upper Canada, a country nearly as large as England.

The Romish Church in the Canadas consists of—

Bishops	-	5
Vicars General	-	10
Parochial clergy Lower Canada		300
Ditto. Upper Canada		30
Clergy in four Romish Colleges		40
		385

The Church of England consists of—

Bishops	-	2
Archdeacons	-	3
Clergy in Lower Canada	-	50
Ditto in Upper Canada	-	81
		136

The incomes of the English clergy average about £135 per annum. The Romish parochial clergy in Lower Canada, about £275. The Romish religious houses are endowed with above two millions of acres of the finest lands in the province.

RURAL DEANS.

INSTRUCTIONS TO BE OBSERVED BY THE RURAL DEANS IN THE DIOCESE OF LONDON.

INQUIRIES are often made as to the duties of the newly revived office of Rural Deans.

The following instructions issued by the Bishop of London to the Rural Deans of his diocese, may therefore communicate information which some of our readers may desire. We do not however apprehend that the revival of the office will in the present state of our ecclesiastical law, produce much effect.

1. The Rural Dean is diligently to inquire, and give true information to the Archdeacon, to be by him made known to the Bishop, of all matters concerning the clergy, churchwardens, and other officers of the Church, which it may be necessary, or useful, that the ordinary should know.

2. Upon being made acquainted with the avoidance of any benefice within his district, he is to make a return thereof to the Bishop, through the Archdeacon, in order that due enquiry may be made into the state of the vacant benefice, and sequestration be issued out of the Ecclesiastical Court.

3. He is, likewise, once in every year, previously to the Archdeacon's visitation, and at other times when he shall be required, to inspect the Churches and Chapels within his district, with their chancels and churchyards, and the books, ornaments, and utensils thereto belonging; as also the houses, buildings, and glebes, belonging to the incumbents; and to make a return thereof to the Archdeacon at his next visitation, noting all alterations, additions, decays, and delapidations in the premises.

4. He is also to inspect all Parochial and National Schools within his district, and to make a particular report yearly on

the education of the poor, as connected with the Established Church; and to obtain from time to time such information respecting parochial matters as shall be required of him; and to make returns thereof to the Archdeacon, to be by him transmitted to the Bishop.

5. He shall likewise be ready to advise and assist the churchwardens within his district, in framing their presentments of all such things as are amiss within their respective parishes, and are by law presentable.

6. He is also to call the clergy of his district together, whenever the Bishop or Archdeacon shall appoint; and take care to disperse such orders as shall be sent to him for that purpose.

7. He is to inspect, at his annual visitation, and at any other time when he may see occasion, the licences of all stipendiary and assistant curates officiating within his district; and to give immediate notice to the Bishop of any, who shall officiate as curates without being duly licensed.

N.B. The Archdeacons will make a yearly report to the Bishop of all returns which they have received from the Rural Deans.

C. J. LONDON.

Register of Events.

THE recent proceedings in Parliament have been important and highly interesting, though they do not seem to have produced any effect on the permanency of the administration.

The House of Commons divided on Thursday, March 26, on the second reading of a Bill introduced by Lord Stanley, on the subject of the Irish Registration. This was determinately opposed by the ministers, but carried against them by a majority of SIXTEEN. The numbers being 250 and 234. The object of this measure is to guard against the fraudulent use of certificates of registration, obtained under the existing law, by which the votes of persons dead, removed, &c. are rendered available at the election of members of parliament. This is a severe blow both on the administration and the Romish party; it remains however to be seen what measures government will adopt on this important question. Mr. O'Connell distinguished himself in this debate by some disgraceful observations, which elicited the most decided reprobation of gentlemen of all parties.

A debate on the Corn Laws occupied the House of Commons for three nights, and was at length terminated by the adjournment of the House. Notice has been given of a renewed motion after Easter. It seems however impossible that the corn trade should at present be thrown open, and it appears to be the opinion of a very decided majority that a scale of duties varying inversely as the price of corn, is preferable to a fixed duty. Whether the present scale of duties is the best which can be adopted is a distinct question. Sir Robert Peel's speech was of a most masterly character, and clearly evinced the fallacy of those arguments on which the proposed change of the corn laws is advocated. It is very doubtful whether the free trade in corn would permanently either produce cheaper bread, or promote the demand for our manufactures, or prevent fluctuations in price. The market returns shew that the price of corn has never been so nearly equable for a similar period as since the adoption of the present scale of duties. This approximation to uniformity of price is of immense importance both to the manufacturing and agricultural interests, though perfect uniformity is hopeless in an article which must ever be materially affected by the seasons.

A third debate of very great importance, and which also occupied the House for three nights, arose upon a motion of Sir James Graham, who maintained that the rupture with China has been mainly owing to the imprudence of ministers, and to their neglect in not furnishing the Superintendent at Canton with powers and instructions to provide against the evils of the opium trade, and adapted to his new and difficult situation. This resolution was finally rejected by a majority of NINE, being exactly the number of members of the administration who voted in their own defence. The ayes were 262—the noes 271. We apprehend the voice of the country will be decidedly with Sir James Graham. The question is of immense importance, and the interruptions of our relations with China is most injurious in itself, and pregnant with consequences which can scarcely be estimated too highly.

China is stated to contain THREE HUNDRED AND FIFTY MILLIONS of inhabitants, or one third of the human race. It has a revenue of SIXTY MILLIONS unencumbered with debt; and these immense resources are all at the command of one man. The Chinese are doubtless timid and unwarlike; though their character in these respects has been very much underrated; but their immense territories must unquestionably contain many warlike tribes; while thousands and tens of thousands of soldiers and sailors of other nations are ready to enlist at the first call of a power which can afford to pay them for their services. Russia, France, America, to say nothing of Burmah, Nepal, and Persia, can supply immense multitudes, under whose instruction and guidance the Chinese will be fully equal to any troops which we can send against them. We cannot spare our British forces, and to carry on a war with vigour, at the distance of

Fifteen Thousand miles, is a hazardous and ruinous undertaking. Much at this moment depends on the wisdom, and firmness, and temper of Lord Auckland, the Governor General of India, and it becomes us all to implore that God, who is the giver of all grace, to dispose his heart and the heart of the Chinese authorities, to the preservation of peace, and the restoration of commercial relations.

The interruption of our trade with China threatens an annual loss to this country of about *six millions*, and as our revenue is about one million deficient, we must be prepared to submit to additional taxation. This is indeed the least part of the evil. The moral consequences of war are far more to be dreaded than any pecuniary pressure, which however severe it may seem, we are yet well able to bear. But it is obvious that we are at present engaging in war in an unrighteous cause. We by no means acquit the Chinese of gross misconduct, and of violating the commonly received law of nations; but at the same time it must be remembered that the trade in opium was contraband; and was well known to be such; and that our superintendents had for years pointed out its dangers and probable results, and called upon government for instructions which were never sent. We cannot however join in the wholesale condemnation of opium as a poisonous and demoralizing drug. It is a valuable and important medicine, and as such its absolute and entire prohibition and exclusion is indefensible, though it has been shamefully abused to the vilest purposes, in China, Turkey, and we fear even in our own country.

A Bill has passed the House of Assembly in Canada, and has been sent over to this country for her Majesty's assent, by which the Clergy Reserves, that is, the seventh part of the waste lands, reserved for the support of the Protestant church, are to be divided between the Churches of England, Scotland, Rome, and Dissenters of all denominations. This has very properly been objected to by the Archbishop of Canterbury; and on the motion of the Bishop of Exeter, certain questions have been proposed to the Judges as to the legality of the proposition. We trust this heavy blow aimed at the Protestant Church will be averted.

The House of Lords has been occupied with similar topics to those which have been discussed in the House of Commons. The Bill protecting the publication of papers printed by either house of Parliament has been passed. The sheriff of London and some of the inferior agents have been liberated, but Stockdale, and his solicitor, Mr. Howard, still remain in custody.

Numerous petitions have been presented to both houses in favour of Church Extension, and we trust many more will be transmitted without delay. This great measure is to be discussed early in the ensuing month, and every exertion should be used to promote its success. While some few Dissenters object, many are understood to be favourable to the measure; and even prepared to petition in its behalf, provided any plan can be adopted of assisting orthodox Protestant dissenters, in the erection and maintenance of places of worship of their own denomination: a plan which though difficult, may yet deserve serious consideration. It is desirable as far as possible to unite all Protestants in opposing their Romish antagonists.

The affairs of Turkey and Egypt are still unsettled. Some disagreements have arisen between Naples and our own Government with reference to the monopoly of sulphur, which have rather an unfavourable appearance; and there is cause to fear a renewed or increasing irritation in America with reference to the boundary question. Amidst so many elements of discord, it becomes us all to watch, to strive, and to pray for peace.

We regret to observe that her Majesty has been advised to advance the Lady Cecilia Underwood to the dignity of a Duchess, by the title of the Duchess of Inverness. This lady is understood to have been some time married to the Duke of Sussex. But she must have known what His Royal Highness's own experience should have taught him, that her marriage was entirely void, and certainly her Majesty's advisers ought to have known better than to recommend the advancement of a person in such an equivocal situation to the highest rank which royalty can bestow. It is

conjectured that this promotion is to be a step to an additional burden on the state of £6000. per annum. We hope Parliament will not rashly confirm any such grant.

We are arrived once more at the season when our great religious institutions hold their anniversaries. We revert with pleasure to the period when vast multitudes, impressed with holy zeal, go up to our metropolis, to animate each other in the benevolent attempt of communicating even to the ends of the earth, that blessed gospel whose object is still *Glory to God in the highest, on earth peace, good will amongst men*. May all who thus meet together in the Redeemer's name, experience his gracious presence; and be animated to renewed exertions, for the promotion of his glory, and the salvation of a lost and ruined world.

Notices and Acknowledgments.

Received.—Z. A.—J. F.—CLEMENS—R. H. G.

We have received two or three communications from Mr. Rogers, urging us to review a work he has recently published entitled, *Antipopopriestian*, and intimating a want of courteousness on our part, in not having noticed it. Our answer is, that it has only been a short time on our table,—that we are not fond of reviewing volumes which form only part of a series,—and that we can only regard the author as a somewhat dangerous ally in the warfare against Popery. If we understand him aright, the Churches of England and of Scotland, most Protestant Dissenters, and all the Wesleyan Methodists, are at least tainted with Popery, 'politikirkality' and 'priestrule'; while our English tongue itself needs vast corrections and alterations; we fear therefore that we cannot recommend our author, and think it the wiser way to refrain from him, and let him alone.

Mr. Rogers also requests us to insert a letter, recommending the British and Foreign Bible Society to submit the point in discussion between themselves and the Baptists, to the mediation of the Society of Friends. Here also we differ entirely from him. We trust the Bible Society will do no such thing, but go on quietly in the course they have hitherto pursued. The point in dispute is, as to the right translation of the word *baptize*. That word conveys to us the idea of *wash, dip, sprinkle, pour upon*; the Baptists contend that it always means *immerse*, and that it ought to be translated into all languages by words signifying to *immerse*. For a time the Serampore missionaries had almost all the oriental translations in their own hands, but now that other denominations are active in the East, some more general term is substituted for the sectarian word *immerse*. Against such substitution, sundry Baptists protest, and threaten that if their protest is disregarded, they will withdraw. But we cannot conceive that such a separation will, if it take place at all, be carried to any extent. We think too highly of the piety and good sense of our Baptist brethren to imagine that any number of them will secede on such slight grounds. And if a few should withdraw, and form another minor institution, it would, like the Trinitarian Bible Society, do good in its own little way; while THE BIBLE SOCIETY proceeds in its course, like the sun diffusing its blessings throughout the world, though sometimes obscured by clouds, and occasionally undergoing an eclipse.

ANNIVERSARY MEETINGS.

DATE.	DAY.	HOUR.	SOCIETY.	OCCASION.	PLACE OF MEETING.	PRAECHEE OR CHAIRMAN.
MAY	1, Friday	12	Naval and Military Bible	Meeting	Hanover Square Rooms	MARQUIS OF CHOLMONDELEY
	2, Saturday	1	British and Foreign Temperance	Meeting	Hanover Square Rooms	LD. BISHOP OF LONDON
	3, Sunday	11	District Visiting	Sermon	Baker St. Chapel, Portman Square	LD. BISHOP OF WINCHESTER
	4, Monday	11	Episcopal Floating Church	Sermon	Fitzroy Chapel	LD. BISHOP OF CHESTER
	5, Tuesday	12	Wesleyan Missionary	Meeting	Exeter Hall, Lower Room	REV. HENRY RAIKES, M.A.
	6, Wednesday	11	Colonial Church	Meeting	St. Bride's Church, Fleet Street	EARL OF CHICHESTER
	7, Thursday	6	Church Missionary	Meeting	Exeter Hall	REV. T. B. BAER
	8, Friday	10	Indigent Blind Visiting	Sermon	St. John's Chapel, Bedford Row	RIGHT HON. LORD BEXLEY
	9, Saturday	12	British and Foreign Bible	Meeting	Exeter Hall	REV. HUGH STOWELL
	10, Sunday	11	Lord's Day	Sermon	St. Bride's Church, Fleet Street	MARQUIS OF CHOLMONDELEY
	11, Monday	6	London Hibernian	Meeting	Exeter Hall	RIGHT HON. LORD BEXLEY
	12, Tuesday	12	Prayer Book and Homily	Meeting	Freemason's Hall, Great Queen Street.	REV. W. MARSH, D.D.
	13, Wednesday	6	Promoting Christianity among the Jews	Sermon	Episcopal Jews' Chapel, Bethnal Green	REV. H. V. ELLIOT, A.M.
	14, Thursday	12	Religious Tract	Meeting	Exeter Hall	LD. BISHOP OF WINCHESTER
	15, Friday	6	European Missionary	Meeting	Exeter Hall	
	16, Saturday	12	Trinitarian Bible	Meeting	Willis' Rooms	
	17, Sunday	6	Church Pastoral Aid	Sermon	St. Dunstan's Church, Fleet Street	LD. BISHOP OF RIPON
	18, Monday	11	London Hibernian	Sermon	St. Clement's Danes, Strand	REV. HUGH STOWELL, M.A.
	19, Tuesday	7	Aged Pilgrim's Friend	Meeting	London Tavern	H. POWELL, Esq.
	20, Wednesday	12	Church Pastoral Aid	Meeting	Exeter Hall	REV. THOMAS WARD
	21, Thursday	12	European Missionary	Meeting	Exeter Hall	EARL OF WINCHELSEA
			Protestant Association	Meeting	Exeter Hall	SIR GEORGE GRAY
			London Missionary	Meeting	Hanover Square Rooms	MARQUIS OF CHOLMONDELEY
			District Visiting	Sermon	St. Clement's Danes, Strand	REV. W. BURROWS, M.A.
			Moravian Missionary	Sermon	Episc. Chapel, Gray's Inn Lane	REV. EDWIN SUDNEY
			Indigent Blind Visiting	Sermon	Broad Court Episc. Chapel	REV. HUGH STOWELL
			British Reformation	Sermon	St. Antholin's, Watling Street	REV. E. SUDNEY
			Widows' Friend and Benevolent	Meeting	Exeter Hall	W. EVANS, Esq. M.P.
			London City Mission	Sermon	St. Clement's Danes, Strand	REV. HUGH STOWELL
			Sailor's Home and Eps. Floating Church	Meeting	Hanover Square Rooms	REV. HUGH STOWELL
			British Reformation	Meeting	Hanover Square Rooms	LORD SANDON

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

JUNE 1840.

MEMOIR OF THE REV. DANIEL ROWLANDS.

LATE OF LLANGEITHO, CARDIGANSHIRE.

THE principality of Wales affords an interesting subject of contemplation, in both a civil and ecclesiastical point of view. It was there that the ancient Britons found refuge, when driven from every other part of the island. There the ancient British Church maintained a long and arduous struggle against the innovations of Rome, and there in later days that revival of religion took place, which in its consequences mainly led to the formation of the British and Foreign Bible Society, an institution which, we are bold to affirm, is calculated to produce the greatest blessings to the world at large, and to our own church in particular, of any human institution which has yet been devised.

Yet though the principality affords so interesting a field of contemplation, it has been comparatively disregarded. We know more of what takes place at Calcutta or Sierra Leone, than of the events at Cardigan or Caernarvon. The very names of some of the most eminent Welsh preachers and benefactors are scarcely heard of in England; and some of whom the world was not worthy, are regarded with a very unjustifiable degree of suspicion or prejudice. They might commit some mistakes. The difficult position in which they

were placed might lead to conduct which in other circumstances they themselves would be the last to recommend, but which the more fully it is investigated the more justifiable or even laudable it will appear. While their zeal and love, their self-denial and devotion to the great work of the ministry, must excite the admiration of all who duly estimate the worth of the soul, and the inestimable value of the Gospel of Christ

These observations have been suggested to our minds by the perusal of a recently published '*Memoir of the Rev. Daniel Rowlands, late of Llangeitho, Cardiganshire; by the Rev. John Owen, Curate of Thrussington, Leicestershire*;' a small volume which we would strongly recommend to general perusal, as containing much that is at once instructive and interesting. It commences with an Introduction containing a brief account of the chief supporters of religion in Wales, from the Reformation to the beginning of this century, and then proceeds to relate more fully the history of the Rev. Daniel Rowlands.

Mr. Rowlands was born at Pantybendy near Llangeitho, in the year 1713, and was educated in the Grammar School at Hereford. His father was a clergyman,

and incumbent both of Llancwulle and Llangeitho, but it may be very much doubted whether he felt in any suitable degree the importance of the ministerial office, since we find him encouraging his son to enter into the church at the early age of twenty, though he appears to have been at the time destitute of anything like serious personal religion. Possibly however the father might not be fully aware of his son's conduct, and might regard the commendations bestowed on his literary attainments, as testimonials of his general fitness for the clerical office.

'What is reported,' says Mr. Owen, 'in the neighbourhood, of Rowlands in youth, is, that he was remarkable for natural vivacity, and very adroit in all the sports and corrupting amusements of the age. He was of the middle size, of a firm make, quick and nimble in his actions, and foremost in all the youthful feats of the day. It was then customary to go to church in the morning, and to spend the rest of the Sunday in sports, revels, and drunkenness. There was commonly in every parish some place where the vain, the foolish, and the dissolute assembled; and there among them Rowlands, it is said, appeared the foremost, the liveliest, and the most active of the party, after having been in church reading, praying, and preaching in the morning! Drunkenness no doubt followed. Though it is not said that he was notorious for that disgraceful habit, yet he fell into it occasionally. It is not easy to suppose the possibility of such inconsistency: but while religion is a mere form, there is so much ignorance and hardness of heart, that the greatest inconsistencies are neither seen nor felt to be so. When the mind is wholly darkened as to spiritual things, and the conscience wholly asleep, men seem to have lost their understanding and common sense. But it was

not long after he was ordained, that Rowlands continued in this awful state.

'He was then what the people were in general. The priests and the people were alike both extremely ignorant of religion, and wholly given up to the vanity of their own minds. Though the Bible was known, or might be known, and divine service was regularly performed in the churches, yet ignorance and ungodliness prevailed through the whole country. Preaching, such as it was, was very scanty; in some places, not more frequent than four times in the year. Prayers were thought sufficient; and those were only read, and not prayed, as if they possessed a sort of charm, which, being applied by mere reading, were to effect all the good intended by them. It was the bead-praying of the papists. Religion, when it loses its power, degenerates everywhere in a similar way. When spiritual worship ceases, the mechanical one commences; and this mechanical or formal worship is always found to be unfriendly, and even inimical to preaching. It is a certain proof of deadness in religion, when formal worship is exalted, and preaching depreciated. Both (i. e. public worship and preaching) are to be valued, but preaching the gospel has the priority and the pre-eminence, and without it the worship will surely become a heartless work of mere formality.

'The state of the country at that time was far more irreligious than, in the present day, will be imagined probable. As an evidence from an eye-witness is always the most satisfactory, such an one shall be added.'

The Rev. Mr. Charles, describing the state of Bala in 1742, says,

'The common people were more inclined to go to church on Sabbath mornings, than the gentry: but in the afternoons, they greedily

followed their amusements. There was hardly a Sabbath afternoon on which they had not, in some part of the country, some place for sports. Here the youths exhibited their strength, and a great number of the people of the neighbourhood came together to look at them. On Saturday nights, especially in summer, the young people, both males and females, kept what was called *singing-nights*, and amused themselves by singing with the harp, and dancing till the dawn of the sabbath. In this town (Bala,) they were usually on the Sabbath afternoons, singing and dancing in the public-houses, playing tennis under the Hall, bobbing, &c. There was in every corner of the town some sport going on until night. The *Interludes* in summer were played in the loft of the hall, on the afternoons of the Sabbath, and both the gentry and the common people thus amused themselves together, and profaned the Lord's day. There was also a great number of those called *travelling people*, (pobl gerdded), who came occasionally to this town. These were wanderers, who traversed the country for the sake of begging, if not for worse purposes. They were people of corrupt and depraved lives, an oppression on the country, and a shame to the magistrates who suffered them. This in part was the state of the country as to morals, in the year 1742, and a good while after that. As to true religion and godliness, if by their fruits they are known, there was here but little of them, at least as things appeared to me.

When Mr. Rowlands had been four or five years in orders, the Rev. Griffith Jones, the founder of the circulating schools, came to preach about five miles from Llangethio.

As his preaching was very powerful, energetic, and awakening, a great many people went to hear him. Rowlands was also

induced to go. His appearance at this time was very vain, full of conceit and levity. So large was the assembly, that there was no room for them to sit down; and in the midst of them, just opposite the preacher, stood Rowlands, evidently conceited and full of himself, and his countenance shewing no small measure of contempt. His appearance was such as to draw the attention of Mr. Jones while he was preaching, and so much so, that he suspended his discourse, and offered up a very earnest and affecting prayer for the vain young man that stood before him; beseeching God in an especial manner to make him a suitable instrument for turning many from darkness into light. This prayer, it has been said, produced an amazing effect on the mind of Rowlands. His appearance when returning home was quite different from what it was when he went there. The proud gait had disappeared, and the vain talk was no longer heard. With the head and face towards the ground, he seemed very thoughtful. It was thus that his great change commenced.

He was not afterwards the same man: nor was his preaching the same. But it was some time before his views of religion became clear, and accordant with the gospel.

There was in his neighbourhood a good and very pious minister, belonging to the Dissenters. His name was Pugh.

Some of his followers went to hear Mr. Rowlands, who, while he proclaimed many things in a scriptural and powerful manner, appeared to them to state others in a way inconsistent with the gospel. They therefore wished Mr. Pugh to go and remonstrate with Mr. Rowlands, and point out what was erroneous in his views. But Mr. P. replied, 'Let him alone. He is an instrument which God is raising up for doing some great

work in the world. He will improve in a short time. God will bring him right by degrees.'

'And so it was. The good old man proved to be a true prophet. God soon straightened the crookedness that was in his creed, and made him an instrument of great good in his day. One of the mistaken views he then had, was respecting Christian perfection; it was a notion which he had probably borrowed from the works of William Law. Besides, his ideas as to the freeness of the gospel, were not very clear. He was for a time entangled in that confused system of salvation which relies partly upon works, and partly upon grace,—a system which those who are only beginning to see the light, or who are aroused but not converted, usually adopt. However, it was not long before he attained clearer light as to divine truths; and he continued in that light, throughout his long life, without any cloud to darken his mind.

'What he preached at first was the law, in its high and minute demands, and in its awful threatenings. He stood, as it were, on Mount Sinai, and loudly proclaimed eternal perdition to a sinful world. Awful and extremely terrific was his message; nothing but the consuming flashes and dreadful thunders of the law, with hardly any thing like the joyful sound of the gospel. Endless condemnation, deserved by sinners, was what he set forth with unusual power and energy. His own spirit seemed to have been filled with great and awful terror. He appeared as if he wished to kindle the fire of hell around the transgressors of God's law, that he might terrify them. He unfolded the indignation of heaven against sin with amazing clearness, earnestness, and vigour. But there was no harshness in his voice nor sternness in his countenance; but

on the contrary, the most melting tenderness. He spoke as one overflowing with compassion, and under the deepest conviction of his own unworthiness.

'It has been said by some, that he preached at this time according to his own experience, and that the terrors of the law had awfully seized on his own mind. It is not improbable that he had undergone convictions of the deepest kind, and that he communicated to others what he had learnt and felt himself. There is nothing that we can show so clearly and so effectually to others, as what we have seen and felt ourselves. It is not human learning, so much as divine teaching, that can qualify us for the great work of the ministry. No one can speak feelingly and correctly of man's dangerous and miserable state by nature, but he who has obtained a clear view of himself as a sinful creature, condemned by the just laws of heaven. It is he who knows himself to be a sinner, that is fit to address sinners.

'Very wonderful effects followed this kind of preaching. However awful the message, hundreds and even thousands assembled to hear it: and such terror seized on many of them, that they sometimes fell down on the ground as if they were dead. Tears streamed down the faces of hundreds at the same time. The most thoughtless groaned through an inward agony, as if they stood on the brink of despair; and the most hard-hearted, profane, and ungodly, often wept under the deepest convictions. This was the case for a considerable time with respect to the numerous assemblies which attended his ministry. Deep convictions, and hardly any thing else, were produced. According to what the writer has heard from the oldest of Rowlands' followers that he has consulted, those convictions lasted for some years—perhaps four or five; and he con-

tinued all that time in the same awful strain of preaching.'

Mr. Rowlands at this time served two curacies for ten pounds a year; but before long, some circumstances occurred, which led him to go and preach in several other churches. 'A farmer's wife in Ystradffin, in the county of Carmarthen, had a sister living in the vicinity of Llangeitho. This woman came at times to see her sister; and on one of these occasions she heard some strange things respecting the clergyman of the parish, that is, Rowlands. The common saying was, that he was not right in his mind. She, however, went to hear him, and not in vain: but she said nothing then to her sister, or to any body else, about the sermon: and she returned home to her family. The following Sunday, behold, she came again to her sister's house near Llangeitho. 'What,' said her sister with great surprise, 'what is the matter? Is your husband well, and are your children well?' She was afraid, from seeing her so soon and so unexpectedly, that something unpleasant had happened. 'O yes,' was the answer, 'nothing of this kind is amiss.' She asked her again, 'What is the matter then?' She replied, 'I don't well know what is the matter. Something that your *cracked* clergyman (this was the name then given him) said last Sunday, has brought me here to-day. It continued on my mind all the week, and never left me either day or night.' She went again to hear him; and she continued to come every Sunday, though the road was hilly and mountainous, and her home more than twenty miles from Llangeitho.

'After having continued to come there about half a year, she felt a wish to ask Rowlands to come and preach at Ystradffin. She made up her mind to try what she could do; and so after service one Sunday, she went to Rowlands, and

saluted him somewhat in this manner—'Sir, if what you say to us is true, there are many in my neighbourhood in a most dangerous condition, going fast to eternal misery. For the sake of their souls, come over, Sir, to preach to them.' The woman's request struck him with surprise; but without a moment's hesitation, he said in his usual quick way, 'Yes, I will come, if you can get the clergyman's permission.' This satisfied and highly gratified the woman; and she returned home in great joy, as if she had found some rich treasure. She took the first opportunity to ask the clergyman's permission, and easily succeeded. Next Sunday she went very joyfully to Llangeitho, and informed Rowlands of her success. According to his promise he went over and preached at Ystradffin; and his very first sermon there was wonderfully blessed. Not less than *thirty* persons were, it is said, on that occasion converted. Many of them afterwards came regularly to hear him at Llangeitho, and he occasionally went over to preach there.'

'There was in the parish of Ystradffin a gentleman, who was during the season in the habit of amusing himself with hunting on the Sunday mornings. He did so on one of the Sundays that Rowlands was to preach there. He went out to hunt on the mountains with his dogs, and some of his servants and of his tenants accompanied him. He had heard that a stranger was to preach in the church that day, and had also heard the common report, that he was one not quite right in his mind. As he returned from hunting, he came by the church; and he and his companions went in, more, it seems, for the purpose of a frolic than anything else. With the evident intention of perplexing and confounding the preacher, the gentleman stood up on a seat just opposite the pulpit, and put on a face

of the utmost insolence and contempt. Rowlands saw him and fully understood his object : but the effect produced on him, though then young, was the reverse of what the gentleman expected. Rowlands went on without seeming to notice him, and with great readiness of utterance. In a short time his words became very powerful ; so penetrating and terrific, that his hearers stood fixed with amazement and trembling with fear. The appearance of the gentleman soon changed. His countenance fell, his limbs quaked, and the tears streamed down his cheeks ; and he could upon longer stand on the seat. He came down, and sat with his head towards the ground, and shedding tears profusely.

‘ In this humble posture the gentleman remained till the end of the service, and listened as silently to the sermon as his weeping would allow him. It was a singular sight to all present, and produced on them a very great impression. After the service was over, the gentleman went to meet Rowlands, in a very humbling and trembling manner. He confessed his presumption in attempting to confound him, and his sin in profaning the Lord’s day. He asked his pardon, and invited him kindly to his house. Rowlands’ conduct was of course such as became the occasion. He kindly received him, cheerfully and thankfully accepted his invitation. He went and dined at his house, and stayed there that night. This was the commencement of a friendship that continued through life. This gentleman, and several others from the same neighbourhood, were afterwards in the habit of coming regularly to Llangetho to hear Rowlands. There are some now living who well remember this gentleman, and who had often seen him at Llangetho. It was his practice to resort there, at least every month, while he lived : and his whole life bore a

creditable testimony to the sincerity of his religion.’

After some time, Mr. Rowlands was induced to go forth and preach in the fields. ‘ After he was himself converted, his great desire was to convert others, especially his former companions in his days of vanity and folly. But his lively and earnest preaching was wholly disliked, and made them to neglect coming to church altogether. Their custom was to go on the Sunday to some place, suitable to their purpose, that was on one of the hills above Llangetho, and there to amuse themselves with some of the games and sports then practised. There was a particular spot where all the giddy and the dissolute used to assemble. Rowlands tried all means to put a stop to this profanation of the Lord’s day ; but he failed to succeed. He then determined to go there himself on Sunday. As they would not come to him in church, he resolved to go to them on their own ground. He must have possessed a very bold spirit, and an intense concern for their eternal welfare, before he could have ventured to go to such a place ; and especially to go among those who had been his companions, and many of them probably much older than himself. But there he went ; and he preached to them on their own spot, as they did not allow him the opportunity of preaching to them in church. He proclaimed the truth to them with great faithfulness and with great power ; and such was the effect, that there was no more assembling there. This stronghold of Satan was pulled down through God’s blessing on this laudable adventure.’

After having been thus employed for about twenty-five years, Mr. Rowlands was in 1763, ejected from the church, on the ground of travelling about the country, and preaching occasionally in unconsecrated places. ‘ It is said that the bishop reasoned with him several

times on this subject, and advised him to lay aside the practice. He excused himself by saying, that the circumstances of the country required such labours. He fully believed that his work was owned and blessed by heaven; and he felt that he could not do otherwise than carry it on. It appears by what his late son told the writer, that the conversation between the bishop and Rowlands was very similar to that which took place, nearly at the same time, between the Rev. John Berridge and his bishop. The two shewed the like spirit of meekness and respect towards their superior, and still they manifested a higher respect and regard to what they conceived to have been the will of Him who is higher than all. The eternal good of immortal souls is of infinitely greater consequence than any human arrangements, which may be *generally* useful, but not so under every circumstance. Had the bishop wisely considered the ignorant and irreligious state of the country, he could not with a safe conscience have acted as he did. His conduct towards Rowlands did great harm to the church. This, as I have heard, was the opinion of the late excellent bishop of David's, Dr. Burgess. He expressly told a clergyman, whom I knew well, that it was a very unwise thing in his predecessor in the diocese to turn Rowlands out of the church, and that a great injury to the church had resulted from that act. Correct, no doubt, was the opinion formed by Dr. Burgess; and he is one whose judgment the Welsh have strong reasons to respect, as his plans and measures have been eminently productive of good to the church.

'As Rowlands would not consent to relinquish his work of preaching through the country, the bishop determined to deprive him of his churches. This was done publicly on Sunday at Llanddewi-

brevi, according to what I have learnt more than twenty years ago from a pious old man, an inhabitant of that place, who remembered the event. Two clergymen entered the church just as Rowlands ascended the pulpit. One of them was the Rev. Mr. Davies, brother to Captain Davies, of Llanvechan. The name of the other I have not heard. A letter was delivered to Rowlands in the pulpit. After reading it privately, he rose up and told the immense multitude present, that he was not allowed to preach. He said no more, came down from the pulpit, and left the church; and the large congregation almost all followed him, deeply affected, and many of them weeping.

'In consequence of this prohibition, a large chapel was built for him at Llangeitho, where he resided: and there afterwards he ministered chiefly, for twenty-seven years, with very extraordinary success.'

'After Rowlands was deprived of his churches, Langeitho became the resort of thousands from every part of the country, and it continued to be so till the end of his life, and for some time after his death. People came there commonly from ten to fifteen miles round, and many from greater distances. On sacramental Sundays, which were observed monthly, some came from the distance of forty, fifty, and sixty miles. It appears from the life of the late Rev. Thomas Charles, that several occasionally went to Llangeitho from Bala, a journey not less than sixty miles. From twenty to thirty travelled together, or in two companies, some on foot, and some on horseback, both men and women. Those on foot started early on Saturday, and took a shorter course over the mountains, without any support except the food they brought with them, and their drink was pure water from the mountain

springs. They had particular resting-places where they usually stopped to take some refreshment. After hearing one or two sermons from Rowlands, they returned home again, fully satisfied, and abundantly repaid for all the toil of their journey. The spiritual food they had for the soul, made them feel less the fatigue of the body, and tended to relieve its weariness.

‘But this journeying to Llan-geitho was not peculiar to Bala; it was from all parts on every side, north, south, east, west, though not from every quarter to the same extent. The writer himself, when young, lived about six miles south-west of Llan-geitho, and he fully recollects some springs on the hills, at which, as he has been told by his seniors, companies of people going to Llan-geitho usually stopped and rested, and quenched their thirst. There were some at Llan-geitho at times even from Anglesea, more than a hundred miles distant. According to the account given to the writer by a pious aged servant of Rowlands, there were some there at times from every county in the principality, and often on sacramental Sundays, the communicants were from twelve to fifteen hundred. He had opportunity of knowing their number, because he usually prepared the elements. The same people were not at the sacrament every month, for those who came from far, were present only every two or three months, and perhaps still less frequently. It is probable that not half of the communicants were present at the same time. There were generally two or three clergymen assisting at the communion, and sometimes more. An aged clergyman, now living, has lately told the writer, that he was one out of eight engaged in administering the sacrament. None were received to partake of the ordinance, but those

who were professed members, having joined the private societies.’

‘The length of Rowlands’ own ministry was more than fifty years; and his congregation during almost the whole of that period, was probably on an average, between three and four thousand: and this average was not much less for twenty years more: and now after the lapse of a century, the number may be generally a thousand: for the communicants are even now about five hundred, as the writer has been lately informed. To collect together in a thinly-inhabited country (as the case was in Rowlands’ time more than now) where there is no town, but a very small village, such an assemblage as three or four thousand every Sunday, and for so long a time, must appear to all to have been a very extraordinary work. There must have been there a ministry of no common character, and attended with no common blessings, otherwise such assembling could not have been so great, and could not have continued for so long a period. It was not like a large town, where a great number might come together without going far; but it was in a secluded part of the country, where most that attended had to travel several miles; not a few, ten; and some, twenty; and others, many more miles.’

Mr. Rowlands introduced among his people private societies upon the plan originally suggested by Dr. Woodward; and only those were admitted as communicants who were previously members of these societies. His preaching was usually accompanied with a very powerful effect, but at different intervals a most extraordinary impression was produced, whereby multitudes were led to make a public profession of religion, and to break out aloud in prayer or praise. The following extracts on this topic appear deserving of attention:

‘As the convictions before pro-

duced were not common, so the impressions made, when the gospel was preached in the fulness of its blessings, were not common. As the convictions had been almost too much for nature to bear up under them, so it was with the joy that followed. The deep wounds of conviction made the people to weep and cry bitterly, and sometimes even to faint away: and this was not so much the case with women as with men, and those even the strongest. But when the remedy was made known and received, they could not but bless God, and loudly praise him; yea, they rejoiced, and even jumped for joy. This was the time that loud praising and jumping began among the people. The cause of it was the overflowing joy which they experienced. This practice began while Rowlands was ministering in the Established Church.'

'It has been told the writer by a good old man from Llanddewi-brevi, that the thousands that assembled there at that time were often singing and rejoicing as they returned home; and that many did so, those on foot and those on horseback, both men and women; and that the country around, to a considerable distance, re-echoed with their joyful hallelujahs.'

'Rowlands neither encouraged nor discouraged this extraordinary overflow of joy. He did not expressly approve of the practice of jumping while praising God, nor did he do the contrary. His energetic, powerful, and fervid preaching occasioned it; and it was under his ministry, according to what has been said, that the practice first commenced. Though he did not speak either for or against it, yet some of his associates acted differently. Some of them expressly approved and justified the practice. One of these was the excellent William Williams, the author of the Hymns that are still in so much repute in the country. Row-

lands was evidently in some doubts respecting it: and hence his silence on the subject. Some of his friends in England felt very uneasy on the point, thinking that religion would thereby be degraded and injured. The good and benevolent John Thornton, Esq. was of this number. He wrote several times to Rowlands on the subject, and earnestly requested him to put a stop to the practice. Rowlands had no wish to say anything respecting it; but as Thornton mentioned the matter several times, he thought it necessary to say something concerning it; and he did so somewhat in the following manner:—'You, English, blame us, the Welsh, and speak against us and say, 'Jumpers, jumpers!' But we, the Welsh, have something also to allege against you; and we most justly say of you, 'Sleepers, sleepers!'' His late son, who told the writer this anecdote, said, that Thornton never mentioned the subject any more to his father.'

Mr. Rowlands was eminently a disinterested character. 'There is nothing so agreeable to the nature of man as to live independently. It is no easy matter to live only, as it were, on providence, dependent on the liberality of others. But Rowlands submitted to this, for the sake of the gospel, though naturally a man of the most independent mind. He did this, when he might have done otherwise. A living was offered to him in Pembroke-shire, by the munificent Thornton.' He was at first disposed to accept it, and signified his intention of doing so, to that benevolent man. But when his people around Llangeitho heard of it, they were greatly distressed. They flocked in great numbers to his house; and their entreaties, their importunities, and their weepings, were such as can hardly be conceived. They were like children, on the eve of being left by a beloved father, the staff of their sup-

port, and the supplier of their comfort. And they succeeded in prevailing on him to give up his intention of removing from them. His son wrote to Thornton and detailed the circumstances which induced his father to change his mind and decline his kind offer. Thornton's answer was :—

‘ I had a high opinion of your father before, but I have now a still higher, though he declines to accept of my offer. The reasons he assigns are highly creditable to him. It is not an usual thing with me to allow other people to go to my pocket; but tell your father, that he is fully welcome to do so, whenever he pleases.’

Like other faithful ministers, Mr. R. had to contend with various trials; corruptions in doctrine or in practice from time to time appeared to disturb the peace and edification of his people. He was called upon to struggle with some domestic afflictions, but he “endured as seeing him who is invisible.” ‘His wish and prayer was, that he should not lie long on a sick bed.’ To go almost instantly from his labours to his rest, was his wish; and this wish was granted. He had been for some time in a declining state of health, but not so as to be kept from doing his duty. Though he did not for nearly a twelvemonth go abroad much, yet he preached at home almost as regularly as usual. He was taken rather unwell on the Wednesday previous to his death; but he was not considered to be seriously ill, until Friday; and on the following morning, near the time that he was expected to preach at Llangeitho chapel, as was customary before the sacramental Sunday, his happy soul left its earthly tabernacle, and entered into the rest of the blessed, having finished its work and its labours here below. The news reached the chapel when the people had assembled, and

such effect the intelligence had on them, that they all dispersed in the most mournful manner without having had any service. This event occurred Oct. 16, 1790, when he was seventy-seven years of age, after having laboured in his Lord's vineyard with great activity and diligence and with unusual success, for fifty-three years, more than half a century. And his name deserves to be in everlasting remembrance.

‘ Great and very deep was the grief, lamentation, and sorrow, on this occasion; though the event was no more than what must have been expected. The bereavement, though anticipated on account of his age, was very deeply felt. There were many, not only in the neighbourhood of Llangeitho, but throughout Wales, who felt his death as a great loss. There has been hardly an individual perhaps in any age, whatever his station may have been, whose death has occasioned a lamentation so heartfelt, and at the same time so extensive. The thousands who used to hear him, felt that their guide and leader was gone. They had lost one who had been to them for many years a kind, dear, strengthening, and comforting father. He had been to a great number the instrument of their conversion; their father in Christ; and to more still, an incomparable teacher and a wonderful channel of divine blessings. But what moderates and alleviates all grief and sorrow of this kind, is the thought that the Fountain of all Goodness remains the same, endures still, and will ever continue full, and will be ever sufficient for the supply of all wants. He who endowed Whitfield and Rowlands, has the same power still. May the Author of all good, favour this country and all countries, with men of similar gifts, and of a similar spirit, and bless them with even more abundant success !

LETTER OF PROSPER TO ST. AUGUSTINE.

SIR,— I send you, according to promise, a translation of an interesting letter, one of the many sent to the great Bishop of Hippo. The writer of it was Prosper, a worthy presbyter of Marseilles: the subject a complaint of the diffusion of Pelagian principles among many of the church there, who had previously been unsuspected of holding such sentiments, and whom the writer with pleasing, because unaffected humility, speaks of as in most respects superior to himself.

Your readers will, no doubt, be struck by the fair dealing, good sense, and genuine charity displayed in this communication, and equally so with observing how precisely the same difficulties which have embarrassed the minds of contending parties on the same topics in our own times, had their existence then: and how religious men who would thankfully embrace the doctrine of gratuitous salvation, and electing grace, for themselves, were jealous of its influence on others, and could not trust God with the consequence flowing from the declaration of its own truth.

The fact seems to be, that the intimate connexion between *preventing* grace, which till lately, all Christians acknowledged, and *electing* grace, the explicit statement of which now startled the minds of so many, had hitherto been very indistinctly perceived. It was one of the effects of Pelagius' forcing the matter to an issue, (so wonderful does our Lord God bring good out of evil,) that it became necessary to search deeply into the originating cause of human salvation; and thus great truths heretofore obscured by the glosses of human philosophy were brought to light. And when we consider the strong tendency of human nature to the Pelagian tenets, it leaves a favourable impression of the pre-

valence of true religion in the church, notwithstanding the abounding superstition,—that the sentiments of Augustine were so generally responded to, and Pelagianism, with so much in it to flatter the pride, and conciliate the prejudice of men, so decidedly rejected. Thus may it ever be,

Your's, Mr. Editor, very truly,
Z. A.

Prosper, to his most blessed Lord and Father, unspeakably admirable, incomparably reverend, his most excellent patron, Augustine.

1. Unknown to you in person, yet, if you remember, in some degree known as to my mind and language: for, through my holy brother, the deacon Leontius, I have both sent and received letters: I now venture to write to your blessedness, not as then, merely from a desire to make your acquaintance, but by the impulse of that faith through which the church lives. For as your most vigilant care watches for all the members of Christ's body, and contends with the valour of truth against the deceitful arts of heretical doctrines, methought I need be under no apprehension of either becoming troublesome to you, or of seeming officious, in a matter which relates as much to your own personal piety, as to the salvation of many. Rather, indeed, should I deem myself guilty, if I did not refer what I perceive to be exceedingly pernicious to the special advocate of the faith

2. Many, then, of the servants of Christ in the city of Marseilles, whose sentiments accord with those works of your Holiness,* which

* The rise of that excessive and criminal veneration of the more prominent men in the church, is already visible in this letter. The terms applied by Prosper,

you have composed in opposition to the Pelagian heretics, think that you yourself stand opposed to the judgment of the Fathers, and the general sentiment of the church in whatever you have written concerning 'The Calling of the Elect according to the purpose of God.' And whereas they preferred laying the blame on their own dulness, to censuring what they did not understand, and some of them were anxious to ask your blessedness for a more distinct and perspicuous explanation of the subject, it happened by the dispensation of divine mercy, that (some in Africa having agitated similar sentiments) you had published a book 'On Reproof and Grace,' full of divine authority. This being brought to our knowledge by an unlooked-for opportunity, we thought that all the complaints of our opponents would be lulled to sleep, because you had there answered all the questions upon which your holiness was consulting, as fully and as distinctly as if you had specially laboured to set at rest the questions which were discussed among ourselves. When however this book of your blessedness had been perused, as those who were previously following the apostolic authority of your doctrine, became much more enlightened and informed, so those who were hindered by the obscurity of their own opinion, retired from the perusal of it more averse than ever. This decided difference of theirs was in the first place to be dreaded on their own account, lest the spirit of Pelagian impiety should impose upon men so distinguished for their zealous practice of every virtue: and again, lest the more simple, among whom they are held in great respect for their manifest integrity, should reckon that the

with reference to Augustine's saintly character, soon came to be given to all occupants of high office, and in the next step, appeared the *Papacy*.

safety for themselves which they bear to be maintained by those whose authority they indiscriminately follow.

3. For this, in fact, is their statement and profession. It is true, they say, that every man sinned in the sin of Adam, and that no one is saved through his own works, but through the grace of God by regeneration: yet that the propitiation which is in the mysterious virtue of Christ's blood is offered to all, without exception, so that whosoever are willing to come to faith and baptism, may be saved. That those, however, who were about to believe and to remain in that faith, which was afterwards to be assisted through grace, were known to God before the foundation of the world; and that he predestinated those to his kingdom, who, being called gratuitously, he knew would become worthy of election, and depart out of this life with a good end. That, therefore, every man was admonished by the divine ordinances to believe and work, that no one should despair of laying hold of eternal life, since a reward was prepared for voluntary devotion. But that this calling of God according to his purpose, by which it is said that, either before the beginning of the world, or in the actual condition of the human race, a distinction was made of those who were to be chosen, and those to be rejected, so that, according to the good pleasure of the Creator, some were created vessels of honour, others vessels of dishonour, that this doctrine takes away from the fallen all care of rising again, and is the occasion of producing lukewarmness in the saints; inasmuch as, either way, labour would be needless, if neither the rejected could by any means enter in, nor the elect by any carelessness fall out. For let them conduct themselves as they might, nothing could possibly happen to them otherwise

than God had determined; and what consistency could there be in their course of life, when their hope was so uncertain? Since, if the election of him who predestinated took one direction, vain was every effort of him who struggled towards another. All industry, therefore, was suspended, and all virtue done away with, if God's determination took precedence of human actions, and, under this term, predestination, a sort of fatal necessity was brought in; or the Lord was said to be the maker of different natures, if no one could do otherwise than he was made to do. To explain their sentiments more briefly and completely, whatever your holiness has, in this book, opposed to himself from the views of adversaries; whatever, also, you have most powerfully overthrown in the books against Julian, as objected by him upon this subject, every part of it is asserted with the utmost vehemence by these good men. And when we allege against them the writings of your blessedness, fraught with numberless and most powerful citations from the Holy Scriptures, and, according to the arrangements of your disputations, add something of our own to convince them, they defend their obstinacy by appeals to antiquity. And as for the texts adduced from the epistle of the apostle Paul to the Romans, to shew that divine grace precedes the good deeds of the elect, they declare that they were never understood by any church writer in the sense they are now. When we require them to expound these texts in the sense which they approve, they profess not to have found any that pleaseth them, and insist upon silence being kept upon points, the depth of which none can fathom. They proceed ultimately to such lengths in their perverseness, as to lay it down that our belief is opposed to the edification of our hearers; so

that, even if true, it were not to be divulged, because it is hurtful to publish what cannot be admitted, and there is no danger in observing silence upon what cannot be understood.

4. But some of these persons are so far from forsaking the track of the Pelagians, that, when compelled to confess that grace of Christ which precedes all human merits, lest, if merit be allowed, it were vain to speak of grace, they will have it to belong to that condition of each individual, in which, previous to merit, (because previous to existence,) the grace of the Creator formed him a rational being, and of a free will, in order that through the discernment of good and evil, he might direct his own will to the knowledge of God, and obedience to his commandments; and that he attains to that grace by which we are born again in Christ, by a natural faculty, by asking, seeking, knocking; that he therefore receives, therefore finds, and therefore enters in, because having made good use of the advantages of his nature, he had merited, by the aid of *original* grace, to attain to that *saving* grace. They lay it down, moreover, that the purpose of calling grace is simply this, that God has determined to admit no one into his kingdom, but by the sacrament of regeneration, and that all men universally, whether by natural or written law, or by the preaching of the gospel, are called to this gift of salvation. That they who are willing are made children of God, and that *they* are inexcusable who are unwilling to be faithful, because the justice of God lies in this, that those who believe not perish: his goodness shews itself in this, that he discards none from life, but wills all men, without distinction, to be saved, and to come to the knowledge of the truth. Here also they produce as testimonies, the exhortation by which Holy

Scripture stirs up the wills of men to obedience, while they, through free will, either do what is commanded or neglect it: and they think it follows that, because the transgressor is therefore said not to obey, because he would not, it is not to be doubted but that the faithful was for this reason obedient because he would; and that so much power as any one has for evil, so much has he also for good, and the soul applies itself with equal force to virtue as to vice: when, therefore, it seeks for good things, the grace of God cherishes it: when it follows evil, a just damnation overtakes it.

5. Meanwhile, when there is objected to them the innumerable multitude of little ones, who (excepting of course original sin, in which all men are equally born in the condemnation of the first man) have as yet no will and no actions of their own, and are distinguished not without the judgment of God; so that, of those who are taken away from the enjoyments of this life before they can discern good from evil, some are by regeneration admitted among the heirs of heaven, others, without baptism, pass into the number of the debtors to eternal death: they say that such are saved, and such are lost, as the divine foreknowledge foresaw that they would be in their maturer years, if they had been preserved to the active period of life. Nor do they consider that they are subjecting the grace of God to those very wills, which, according to their fantastic notion, they do not deny to be prevented by it. But to such a degree do they subject the election of God to certain fancied merits, that since there are none past, they imagine some future, which yet are never to be; and by a new kind of absurdity peculiar to themselves, things not to be done are foreknown, and what are foreknown are never done. This foreknowledge of God re-

specting human merits, according to which the grace of Him who calleth works, they seem to themselves to adduce with a much greater shew of reason, when we come to the consideration of those nations which in times past were suffered to go on in their own ways, or even now are still perishing in the impiety of their ancient ignorance, without any illumination either of the law or of the gospel, having shone upon them; while yet so far as the door is open to preachers, and a way made, the people of the "Gentiles who sat in darkness, have seen a great light, and they who once were not a people are now the people of God, and they upon whom he had not shown mercy, have now obtained mercy;" they say that such were foreseen by the Lord as about to believe, and that to each particular nation were the times and the services of teachers so distributed as the belief of well inclined wills was about to arise. Thus there is no vacillation in the text—"God will have all men to be saved, and to come to the knowledge of the truth," since indeed, they are inexcusable who might by natural understanding both be taught the worship of the one true God, and had therefore not heard the gospel, because they would not have received it.

6. They say, moreover, that our Lord Jesus Christ died for the whole human race, and that not one is excepted from the redemption of his blood, although he should pass through the whole of his life on earth with a mind utterly at variance with him, because the sacrament of divine mercy extends to all men, whence very many are not renewed, because they are foreknown as having no will to be renewed. As far therefore as God is concerned, eternal life is prepared for all, but as regards the freedom of the will, it is laid hold of by those who have spontaneously be-

lied in God, and received the assistance of his grace by virtue of their belief. Now the persons by whose opposition we are offended, have betaken themselves to the preaching of such a kind of grace, when previously they held better sentiments, principally on this account ;—because if they professed their belief that grace preceded all good works, and that they could only be holy through its gift, they must necessarily grant that God, according to the purpose and counsel of his will, by a hidden decree and manifested work, “ made one vessel to honour, and another to dishonour ;” because no one is justified except by grace, and no one is born except in sin. But they shrink from this confession, and dread ascribing the good works of the saints to God’s workmanship, nor can they allow of the number of the predestinated being incapable of increase or diminution, lest there should be no place for exhortation to the unbelievers or the careless, and injunctions to industry and painstaking be thrown away ; inducements to which, in the absence of election, would be set aside. For it is to little purpose that any individual is called to correct his faults, or make advances in virtue, unless he knows that he can become good by his own endeavours, and that his free-will shall, on this account, be assisted by God, if he chooses what God commands. So then, whereas, in those who have received a time or free-will, there are two things which work out the salvation of man, to wit, God’s grace, and man’s obedience ; they will have obedience take the precedence of grace, so that the beginning of salvation must be believed to depend on him who is saved, and not on him who ~~saves~~ ; and it is the will of man which procures for itself the aid of divine grace, not grace that subdues to itself the will of man.

7. Through God’s merciful revelation, and by the instructions of your blessedness, we know this to be a gross perversion of truth, and can be firm in our disbelief of it ; but we are not a match for the authority of those who hold such sentiments, for they both greatly surpass us in the holiness of their lives, and some of them, having lately obtained the highest honour of the priesthood, stand far above us ; nor does any one, except a few intrepid lovers of perfect grace, readily venture to oppose himself in disputation with men so much our superiors. Hence with their dignity, has the danger increased, not only of those who hear them, but of themselves who are heard ; while many are kept in unprofitable silence by their respect for them, or led on with an easy assent : and *that* appears to them wholesome doctrine which scarcely meets with reproof from any one. Wherefore, since in these dregs of Pelagian corruption, no small root of bitterness is cherished, if the originating principle of salvation is wrongfully placed in man ; if the will of man takes precedence of the will of God, so that one is helped because he wills, and does not will because he is helped ; if he who is originally evil is wrongfully supposed to commence the reception of good, not from the highest good, but from himself ; if he is pleasing to God for any other cause, than God’s own gift : grant us, as far as, by the Lord’s assistance, you can, most excellent father, the benefit of your piety in this case, and be pleased to open to us by the clearest possible expositions whatever in these subjects may be at all obscure and difficult of apprehension.

8. And in the first place, because many do not suppose the Christian faith to be violated by this disagreement, show distinctly how great is the danger of holding such opinions. Next, how free-will is not hindered by this pre-

venting and co-operating grace. Then, whether the foreknowledge of God so continues according to his purpose, that the very things purposed are to be received as foreknown, or whether these vary according to the nature of the causes, and the description of persons; so that—as there is a diversity of calling—in those who are to be saved without doing any works, the purpose of God may seem to exist alone; but in those who are about to do some good, the purpose may be established by the foreknowledge. Or whether, uniformly, although the foreknowledge cannot be separated from the purpose by a temporary distinction, yet foreknowledge is, in a certain order supported by the purpose; and as there is no affair of any kind which the divine knowledge does not anticipate, so there is nothing good, the enjoyment of which we do not derive from God, as its author. Lastly, how, by this preaching of the purpose of God by which those become believers who are foreordained to eternal life, no one of those who are the subjects of exhortation is hindered from believing, nor have any reason for indifference, if they despair of being predestinated themselves. We beseech you also, bearing patiently with our weakness, to point out how *this* may be disposed of, that in reviewing the opinions of former writers on *this* subject, we find in nearly all, one corresponding sentiment, showing that they so received the purpose and predestination of God according to foreknowledge, as though God, on *this* account, made some vessels of honour and others of dishonour, because he foresaw the end of each, and knew what (under the assistance of grace) each would be, both in will and practice.

9. These difficulties explained, and many other points discussed, which you with deeper penetration,

will be better able to see as relating to this subject, we believe and hope not only that our weakness will be strengthened by the support afforded us by your observations, but that those also whose pious lives and honourable distinctions have been obscured by the darkness of those perverse notions, will receive the unsophisticated light of grace. One of them, a person of chief authority, and zealous in spiritual pursuits: I mean Hilary, bishop of Arles, is, your blessedness* should know, an admirer and follower of your doctrine, in all other points, and has long had a desire to communicate his sentiments to your holiness, on this subject which he makes a matter of complaint. But, because it is doubtful whether he will do so, and for what end he will do it, and we are all weary, and (such being the provision made by the grace of God in this age) seek refreshment from the vigour of your charity and knowledge, impart instruction to the lowly, deal out a reproof to the proud. It is necessary and expedient to write again, even what has been written, lest *that* be thought unimportant which is not stated frequently. For they reckon that sound in which there is no pain, and a wound skinned over is scarcely felt. But let them know that a tumour of long standing will come to be cut at last. May the grace of God, and the peace of our Lord Jesus, crown you at all times, and glorify you, while you proceed from virtue to virtue, for eternity, most blessed Lord Pope, unspeakably admirably, incomparably reverend, most excellent patron.

* We observe, in several expressions in this letter, the rise of a spirit in the Church which quickly filled up the outline of "that wicked one, who sitteth in the temple of God; shewing himself that he is God." An undue veneration of even the most excellent saints, is an evil to be at all times guarded against.

THE INFLUENCES OF A CHRISTIAN MOTHER.

WHAT a public blessing, what an instrument of exalted good is a Christian mother! It would require a pen superior to mine, to trace the merits of such a character. How many, perhaps who now hear me, feel that they owe to it all the virtue and piety that adorns them; or may recollect at this moment, some saint in heaven that brought them into light, to labour for their happiness, temporal and eternal. No one can be ignorant of the irresistible influence which such a mother possesses in forming the hearts of her children at a season when nature imbibes instruction at every pore.

Confined by duty and inclination within the walls of her own house, every hour in her life becomes an hour of instruction, every feature of her conduct a transplanted virtue. Methinks I behold her, encircled by her beloved charge, like a being more than human, on whom every mind is bent, and every eye directed; the eager simplicity of infancy, inhaling from her lips the

sacred truths of religion in adapted phrase and familiar story; the whole rule of the moral and religious duties simplified for easier infusion, the countenance of this fond and anxious parent all beaming with delight and love, and her eye raised occasionally to heaven in fervent supplication for a blessing on her work. Oh, what a glorious part does such a woman fill, and how much is the mortal to be pitied who is not struck with the image of such excellence. When I look to its consequences, and remote effects, I see the plant she has raised and cultivated, spreading through the community with richest increase of fruit. I see her diffusing happiness and virtue through a great portion of the human race. I can fancy generations yet unborn, rising to prove and hail her worth, and I adore that God who can destine a single human being to be the stem of such extended and incalculable benefits to the world.

KIRWAN.

THE CLERGYMAN'S WIDOW.

[FROM THE ULSTER TIMES.]

THERE is one class of widows whose peculiar kind of change, distress and desolation, is but rarely touched upon by those who draw on the sympathies of mankind; and yet of all the tribes of mourners, who may say to those who pass by, "Is there any sorrow like unto my sorrow?" the widows of the clergy are that most afflicted class; between them and other widows there are no few shades of difference; there is a change, a sad change to all, but to them *most of all*.

The wife of the clergyman, like the clergyman himself, holds no fixed place among the various grades of society; if humble, she

is not even conversant among the aristocratic branches of society, if wise, she is more generally found among the middle classes—and if useful, not unfrequently does she mix with those accounted poor in the world's eyes—if gentle and prudent, she walks among all acceptably, unflattered by the attentions of the noble, yet not ungrateful; and, visiting the poor, is yet uninjured by contact with the lowly. The pastor is still more free, and less affected by caste—to-day the guest of nobles: to-morrow, on mountain and moor, the visitor of the wind-swept hut, he sits with the peasant and the

peasant's children—travel, and the free wind of heaven have given relish to the humble food which is timidly yet affectionately offered, and, if he partakes with the poor man of oaten cake or the more humble potato, a sacred blessing on his honoured head goes up from the host, and from that poor household; and the pastor returns homeward, not less a pastor, nor less suited for the work of the ministry, nor yet for mingling with the great—because, like his Heavenly Master, he loved the poor, and because the poor “ministered to him of their substance.”

Blessed be God! hundreds of such pastors are around and increasing. How honoured the wives of such—they live in an atmosphere of blessedness—every day they hear the claims of the poor to the relief of which they are enabled by their influential position to be auxiliary—they hear the voice of grateful acknowledgement—their home is trodden by the feet of numerous wealthy and kindly parishioners;—they are familiar with every parochial movement, and are favoured by the Christian friendship and intercourse of surrounding ministers—their children grow up amid the kindness and attention of many;—should even a trifling ailment visit their home, the knock of affectionate inquiry is frequent—should any want be manifested, it is often eagerly yet delicately supplied. The pastor's wife is happy amidst all this din of usefulness, kindness, and comfort. and if her husband be faithful in the pulpit, and from house to house, and if her own heart responds to every Gospel promise, and rejoices in every prospect of souls won from death to life, then indeed are her “lines cast in pleasant places”—“her cup runneth over”—and her constant, silent, yet gladsome expression is this—“Praise the Lord, O my soul, and all that is within me bless his holy name?”

Thus full and overflowing is the cup of her happiness—it is even dangerous, like every other prosperity, in the hazard of decreasing spirituality; be this as it may, the wife of the pastor, is happy, honoured, and blessed among women: days dawn in usefulness and prayer, and close in gratitude and peace; the sweet incense of holy prayer floats in the atmosphere, and penetrates from the parsonage to remote and most lowly of the habitations of the flock; in one blessed volume of adoration the hearts of all are made one; and what heart so happy, knowing its own gladness, as is the heart of the pastor's wife?

But suppose that the process of years had silently—fleetly rolled on—and that the desk and the pulpit must know its transient possessor no more; suppose, “full of years and honours; the aged man of God, like a “ripe shock of corn,” is to be gathered to his predecessors—and that “she—the loved and faithful friend of his bosom—witness and softener of his trials—is to survive; or let us suppose a case not unfrequent—that in the midst of life's vigor and most energetic usefulness, the pastor is summoned to give an account of his stewardship—and the woman, still young, and expecting aught else than this, is suddenly bereaved; long—long does it appear but a dream, and tears seem unnecessary, the apparatus of death and the funeral array are but as a dream only; slowly and wearily the vision is invested with substantiality—and bitter truth demonstrates that it is simple, awful ‘matter of fact,’—the voice silent—the flock deserted—the house masterless—the kind and the true and the faithful departed—her joys clouded—her hope withered—her babes orphans—and she—a widow.

A few brief weeks and the glebe-house must be resigned—the sunny lawn where the children sported—

the garden, with its endless pleasures—and the flowers which the children had planted, and on which the departed had smiled—each thing familiar is to be forsaken, and the world is all before her—her children partake of her bitterness; and in their fond memories, in after years, revert to the possession which for a season was theirs. Cowper, apostrophizing his beloved parent's picture, and full of the reminiscences of scenes "where early childhood strayed," writes thus:

'Where once we dwelt, our name is heard
no more;
Children not thine have trod my nursery
floor.
'Tis now become a history little known,
That once we called the past'ral house our
own;
Short-lived possession! but the record fair,
That memory keeps of all thy kindness
there,
Still outlives many a storm that has effaced,
A thousand other themes less dearly
traced.'

But at the moment when widowhood is new, and the sorrowing heart scarcely fit for deliberation, where are the widow and fatherless to turn? It is sweet to think that a voice from heaven has proclaimed—"Leave thy fatherless children to me—I will preserve them alive; and let thy widows trust in me," and they that trust in Him are never disappointed. Still another home must be chosen, and other means of existence found; and many a clergyman's widow has no home—no means.

The widow of a pastor who has lived generously and affectionately towards the temporal and spiritual wants of men, is, indeed, a desolate object—soon does the tide of sympathy ebb, and what remains is dried up in the revolving years that pass on, until the once loved, honored, widely known, and greatly happy as the pastor's wife, becomes forgotten; other preachers have arisen more gifted—more adapted to rising exigences; new plans have obliterated the old,

new generations arise; by little and little the old stock drops off, and after many years the widow gazes on her husband's church, and wonders how strange all things have become!

The writer of this article at one time learned that he lived in the neighbourhood of one such as he now describes. Her husband had been one of eloquence and popularity in his day. Families, in baptizing their children, were wont to call them by the pastor's beloved name. His widow survived him some thirty years. At the time of the writer's visit she was not far distant from the better land. She was very lonely: a humble habitation, a prophet's chamber in its furniture, the Bible of ancient days on the table: that Bible, and an aged servant, all that had stood by her! and there she sat, day after day, 'forgetting the world, by the world forgot:' her very existence forgotten, and it was happy work to kneel beside that widow indeed, and though not of her household or kindred, yet loving her for her Master's sake, and for the sake of the work with which her husband was connected, to pour forth prayer on her behalf to the God of the widow. She appeared to be greatly comforted, and doubtless many hurried and vivid remembrances were busy in her lone mind. Not long after the newspapers announced the death of Mrs. —, wife of the Rev. —. —, and some who read expressed astonishment, and said '*they thought* she had been dead many years!'

The families of preachers are often the worst attended to, and while their flocks "have bread to spare," their own little ones may be hungry. They are often engaged in plans so gigantic, in studies so profound, in labours so multifarious, and they are too apt to forget 'what the end may be,' the sickness and the sorrow, the mourning congregation, the plat-

form trodden by other feet, the meeting hushed before other voices, the hearts occupied by other messengers of truth ; and the shroud and coffin, the portion of their earthly

tabernacle, while wife and little ones, to use the language of the beautiful chaunt of Wolff, 'sit alone and weep !'

S. D.

ACCESS TO GOD.

'By whom also we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God.' Jesus saith unto him, "I am the way, the truth, and the life : no man cometh unto the Father but by me." "Access by faith into this grace, wherein we stand." "Access" to whom? To God. How? "By faith." "Being justified by faith we have peace with God, through Jesus Christ our Lord." This is that state of favour wherein believers stand : In the catechism called "a state of salvation," "I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour : and I pray unto God to give me his grace, that I may continue in the same to my life's end."

But what is the nature of this "access" to God? God is in every place. How do we come unto him? Is it in spirit? or is it in the external act of homage rendered unto him? or is it partly in one and partly in another? or is it in both? Are we required to worship God both "in spirit and in truth?" or according to truth? Is it not very clear, beloved reader, that if God has prescribed the external form in any respect, in which he will be worshipped by those whom he calls his people, he cannot be worshipped "in spirit and in truth" where that form is not observed? Men may try to worship God in spirit only, to retire into the secret chambers of their own souls, and there hold intercourse with divinity; or they may set but little value upon the

spiritual, and be very exact and regular in the ritual. But do not both these classes of persons divide what God has joined together?

We have access to God by faith in Jesus Christ, and this faith introduces us into "a state of salvation." Is there no way, according to truth, external, plain and evident, by which a sinner may know that he is in this state, and stands in this grace? It seems to me there is. He must examine his heart, and satisfy himself that his spirit is right, and in doing so he will try his spirit by the "truth." We have access "by faith"—faith in Jesus Christ. But what is faith? How is it to be shown? By our works. "Show me thy faith without thy works, and I will show thee my faith by my works." (James ii. 18.) But what works? All works are not evidence of faith in Jesus Christ : much less are all mental exercises, frames and feelings such evidence. Those works which prove that we have faith in Christ are the works which Christ hath commanded ; and they are done in faith, where Christ is contemplated and honoured in the doing of them. No man can safely conclude that he is in a state of salvation, whose faith in Jesus Christ does not produce obedience to all his commandments. If a man does some things which Christ commands, and concludes that he has faith on him, while there are other things which he does not do, he thereby proves that he has not faith, and consequently is not in a state of salvation.

G. B.

NOTICE OF THE LATE REV. T. WEBSTER,

RECTOR OF ST. BOTOLPH'S, VICAR OF OAKINGTON, AND SOMETIME
FELLOW OF QUEEN'S COLLEGE, CAMBRIDGE.

THIS faithful and laborious servant of God, who now rests from his labours, had for some years been subject to a disease of the heart termed *angina pectoris*. During the summer of 1839 the distressing spasms which characterize this complaint attacked him so frequently as to make him and all around him feel, that death might come at any moment; and from this conviction he was most diligent in setting his house in order. It was his tender concern that the widow and the fatherless should have no trouble or trial which he could spare them,—thus did he to the best of his power, arrange and order his worldly matters, that so when his last hour did arrive, it was seen that all had been said and done that was necessary, and his end was peace.

In the month of October his sufferings increased, and when shut up for the winter, he felt that his work as a preacher was at an end, that he had finished his ministerial course. 'I shall never preach more,' was his frequent expression. But oh! the eloquence of this silent preacher in the sick room, when racked with pain, when exhausted by violent yet necessary remedies, when depressed with the close and monotonous confinement to two rooms opening out of each other during the long winter months. Yes! it was then that he was most eloquent, when there was no murmur, no complaint, no repining; but peaceful, gentle, cheerful, contented submission. It was then he would say to every clergyman who was admitted to his room, 'I was preparing a sermon, when taken worse, from the text, "I determined to know nothing among you save Jesus Christ and him cruci-

fied," and I would say to you, preach Christ,—preach Christ, and we need not fear for our church or our people,—only preach Christ!"

He felt his deprivation of the services of God's house most keenly; indeed he seemed generally more depressed both in body and mind on that day of sacred rest, and never can it be forgotten how frequently and emphatically he would exclaim, "I was *glad* when they said unto me, Let us go into the house of the Lord," but now he would add, 'I am shut up, I cannot go forth; but I always went when I could, yes always. Peter was shut up in prison, but prayer was made without ceasing of the Church unto God for him; and prayer is made for me.'

The interest and affection felt and expressed for his parishes was at all times great, but more than ever when he was laid aside; and especially for the one of which he had had the charge more than thirty years, and where he has been the honoured instrument of turning many to righteousness. When any of his family visited Oakington, he would say, 'Give my love to all my dear people, poor things, and charge them to meet me in heaven;—poor Oakington.' And when the one who had been on the visit returned home, he could hardly rest until he knew all that had been said or done during the day. The first visit was always paid to his room, and when every event had been related that he wished to hear, he would always add, 'Poor things! may God bless them!'

His poor parishioners would often come over in the hope of seeing him, and when they could be admitted

he would generally speak in the same strain to each. After inquiring after each child, or parent as it might be, he would say,—‘You see I am brought very low. I had hoped to have preached and administered the sacrament to you once more; the last time I was at Oakington, (Oct. 6th,) I went there on purpose. I nearly died on the road; I was then prevented, and now I shall never preach to you again. Well, you must remember all I have told you in the years which are gone by, for I shall never tell you any thing more. And try to put it in practice.’ When answer was made, as was, thank God, frequently the case, ‘I hope I do,’ or, ‘O Sir, I owe every thing to you.’ He would continue, ‘Thank God—hold it fast, and follow on to know more; press forwards. Yet a little while, and He that shall come will come. Remember me to all my dear people, they must pray for me. We shall meet to part no more.’ But these interviews generally affected him so sensibly, that it was not thought prudent to allow many of them; for after the persons had left he would sigh so often, ‘Poor things! Well, the Lord will provide for *them* also, and there I must leave it.’

He was from the peculiar character of the disease under which he laboured, “in deaths oft.” Few can have any conception of the intense agony he underwent; but even in these bitter sufferings he was calm, patient, and submissive. On one occasion, Dec. 1, he exclaimed, “My dear, dear children, my dear dear, wife, what shall I do? Lord help me! Submissive to thy will, my God. Oh Dr. (turning to his kind and ever attentive and affectionate medical attendant,) Oh, Dr. what should I do if I had my religion to learn now, at this hour, in this extremity. I could wish for the sake of my dear children and my people, to

live a little longer, but I can leave it. I have no anxiety either of mind, body, or estate—there is nothing that troubles me.” Sweet words and consoling assurances these, spoken in those tender and soothing, and affectionate tones of voice so peculiarly his, at a season when the whole frame was racked with pain, when the countenance betrayed the anguish he was then enduring; but even then the eye was beaming with that love which is not of earth, the mind was at peace, stayed on Jesus, and there was that holy anticipation of the crown of righteousness for which he had fought manfully as a good soldier of Jesus Christ. He was free from the cares and anxieties with reference to those whom he should leave behind, which too frequently press on the mind, and bow down the spirits of the departing saint; that often repeated passage of Scripture was now his stay and consolation. “Behold I die, but God shall be with you.” These can never be effaced from the minds and memories of those whose privilege it was to minister to his wants. O may these and similar recollections come with healing balm to the stricken and bereaved hearts of those whom he has left desolate, and stimulate them to look beyond the tomb, and be followers of him, who through faith and patience, now inherits the promises.

During the intervals of ease he was ever employed in his master's work. Especially did he spend a large portion of his time in the review of his ministry, and revising sermons, which were originally intended, after his death, to be published as a memorial to those amongst whom he had laboured. But when it pleased God, at the latter end of January, so far to bless the remedies employed as to afford a hope that he might be spared for some months—he decided on putting them to press so

soon as an adequate number of names should be received. And at the time of his decease he had selected the sermons that were to be printed in the volume; besides having corrected the greater portion already for the press. His work, as regards this volume, was ended ere he was removed. But though the complaint was in some measure mitigated, there was still cause for great and deep anxiety. He would always give the most favourable account of himself, especially of his nights. One of his children was always in attendance, and it is a sweet reflection that his nights were not wearisome to him, for it was then that he had such sweet communion with that unseen world where there is no night. Had his conversation been more on earth and less in heaven, he surely would have more frequently admitted that his nights were most restless and wearisome.

But his mind was stayed on Jesus—it was at peace. ‘I have not (was his language to clerical and other friends) great joy—certainly not triumph; but I have peace—solid, steady, abiding, perfect *peace*—a firm conviction that I am on that rock which shall never be shaken.’

When it pleased God to send a fine warm season of spring, those who were most deeply interested in the dear subject of this notice, hailed the genial weather with joy and thankfulness; it seemed sent on purpose for their invalid; it appeared to be all that was wanting for his temporary restoration, and it came, and he was permitted on Easter Sunday to take his wonted place at the family altar; and on Sunday the 26th of April, he, for the first time for upwards of six months, breathed the air out of doors, and as his eyes rested on the young leaves of those venerable trees in front of Catharine Hall, he exclaimed, “Thou

crownest the year with thy goodness.” He seemed deeply affected when once more seated in the vestry at St. Botolph, where he heard a sermon which afforded him much joy and consolation. From this time he went out every day until his removal. He was thus graciously permitted to look his last on old scenes—to bid, though unknown to himself and them, a last adieu to many old friends—to finish his last undertaking, a truly affecting one was this! for on the Friday he directed, sealed, and had posted upwards of one hundred circulars for the benefit of the Society for the relief of the poor widows and orphans of clergymen in the diocese of Ely, of which Society he was secretary; and, deeply lamenting the low state of its funds, had written and given the order for the printing of this circular. He went to bed as well as usual; slept *better* than ordinary; about four in the morning he had his nightly cup of tea; after which he disposed himself for sleep; but he did not sleep again.

A little before six it was remarked, that his breathing was slightly oppressed, though not sufficiently to justify alarm. At six o'clock the attack came on, though but in a milder form than many of the preceding ones: the usual remedies were resorted to, but after a short struggle, all was over. And those of his family who were present, cannot fix the time when his spirit returned to the God who gave it. This only is known, that at twenty minutes past six, they were assured by the medical attendant who had been summoned, that all was over, that no remedies could have the slightest efficacy, that they were indeed fatherless. Yet have his bereaved relatives deep and abundant cause of thankfulness, that so gentle and easy a passage from this world to the next was granted him. To one whose whole life,—for, from a very

tender age, he had sought the God of his fathers—to one whose whole life had been one of constant preparation for death, how merciful and glorious a release! He fell asleep in Jesus. Yes, it was ‘falling asleep,’ for all around looked, expected, and could not be persuaded but that he would once more open his eyes, and call them by those endearing appellatives they were so used to hear. But no, death had entered their dwelling, and the loved and cherished head of that house was laid low; his place in the family, the church, and the world; in the poor cottage, the sick chamber, in the varied scenes of a life which had embraced every sphere of usefulness; his place should know him no more for ever, and that dear form which, even in the wasting and decay of a long and painful illness, had still so much of attraction as to rivet the attention, and excite the interest of the passing spectator; that form must be laid in the silent tomb, where the worms shall feed sweetly upon it, until it return to, and mingle with its original dust, and yet, blessed be God, death in this instance was disarmed of its sting, the body was laid in the tomb, “ashes to ashes, dust to dust, but in sure and certain hope of a joyful resurrection,” where the pastor shall, we trust, meet with many who shall be as gems in his crown of rejoicing; and may God grant, that in that day, he may meet with all those who now mourn their heavy bereavement, and say, “Behold I, and the children whom thou hast given me.”

The funeral took place on Thursday the 14th of May at Oak-

ington, and was attended by a very numerous body of the parochial and other clergy of Cambridge and the neighbourhood, in testimony of their deep respect for the deceased. The shops of the parish of St. Botolph were closed the greater part of the day. The church was crowded to excess, and the majority of the parishioners appeared in mourning. The funeral service was read from the desk by the curate of the parish, the Rev. W. Harvey, of King's College, and at the vault in the chancel by the Rev. W. Carus, of Trinity College. A very impressive sermon was preached on the occasion, by the Rev. Professor Scholefield, Heb. xiii. 7. “Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.”

Funeral sermons were preached by the Rev. W. Carus at St. Botolph's, on Sunday morning; and at Oakington in the afternoon, from 2 Tim. iv. 7, 8: “I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” And on Sunday evening at St. Botolph's, by the Rev. G. Coulcher, from Heb. iv. 9. “Theré remaineth therefore a rest to the people of God.”

The Rev. T. Webster was in his sixty-first year. He proceeded to the degree of B.A. 1805, and to that of B. D. in 1832.

Review of Books.

THE HISTORY OF CHRISTIANITY; *from the birth of Christ, to the abolition of Paganism in the Roman Empire.* By the Rev. H. H. MILMAN, Prebendary of Westminster, &c. In three vols. 8vo. 1840.

WE have seen nothing, for a long period, so likely to cause a reaction in favour of Dr. Pusey and the writers of his class, as this work of Mr. Milman's. The impression which must be made on the minds of all sincere Christians who may be able to labour through it, is, that there is a worse evil in the church, even than Oxford semi-papery,—inasmuch as a belief in *too much*, is less dangerous than a belief in *too little*.

Not for years have we received such an utter disgust from any book, as these volumes of Mr. Milman gave us. The first two lines of the preface strike the key-note of the whole work.

'The history of the Jews was that of a nation, the history of Christianity is that of a religion.'

'A religion!' Such is the tone adopted from the writers of Germany; of whom Mr. Milman thus speaks:

I have reserved entirely my reference to the work of Strauss for a separate Appendix. In these animadversions, and in some scattered observations which I have here and there ventured to make in my notes, on foreign, chiefly German, writers, I shall not be accused of that narrow jealousy, and, in my opinion, unworthy and timid suspicion, with which the writers of that country are proscribed by many. I am under too much obligation to their profound research and philosophical tone of thought, not openly to express my gratitude to such works of German writers as I have been able to obtain, which have had any bearing on the subject of my inquiries.

I could wish most unfeignedly that our modern literature were so rich in writings displaying the same unwearied industry, the same universal command of the literature of all ages and all countries, the same boldness, sagacity, and impartiality in historical criticism, as to enable us to dispense with such assistance. Though, in truth, with more or less of these high qualifications, German literature unites

religious views of every shade and character, from the Christliche Mystik of Goerres, which would bring back the faith of Europe to the Golden Legend and the Hagiography of what we still venture to call the dark ages, down, in regular series, to Strauss, or, if there be any thing below Strauss, in the descending scale of Christian belief.

'I am under too much obligation to their profound research and philosophical tone of thought,' says Mr. Milman. And of whom does he thus speak? Of men whose system he subsequently thus describes:

The hypothesis of Dr. Strauss is, that the whole history of our Lord, as related in the Gospels, is mythic, that is to say, a kind of imaginative amplification of certain vague and slender traditions, the germ of which it is now impossible to trace. These myths are partly what he calls historical, partly philosophic, formed with the design of developing an ideal character of Jesus, and to harmonise that character with the Jewish notions of the Messiah.

In other words, this prebendary of Westminster and minister of St. Margaret's meets with a German book filled with '*oppositions of science, FALSELY so called*,' which book quietly deals with the word of God as a mere fiction of man; and instead of being filled with indignation against blasphemies so monstrous and so wicked, he ventures to express his 'obligation to the profound research and philosophical tone of thought' of the writer; the said writer having *only* omitted to consider the one grand point of the question;—namely, whether the Scriptures were the work of God or the work of man!

Such is the opening of Mr. Milman's 'History.' And his course is consistent throughout. Is it possible for anything to be more intensely disgusting than the following passage?—

Christ is as much beyond his own age, as his own age is beyond the darkest barbarism. The time, though fitted to receive, could not by any combination of prevalent opinions, or by any conceivable course of moral improvement, have *produced* Christianity. The conception of the human character of Jesus, and the simple principles of the new religion, as they were in direct opposition to the predominant opinions and temper of his own countrymen, so they stand completely alone in the history of our race; and, as imaginary no less than as real, altogether transcend the powers of man's moral conception. Supposing the gospels purely fictitious, or that, like the 'Cyropædia' of Xenophon, they embody on a groundwork of fact the highest moral and religious notions to which man had attained, and show the utmost ideal perfection of the divine and human nature, they can be accounted for, according to my judgment, on none of the ordinary principles of human nature. When we behold Christ standing in the midst of the wreck of old religious institutions, and building, or rather at one word commanding to arise, the simple and harmonious structure of the new faith, which seems equally adapted for all ages—a temple to which nations in the highest degree of civilisation may bring their offerings of pure hearts, virtuous dispositions, universal charity—our natural emotion is the recognition of the Divine goodness, in the promulgation of this beneficent code of religion; and adoration of that Being in whom that Divine goodness is thus embodied and made comprehensible to the faculties of man. In the language of the apostle, "God is in Christ, reconciling the world unto himself." (Vol. i. p. 50.)

This is, indeed, writing 'the history of a religion.' He who 'was before all things, and by whom all things consist,' is spoken of in a strain almost as complimentary, but not nearly so earnest or so warm, as that afterwards employed in describing the virtues and the deeds of Julian the Apostate!

A few pages after we find the following mention of 'Christianity.'

The Christian scheme, however it may occasionally admit the current language of the time, as where Christ is called the "Light of the world," yet in its scope and purport stands clear and independent of all these physical notions: it is original, inasmuch as it is purely, essentially, and exclusively a moral revelation; its sole design to work a moral change; to establish a new relation between man and the Almighty Creator, and to bring to

light the great secret of the immortality of man. (Vol. i. p. 98.)

And in a note, the insult is carried even further, as follows:—

M. Klaproth has somewhere said, that 'next to the Christian, no religion has contributed more to ennoble the human race than the Buddha religion.'

We shall not stop to discuss the merits of Buddhism; we merely deny entirely the title of any man to call himself a Christian, who brings the faith of Christ into such comparisons.

The following is Mr. Milman's most emphatic, and of course most deliberate description of the Lord Jesus Christ, and of the Gospel of the grace of God:—

In the stable of the inn or caravansera was born THE CHILD, whose moral doctrines, if adopted throughout the world, would destroy more than half the misery by destroying all the vice and mutual hostility of men; and who has been for centuries considered the object of adoration, as the Divine Mediator between God and man, by the most-civilized and enlightened nations of the earth. (Vol. i. p. 108.)

Here is neither Redemption nor Sanctification. Christianity, according to this view, offers merely a Teacher and a Mediator. Is there an iota in this scheme which the lowest Socinian in England, nay, which even a 'philosophical' Mohammedan might not adopt?

The miracles of holy Writ are thus disposed of:

Admit, as even the rationalists and mythic interpreters seem to do, though in vague and metaphysical terms, the divine interposition, or at least the pre-arrangement, and effective though remote agency of the Deity, in the introduction of Christianity into the world. These passages in general are not the vital and essential truths of Christianity, but the vehicle by which these truths were communicated; a kind of language by which opinions were conveyed, and sentiments infused, and the general belief in Christianity implanted, confirmed, and strengthened. As we cannot but suppose that the state of the world, as well during, as subsequent to the introduction of Christianity, the comparative rebarbarisation of the human race, the long centuries in which mankind was governed by imagination, rather than by severe reason, were within the design,

or at least the foreknowledge, of all-seeing providence; so from the fact that this mode of communication with mankind was for so long a period so effective, we may not unreasonably infer its original adoption by divine wisdom. This language of poetic incident, and, if I may so speak, of imagery, interwoven as it was with the popular belief, infused into the hymns, the services, the ceremonial of the church, embodied in material representation by painting or sculpture, was the vernacular tongue of Christianity, universally intelligible, and responded to by the human heart, throughout these many centuries. Revelation thus spoke the language, not merely of its own, but of succeeding times; because its design was the perpetuation as well as the first propagation of the Christian religion.

Whether then these were actual appearances or impressions produced on the mind of those who witnessed them, is of slight importance. In either case they are real historical facts; they partake of poetry in their form, and, in a certain sense, in their groundwork, but they are imaginative, not fictitious; true, as relating that which appeared to the minds of the relators exactly as it did appear. (Vol. i. p. 131.)

The Bible, then, may be, according to this hypothesis, "a cunningly devised fable;" part of that which seems supernatural being set down to the score of poetic fiction, part to the imaginations and optical delusions of the ignorant narrators!!

This plan of interpretation is

followed throughout. Of the pool of Bethesda, it is said, that "*popular belief, or rather perhaps popular language, attributed this agitation of the surface to the descent of an angel.*" Of the "possessed with devils," it is supposed that strong reasons 'induced Jesus to *adopt the current language on this point.*' In the garden of Gethsemane, "the sweat falls *like large drops of blood*;"—but enough, and more than enough, of these profanities!

We have said that the appearance of such works as these is likely to prove one of the strongest incentives to the growth of the Oxford superstitions. 'If this be rationalism, —if this be philosophy,' many will exclaim, 'let me get as far from it as possible.' The 'ultra protestantism' which Dr. Pusey wrongfully lays to the charge of the great body of the evangelical clergy, is here found in real existence; and as a natural and inevitable result, it provokes to *infra*-protestantism. In either case, then, whether operating directly or inversely, we dread the desolating effects of such a publication as that now before us.

ESSAYS ON THE CHURCH. MDCCCXL. By A LAYMAN.
With a Dedicatory Epistle to the Lord Bishop of Oxford. Foolscape
8vo. 1840.

By many persons the announcement of this volume will be passed over without attention; in the supposition that it merely notices a new edition of a work already in their possession. But this would be an erroneous idea. The book includes, indeed, about fifty pages of the former volume known by the title of "*Essays on the Church*;" but in the main it is a new production. The general subject of the state and wants of the Church, is handled afresh, by the same pen

as heretofore; but with the requisite adaptation to existing circumstances. It may be placed by the side of the former editions, without forming a *duplicate* in any one's library. And those who have found pleasure or satisfaction from the works already published under this title, are not likely to be displeased or dissatisfied with the present production; in which the same principles are again applied to the solution of the various questions which at present interest and agitate the Church.

Intelligence.

CHURCH MISSIONARY SOCIETY.*

THE Fortieth Meeting of this Society was held on the 5th of May; the Earl of Chichester in the chair. The Report stated the receipts of the year to be £100,252. 6s. 2d. part of which, however, belonged to 1838-9. The expenditure had been £90,901. 8s. 4d.

The Bishop of CHESTER proposed the following Resolution,—‘That this meeting recognises, with humble thankfulness to the Great Head of the Church, the remarkable manifestation of the Divine influence which has been vouchsafed at Kishnaghur, and would urge the members of the Society to unite in prayers and exertions for the extension of the work of grace throughout India, and for the removal of every scandal from those who bear the Christian name in that country; especially the entire relinquishment of all participation in the superstitious and idolatrous systems of the natives.’ He trusted that the terms of the Resolution allowed him to address them in the terms and with the feelings of congratulation, which must have been excited, if they were not overpowered by those of thankfulness, in the hearts of every one who had listened to the Report. Missionary history was not unlike individual life—a chequered scene. We seldom find a life all cloud, and still more seldom one all brightness. So it is with Missionary Societies; many a cloud passes over them; every now and then it pleases Him who guides the seasons to allow the sun to shine forth and gild the prospect which before had seemed gloomy and lowering. This Society had been favoured with many gleams of sunshine; such was the case with regard to Sierra Leone more than twenty years ago; ten years after that we were first gratified with the progress of missions in New Zealand, and now it had happened at a time when it was needed, that the great events of Kishnaghur cheered their hearts and their hopes. Not that he ever thought the progress of the Gospel in India would be greater than, in the course of the providence of God, who connects the humblest means with the greatest ends, might be expected. Considering the difficulties which the gospel has to encounter in every land and in every

heart, but especially in India, besides the difficulties of language and climate which its ministers had to surmount, he certainly thought the progress of the gospel in that country during the last thirty years was not less than could be expected. For, during the first part of our dominion there, as it had been justly said in a little work upon the proceedings at Kishnaghur,—‘For fifty years the natives of India had little reason to believe that we who had got possession of the country had any religion at all.’ His Reverend Brother who had just sat down had spoken with great propriety of the effect of Christian lives upon the hearts of those whom we desire should embrace Christianity. It was one of the great means by which the truth of God must be spread amongst men. Even the infidel historian, though he did not account for the pure lives which were led by the first converts to Christianity, enumerated them amongst the causes by which Christianity was so widely diffused. During the last thirty years a great revival of religion had taken place and extended itself across the line; but there was reason to fear that the difference of opinion which prevailed in this country, with regard to idolatry or Christianity being known and recognised in India, would become an obstacle in the progress of missions. He rejoiced that with regard to Bengal those proceedings which had struck the people of this country with astonishment and regret, had ceased to receive the countenance they once enjoyed. It had pleased God to show the governors of that province the way in which their countenance of idolatry might have the effect of continuing idolatry; and the meeting might fondly trust, that that which had been found necessary, safe, and salutary in Bengal, would also appear to be equally safe and practicable in the Presidency of Madras. He trusted it would appear to other governors that, as some civil and military servants of the company would not take part in the ceremonies, it was impossible for idolatry to be allowed—he trusted that if, for their eternal welfare, many had given up all their worldly prospects rather than countenance idolatry, it would be seen by all, that nothing was safe or profitable which was contradictory to the will of the God of heaven. Under these circumstances it was with the greatest gratification that the wonder-

* We have thought it better, rather to give a full report of one or two of the best speeches at each meeting, than to attempt an abridged and necessarily meagre analysis of the whole.

ful instance of the providence of God watching over the Church, as seen at Kishnaghur, had come to his knowledge; and most especially did he rejoice, that this had taken place under the eye, and cognizance, and superintendence of one so greatly valued and esteemed as his Rev. Friend and Brother, the Bishop of Calcutta. He could not but sympathize in the feelings with which his Rev. Friend must have written the letter addressed to the noble Chairman; and he rejoiced that this Society, and the country at large, had the benefit of the testimony of one so intimately acquainted with the effects produced by preaching of the gospel, and that those effects arose from the Spirit of God, and not from the mere impulse of feeling, or the caprice of the moment. In this respect there was great reason to thank God for the success he had vouchsafed to these missions. No single soul was ever converted truly, except through the operation of the Spirit of God, and therefore, when it was found not merely that one soul, but that the leading inhabitants of between fifty and sixty Indian villages had asked, "What they were to do to be saved?" and had been answered, "Believe in the Lord Jesus Christ, and thou shalt be saved," then let the Meeting be assured this Society enjoyed the favour of God, because his Holy Spirit had so abundantly accompanied the message delivered by its servants. God would not have given them success of this kind if he disapproved of the means by which these happy results had been effected. As their noble Chairman, in the excellent remarks with which he commenced the business of the day, had said, 'There had been doubts expressed as to whether the proceedings of this Society were right and just proceedings; and it had been intimated that no such proceedings could be right unless the Church combined in their operation.' *The Church*, he presumed, meant the whole Church, at least so he understood it. If he consulted the Articles of that Church, those Articles told him that *the Church* was a congregation of faithful men dispersed throughout the world, believing in the doctrines of the Gospel, and abiding in its practice. There was a time, it was true, when the whole Church might have combined in any operation, but that state of things existed only for a very short time. But, to return. It was said, that before these proceedings had been taken by this Society, the whole Church of the land ought to have combined in the operations. Now he (the Bishop of Chester) was entirely of a different

opinion. It was not to be expected that the authorities of the Church should combine in every act of usefulness when first proposed; for men having one and the same object at heart viewed it in different lights; and if a delay took place in order to bring men of different minds, but of the same principles, to see the same object in the same light, the golden opportunity of obtaining a glorious advantage might be for ever lost. Why! it was recorded in the Scriptures themselves, that in the simplest of all practical measures, namely, as to the choice of an assistant in their glorious work, two of the apostles could not agree—Paul and Barnabas differed in opinion as to the propriety of taking Mark with them. But did they both sit down idle, until they could come to an agreement? No! one of them took Mark one way; the other led his friend in another direction, and thus it was that two districts were enlightened with the Gospel, instead of one district, to which otherwise the labours of the Apostles he had named would have been confined. But even if it were possible for the whole Church to unite, he did not think it desirable; for if the whole Church combined in the work, the whole Church would be committed to the success and wisdom of the work; if the work failed, the whole Church would fall into discredit. But when a few individuals had led the way, and found the scheme practicable, then the Church might well come in and say, 'You have been right in your views, we thank you for acting as pioneers in the march. We are now happy to place ourselves at your head, and to lead you on to victory.' It might seem singular, and yet such was the case, that the history of the church contained in the eighth and ninth chapters of the Acts of the Apostles, justifies the views which he had ventured to express to the meeting. It appeared to him, and was his firm belief, that the first converts at Antioch were converted through the spontaneous zeal of individuals, and not by the combined operations even of the church at that time. In proof of this he referred to the chapters he had just named. At the time when persecutions raged, when the disciples were scattered abroad, and while the apostles were at Jerusalem, individuals, men of Cyprus and Cyrene, were found travelling and preaching the word to none but the Jews, but then when some of them reached Antioch, "they spoke unto the Grecians, preaching the Lord Jesus," and the end was, "that great multitudes believed and turned unto the Lord."

Now, it could not be shown that these men had any other commission than the full belief, that there was presented to them an opportunity for promoting the glory of God, for spreading the faith which they believed, and for advancing the kingdom of the Redeemer whom they had acknowledged. What then had the church done? Why, the moment these things came to the knowledge of the apostles, they sent down Barnabas to Antioch, who, seeing the grace of God, "was glad, and exhorted them all to cleave unto the Lord." Very much in the same way had this society been anxious that the Bishop of Australia should go into New Zealand, and see if the report which had reached them was true. Very much in the same way had the Bishop of Calcutta, when he heard of the events at Kishnaghur, sent first his Archdeacon, and subsequently went himself to ascertain the truth. He therefore saw no grounds afforded either by Scripture, reason, or experience, that the society should slacken its exertions, and he verily believed that if a delay had taken place, until the whole church had combined, there would not have been a single society like this now carrying on the great and good work. When he said this, he threw no reproach upon the church. It was the duty of the church to be very cautious in acting. He joined his Rev. friend who had preceded him in the anxiety he had expressed, that not only this meeting, but every meeting of Christians, should not slacken but increase their zeal, and he prayed that the events at Kishnaghur might prove a crown of rejoicing to all those through whose agency it has pleased God, in that instance, to work the work which he had chosen to bless.

The Venerable Archdeacon WILBERFORCE said, that he had listened with thankfulness to God, to the tone in which the proceedings of the day had been conducted. He had heard of the success at home and abroad, of the increased success which had attended, and the united hearts which had been brought to bear, on the important question which had hitherto engaged the attention of the meeting. It had, however, fallen to his lot to bring before the meeting a matter which was full of painful considerations. The Resolution he had been entreated to move was, 'That from the plans which are now in progress for the extinction of the slave trade and the civilization of Africa, this meeting earnestly looks forward, under the divine blessing, to increased facilities and advantages for the diffusion throughout

Africa of the "Gospel of the grace of God," the only adequate remedy for the wrongs and miseries of its benighted inhabitants. And that the thanks of this meeting be given to the Rev. Chancellor Raikes, for his sermon before the society last evening; to the Right Honourable the President; to the Vice-Patrons and Vice-Presidents; and to all those friends, who during the past year, have exerted themselves in its behalf. That the following gentlemen be appointed the Committee for the year ensuing, with power to fill up vacancies.' Now, he believed it to be a deep principle impressed upon the heart of man, and that nothing was more trying to his feelings, than to have to return again to a work which he believed he had finished. Whose heart had not throbbed with joy when he read or spoke the words, 'Abolition of the slave trade.' Had not the very names of those great men who were the leaders in that great combat of humanity become as it were household words; and was it not therefore deeply painful to think that the work of abolishing the slave trade, which existed now to a greater extent even than when the common heart of England was first roused to indignation, must be begun *de novo*. These were no empty words. It was once stated by Mr. Fox, that from statistical documents it appeared that from 70,000 to 80,000 victims were annually transported to foreign colonies from their native homes in Africa. The same statistics showed that instead of 80,000, the number of victims now was 150,000 annually. Was not then the work indeed to be begun again? It was by Christian men that the evil must be redressed, and there was not one amongst those whom he now addressed who might not do something in aid of the cause, by making his voice heard on the side of morality, truth, and justice, and by not being afraid to declare that this deep degradation to England should not with his permission continue to endure. Practically speaking, he must say that he did believe that there were opportunities of great practical exertion in this cause at the present time. It was known, and here he might be allowed to say that they must avail themselves of secondary assistance sometimes,—that the government of this country was about to aid this cause in a way which he believed would be of very great benefit. At the same time we ought not to forget what it was that created the demand for the supply of these poor Africans, and that it was Christian men who first taught the lesson, that it was a better trade to catch

men in Africa, than to encourage the arts of agriculture and civilization in those regions. We ought, therefore, to consider ourselves bound to create another merchandise, in order that we might remove this trade which we had been the first to teach. Gladly would he make the great tide of commerce flow on to the utmost, if he could bear upon its bosom to that benighted land the blessings of Christianity, which should tend to unravel the dark thread which we had originally woven in Africa. Tyre had become a sand-bank and Babylon a place where the dragon dwelt, and had England any security for the eternal endurance of her commerce, to warrant her in daring to abuse that which God had given her for his service? The resolution which he held in his hand said, that while they looked to the diffusion of the gospel through the grace of God in Africa, they looked upon it also as the only adequate remedy for the wrongs and miseries of that unhappy people. It was that book alone which showed them in every man a brother, which would tend to civilize them. It was by the self-same book that they were taught the greatness and the littleness of life: and before they could expect the African to value his brother's blood, and to feel that the life of every man was precious, they must show him that they did so themselves; and therefore the diffusion of no other knowledge than that which taught him what he was, which taught mankind how to still the accusing voice of conscience, and to draw nigh

to God by the blood of Christ's atonement for sin, was the only way by which they could sow the deserts of Africa with seed that would produce its blessed fruit in due season. They must pray, too, and practise the self-denial they preached, if with the ill-used African they themselves would become the partakers and inheritors of the promises. And might they not, without presumption, believe that those who had gone before them, the glorious originators of the good work, might be looking down upon the toil and trouble of this world, looking down upon the working out of God's great promises, and with anxious expectation awaiting the fulness of that blessing they had dreamed they had themselves secured? And if so, surely they would rejoice to see such a meeting as the present, to see so many hundreds gathered together in such a spirit, and pledging themselves, in the sight of God's church, to strive together till this great work should be accomplished. Might God give them grace to accomplish that good and glorious work. The night was at hand in which no man could work, and oh! might they work while it was yet day, for they were labouring in a work of which God himself had sworn that it should at last prevail: and as it had been said that the kingdoms of this world shall become the kingdoms of God and his Christ, they were now living in the unfulfilling expectation of that great and blessed promise.

THE PROTESTANT ASSOCIATION.

THE REV. HUGH STOWELL, in moving the first resolution, said,—

My Lord, Popery and Protestantism cannot co-exist in power. You might as well expect to make light and darkness commingle, or endeavour to make the sun and 'the dark pit' to become one, as Popery and Protestantism to become one. Either we must abandon our principles, or they must desert theirs. Either we must sacrifice Protestantism to Infidelity and Popery, or they must become traitors to Rome—and therefore, in their belief, traitors to God.

And, my lord, allow me further to remark, that I conceive the Church of Rome has given us abundant evidence of this in times past. When did Rome ever get power and not abuse it? When did she obtain political force, and not use it to gain further force? And all in order that she might extend herself triumphantly through the world. Our

Conservative statesmen knew little of popery—I would that our Reformers had been there to preach them a good sermon, as Latimer did before King Henry VIII.—or they never would have been such fools, as to believe that while the works of Peter Dens were an authority, or while the canons of Lateran and Trent were binding upon that church, any oaths would be more binding upon the conscience, than the ropes that became as flax and the green withs that were as tow, with which Samson was to be bound. I say that all the security and safeguards that popery can give to Protestantism will prove no barrier when brought into contact with the mighty and giant superstition, wielded by popery over the minds of her enslaved children and emissaries.

Nor let it be forgotten, that in this conflict we have not to do simply with popery at home; we have to do with popery throughout the world. Whilst

the protestant bodies are split into many, the popish body, though diversified by a thousand tints and forms, yet all concentrates its power in seeking to set forward popery at large. And, therefore, it is not simply that we have the Jesuits in our country; it is not simply that we have papists in place, in power, in our cabinet, in our senate; it is not simply that we have a mighty machinery and association which the Roman Catholics have instituted to counteract our movements, and to spread the poison as fast as we spread the antidote. But as I had it from one, who was once a zealous priest and educated in the Propaganda at Rome, but who is now a devoted and conscientious clergyman of the Church of England, in Manchester—we are utterly mistaken if we conceive that all the measures of papists are just the isolated acts of the individual or the party acting; so far from it—it is the Propaganda at Rome that moves and regulates the whole machine. There we have a college of cardinals, men the most subtle in diplomacy, the most artful in manœuvre, the most skilful in the science of government—men who have grown grey in the practices of their church; we have these men continually, a given number of them at least, in attendance at the Propaganda every day throughout the week—unless Sunday be excepted; we have there a number of secretaries, he tells me, who can write and read the languages of all the different parts of the world in which Rome has power; we have dispatches and letters going from the Propaganda to Ireland, to Canada, to America, to England, to Scotland, and to every part of the world. And there is not one mighty movement to be put forward, not one grand scheme to be attempted—no, not even from an endeavour to prevent a poor protestant parson like myself from lifting his voice in the cause of Protestantism, up to the mighty movements of the Cabinet and the Court—not one single step but what is first deliberated on, digested, concocted, and determined on in the secret counsels of the Propaganda. Just conceive, then, what a mighty, fearful engine is here set to work; just conceive what a moral influence it brings to bear on the popish party, while the protestant party is deserted by its friends, and betrayed by its nominal adherents. Just conceive how we have all the mighty force of the Romish Church brought to bear on old England—the Thermopylæ of Protestantism at this moment. If the pope and his emissaries win old England, they know that they win the world. Oh!

my friends, we are fighting, not the battle of our country's freedom, our country's liberties, our country's church, our country's Bible alone; but we are fighting the battle of the spiritual liberties, the spiritual truth, the glorious Gospel, the salvation of a perishing world. If England fall, she cannot fall alone. Her going down must be like that of one of her glorious men of war, which in the vortex that it makes, sweeps and sucks down with it every lesser craft that comes within the whirl of the gulf and eddy that it makes as it descends. And therefore it is not a puny nor a paltry thing that awakens our zeal, or animates and stirs up our holy fire on this occasion. It is the battle of our Redeemer, of our common faith, and our common Christianity; not of Protestantism nakedly as a protest against popery, but of Protestantism as involving the ark of God, "the truth as it is in Jesus," the destinies of the world. This—and nothing less—is the stake, for which we contend; this, and nothing less, is the watch word of the battle that we wage.

My lord, popery cannot co-exist in power with protestantism; she will endure no rival; she will use every addition of power to grasp at more; she will never rest satisfied while we have one tatter of our glorious constitution left; she will never rest satisfied till our kings kneel again in homage at the feet of the pope, and receive their sceptre, as the Queen of Spain did lately, at his hand, and swear that they will tolerate no heretics in the land, but send us to the rack and the block. Then, and not till then, will she be satisfied; then, and not till then, may we expect that she will say, "It is enough." Till then, like the grave, or the horse-leech, she will never say, "Enough." Till then, our concessions, by which we seek to pacify her, will only serve like pouring oil upon the flames, or taking drops from the ocean; we can never quench, we shall only kindle the one—we can never lave, we shall only enlarge and swell the amplitude of the waters of the other.

My lord, we believe it is not a political, but a religious question, that we are advocating. The question is not whether Conservatism or Whiggery are to be in power and place, but whether Popery or Protestantism is to be the religion of Old England; whether the blood of martyrs is to be trampled in the dust, or the glorious fabric they cemented with their blood is to stand intact and undestroyed for our children and our children's children, till Old England shall be no more.

We do not understand it here, my lord, as they do in Ireland. When there a few weeks ago, nothing struck me more than this, and my brother M'Ghee will bear me out in saying it, that in Ireland you do not hear of Radicalism, Toryism, Whiggery, Chartism, and all the subdivisions that break up our political strength, and sow discord and disunion among us here; but you find only two grand parties absorbing all others; and they are baptised by two names, not political, but religious, the Popish party on the one hand, and the Protestant party on the other. It is not this leader against that leader, nor this partisan body against that partisan body; but it is Popery against Protestantism, and Protestantism against Popery. And it will be soon on this side the water the same. All men

must take their place, and stand in it; all men must fall into rank. The Conservative trimmers must either boldly go into the Popish camp, or come back firmly to the Protestant side. And my lord, the sooner it comes the better; the less terrible will be the struggle, the more speedy will be the issue, the more pacific will be the result, the more glory will be brought to God, the more "peace to earth," the more "good will towards men," the more strength, stability, beauty, and benediction to our ransomed and rescued country. And, therefore, my lord, if "God be for us," and our watchword be, "For God, our altar, our Church, our Bible," I think we may say in the language of one of old, '*Nil desperandum Te duce*,' '*nil desperandum Te duce*.'

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Rev. J. B. Cartwright read the report, which commenced with a devout acknowledgment of gratitude to God for the increased prosperity of the Society, and of the augmented responsibility thereby incurred. The aggregate amount of the receipts of the past year was £22,420., being an increase of £4,915. above those of the preceding year. It was considered highly desirable to concentrate the labours of the agents at their various stations under the superintendence of a clergyman of the Church of England, and that a supply of effective labourers should be provided. Two classes of labourers were required:—learned converts possessing knowledge of the rabbinical writers, and Christian missionaries well versed in Scripture and sound doctrine; the first should be thoroughly acquainted with the history of the Christian Church, and the latter with the Hebrew controversies. A Hebrew college had therefore been established, of which the Rev. Dr. M'Caul had undertaken the charge. Four approved candidates had just been admitted as students, and others were under consideration. After a tribute of respect to the memory of the late Rev. Lewis Way, who obtained from the assembled Sovereigns at Aix-la-Chapelle a protocol, promising attention on the part of their respective countries to the condition of the Jews in connexion with the operations of this Institution, in addition to his labours and liberality on its behalf; the Report proceeded to give a minute detail of the operations of the agents of the Society, during the past year. Several thousands of Bibles, Testa-

ments, Scripture portions, and religious tracts, in the Hebrew and other tongues, had been printed and circulated amongst the Jews in various countries. The Judeo-Polish version of the Old Testament was completed and the stereotype plates in course of revision; and also a version of the Psalms in Dutch; a small Hebrew edition nearly so; a pocket edition of the New Testament in Hebrew; the Liturgy of the Church of England in Hebrew; three portions of a controversial work by Dr. M'Caul, and various tracts. During the year six adults and fifteen children had been baptized, making a total of twenty-one individuals added to the Church; and 300 were now recorded on the baptismal register of the Episcopal Jews' Chapel at Bethnal Green, exclusive of great numbers in other parts. The Hebrew service on Sunday afternoon continued to attract numbers of Jews. Forty-nine boys and twenty-seven girls were in the schools. In the Institution of Industry attached to the chapel there were thirteen young persons, making one hundred and one admitted from its commencement, sixty-six of whom had been baptized according to the Church of England Ritual. In Liverpool and Manchester the chapels for Jews were well attended. The Society's agents were prosecuting their labours with varied success along the Rhine, at Hamburg, Metz, Berlin, Königsberg, Warsaw, Posen, Tunis, Constantinople, Smyrna, &c. Mr. Nicolayson, the agent at Jerusalem, states the number of members of his Church to be thirteen, besides many occasional attendants. He relates the

discovery of a solid wall of masonry below the surface of the ground on the site of the intended Christian establishment there, upon which it would be erected. A gentleman had just sailed from this country to superintend the erection of the Missionary premises at Jerusalem; he had received a professional education, and was accompanied by a lad from the school, whom he would instruct in the requisite knowledge so as to make him a useful assistant. Mr. Nicholayson had communicated the particulars of the persecution of the Jews at Damascus. It originated in the absurd belief that the Jews required Gentile blood for the celebration of their passover, and had caused a great excitement among the Jews resident in all countries. The Committee felt it proper to call upon the Government to adopt means to prevent its continuance. In conclusion the Report called for increased exertion and liberality in this cause. We have the word of the Saviour even in his denunciations against Jerusalem, that the day should come when all Israel should hail him as their King and God, and cry, in glad Hosannahs, "Blessed is he that cometh in the name of the Lord!"

The BISHOP OF RIFON, on coming forward to move the adoption of the Report, said, I cannot permit myself to indulge in a tone of joy, of triumph, or of exultation, at the varied success which has marked the efforts of our Society during the past year, without calling upon you to join with me in lifting up our hearts to that Great Author of all our blessings and Giver of every good and perfect gift, who has thus looked down with an eye of favour upon our labours; and I am well assured that I am but echoing the sentiments of every one here in entreating you silently to lift up your hearts in thanksgiving and praise. It is indeed a cause for thanksgiving and praise to hear of the blessings which have crowned our efforts; that the largest assembly should here have been congregated which ever yet met since the foundation of this Society, to hear its Report. This is indeed a sign, we will hope, of a deep and increasing interest in the great and sublime object we have in view. My respected brother the Bishop of Chichester has sent a letter expressing his anxiety for the success of this Society, and that he is only prevented from taking part in this days proceedings by the exhaustion consequent upon his exertion yesterday in advocating the claims of the Propagation of the Gospel in Foreign Parts. We may hope that this is but the

beginning, and that before long many of my brethren will join us, and that this society will receive the full and entire support and countenance of the leaders of the church. It must be confessed that in times past, there has been an obstacle to this which has now been entirely removed; that is to say, that after the conversion of persons from Judaism to Christianity they were at a loss to choose their pastors. But now that clergymen are to be recognized and placed in authority; and the service of the Church of England is to be set up in your stations, it cannot be doubted that the society will receive a more complete and full support from desirable quarters. As we deal with our own countrymen, so we should deal with the Jews, and fence them round with those settled means by which they may be still preserved in the true faith. We have adopted that principle in regard to the dear children of our own church, and may God, in his mercy, bless our endeavours. Allusions have been made to the gratifying circumstances of the foundation of the missionary church being laid on Mount Zion. But it appears that still some obstacles may be presented. It is right to observe the signs of the times, and the way in which it pleases the Lord by secondary means to accomplish his great purposes. Let us see how he turns the hearts of princes and rulers to those ends. A visit was lately made to Mehemet Ali, by a deputation from the Scotch Church, and also by clergymen of the Church of England. Through the kindness of the consul, they were speedily favoured with an interview with that prince. Before starting they had agreed as to the points upon which they urged information. The first question which they put was, whether upon the supposition that the Jews of any country really wished to return to their native land, any impediment or obstruction would be thrown in their way by the ruling powers; and whether they would be allowed to rent and purchase land, so as to become cultivators and proprietors of the soil? The answer was emphatically, that no obstruction would be thrown in their way; they were quite at liberty to return in any number; so far as the government was concerned, every facility would be afforded for so doing. They also added, that they would take care that no authority interfered to prevent the returning Jews from being allowed to rent and purchase land so as to become cultivators and proprietors of the soil. I am not aware that, since the formation of this society, so important a

political event has taken place, or that, humanly speaking, such prospects have been seen of the accomplishment of the objects of our labours, the restoration of the Jews to their native land, and their conversion to the name of Jesus. I repeat my earnest and anxious desire and prayer for the prosperity of this society, and again, en-

treat you all to join in that prayer, that it may please him, in whose hands alone are the hearts of all men, to turn the hearts of the Jews, to give them a heart, that they may receive; ears, that they may hear; and eyes, that they may see and acknowledge that blessed Saviour whom they before denied.

PRAYER BOOK AND HOMILY SOCIETY.

THE REV. T. LATHBURY proposed the third Resolution, 'That this Meeting feels that the Formularies and authorised works which have so powerfully promoted the cause of the Reformation, by bringing to light truths which had been obscured, and defending them when attacked, are peculiarly needed in the present day of unhappy divisions, and may, by God's blessing, do much to bring men to one mind, and keep the members of the Church of England steadfast in the sound scriptural doctrines and opinions of our venerable Establishment.' He could not do better than preface the remarks he had to make than by reading a passage from the Society's Occasional Paper. 'A Meeting was held on the 20th of May, 1812, at the Freemasons' Tavern, Great Queen Street, to consider the propriety of establishing a Society for encouraging a wider circulation of the Prayer-book and Homilies of our Church. This meeting was numerous and respectfully attended; and after much pertinent discussion, it was resolved that a Society should be formed, 'for the sole purpose of distributing gratis, and circulating at reduced prices throughout the British empire, its colonies and dependencies, and particularly in his Majesty's navy and army, the authorized Formularies of the United Church of England and Ireland, without note or comment, viz. the Book of Common Prayer, including the Thirty-nine Articles; and the Homilies, in separate sermons, or in the entire volume.' The first point, then, to which this resolution directs your attention, is the 'Formularies of the Church.' Under this term are included the Thirty-nine Articles, the Homilies, the Liturgy, the Ordination Service, and those occasional services which are bound up in the Book of Common Prayer, but which rest on a different authority, inasmuch as they are not set forth by Act of Parliament. In these Formularies are embodied doctrines agreeable to Holy Scripture, and the practice of the primitive church. The Liturgy must be regarded as a precious legacy from our martyrs the reformers. It always

struck me as a pleasing fact, that if a martyr was imprisoned with two books only, one was the Bible and the other the Liturgy, and when going to the stake, the second Liturgy of King Edward VI. was their general companion, which they handed over as their last gift to some friend or relative standing near. But the second point of the resolution directs us to certain other works set forth by authority of convocation, or of the sovereign council, and to this I wish particularly to direct your attention. It will be necessary here to specify these works, and the authority which they possess. I shall not mention all that were set forth from time to time, but those which are of the most importance, and which I recommend the committee to print, when the funds of the Society will permit. But before I proceed to name, I would make a remark upon the origin of some of them. At the period of the Reformation, the Romanists were accustomed to say, that those who separated from them, viz. the Reformers, had no principles, that their religion was merely negative, that it consisted in denying certain positions of Romanism. It was on this account that the Thirty-nine Articles were set forth. Jewel's Apology, also, was set forth on the same ground, and the same remark will apply to Nowell's Catechism. This opposition of the Church of Rome was graciously and wonderfully overruled for good. It led to the most complete refutation of error, and was the cause of those public works from time to time being set forth by our reformers, and I might illustrate this by a reference to the controversy of that day. The best work, next to that of Hooker, is Archbishop Whitgift's, called, 'A Defence of his Reply to Cartwright.' In that work the English reader will find perhaps the best defence of the rites, worship, and practices of the English church. We are indebted to the same feelings and circumstances for the work of Hooker. It was in consequence of the controversy between Hooker and Travers, of the Temple, that that great work was

published. The first work I would mention is that of Ponet, or Poynt, for the name is spelt both ways, the Bishop of Winchester in the time of King Edward VI. It was printed in 1553, in Latin and English, having been first submitted to Archbishop Cranmer, and revised by that distinguished prelate. It was also submitted to both Houses of Convocation, and by them publicly set forth. It is usually known in English history by the name and title of King Edward's Liturgy, and may be found in the edition of the Fathers published by the late Legh Richmond. I mention it on this account; it is a most valuable commentary on the Church Catechism, which forms a portion of the Common Prayer-book. The next work is the 'Apology' of Bishop Jewel, which has been already printed by the Society. This is a work of the utmost importance, for the author enters fully into all those points upon which the Church of England and the Church of Rome are at issue. I would merely suggest that it should be printed, not from the edition of 1585, but of 1564, which latter edition was put forth by Lady Anne Bacon, and is the best text, much better than that of 1585; for in the revision it was altered materially for the worse. Another powerful reason why the edition of 1564 should be preferred is, that it was revised by Archbishop Parker, and then by Bishop Jewell himself, so that it may be regarded as almost his own translation; and then there is a stronger and more powerful reason still:—in his reply to his antagonist Harding, Bishop Jewel adopted this very translation of 1564 as his own. The next book to which I would direct attention is another work of Bishop Jewell, his Defence of his previous work, the Apology. In 1565, Harding, the Jesuit, the great antagonist of Jewell, published what he called 'A Confutation of the Apology.' And here, again, opposition was overruled for good, for it called forth Jewell's Defence. In 1567 he published that great, learned, and elaborate work, and it is one of the most important works in the English language. It was set forth by Royal order, and Parker, Archbishop of Canterbury, did all he possibly could to get that work circulated in every part of the country; and by the order of the Queen in Council, it was ordered to be set up in every parish church, from one end of the kingdom to the other. The difference of the authority of the Apology from that of the Defence is this,—the Apology was set forth by Convocation, and therefore possessed the highest

authority, and not only was it set forth by the Convocation of 1562, but it was recognised and mentioned in one of the canons of the Church of England of 1603, those canons by which the Church of England is at present governed. But the authority for the Defence is not the same; it is that of the order of the Sovereign in Council, that it should be set up in the parish churches; and I have frequently seen this book, together with the Homilies, the Paraphrase of Erasmus, and Foxe's Book of Martyrs, in various parish churches in different parts of the country. The next book of authority is the Catechism of Nowell: this was also set forth by authority of Convocation, in the same year as the Apology of Jewell, namely, in 1562, but from some cause or other, never fully explained, it was not printed until 1570; and a translation was published in 1574 by Norton, who translated many Latin works of the foreign Reformers. I am of opinion that this translation might be adopted by the Committee, because it possesses the highest degree of authority, namely, that of both Houses of Convocation. An abridgment was published in 1574, and also an English translation in 1587. The Society might adopt either the new or the old translation.

I come now to the great work of Foxe, which has been already alluded to. The first English edition made its appearance in 1563, the second in 1570, the third in 1576. The edition usually found in churches is that of 1576. I have never seen a perfect copy in a church, but having one in my possession, I have compared the mutilated portions found in churches with it, and have invariably found them to be of the edition of 1576. The fourth edition was published in the life-time of the author, in 1583. Now, though Foxe wrote this great work, one of our own archbishops, Grindall, had a material hand in the compilation of it; he it was who from time to time furnished those interesting details of the lives and deaths of the martyrs found in it. It has been charged with incorrectness and inaccuracy, but the more the work is examined, the more accurate it will be found. This has been the case hitherto, and will be so in future. As to its authority, the grant point in dispute, in the first place, it was ordered by the Queen in Council to be set up in all parish churches throughout the kingdom, just in the same way as the Apology of Bishop Jewel was. Then by the Convocation of 1571, it was ordered to be set up in all cathedral

churches, and the Deans of that Convocation were ordered to chain a copy of both books in their halls, for public inspection; and the same order was binding on all archdeacons, that all persons might resort to these public places, to read in the pages of Foxe the narratives of the martyrs. Here we are met by our opponents, and those who wish to depreciate the authority of Foxe, with the objection, that his work was never authorized by the Lower House of Convocation. True, it never was; but then it is equally true that the Lower House of Convocation did not offer any opposition to the order of the Upper House; and the reason was, that it was not submitted to the Lower House, for it was thought by the Upper House, and the Lower House, and the Sovereign, that the Queen had sufficient authority to set forth the book. It was therefore, an oversight merely. The force of the sanction of the Convocation is just the same ecclesiastically, as that of an Act of Parliament politically. Every one knows that the Acts passed in the reign of Elizabeth are binding on us if they are not repealed. So with those ecclesiastical laws and canons; they are in force now, if they have not been set aside by subsequent canons of convocation. But as they have not been set aside, Foxe's work possesses a very high degree of authority in the English church. I come next to the Visitation Articles and orders of the bishops, particularly those of the archbishops during the time of Elizabeth. These would settle many of those disputes as to certain doctrines and practices, now going on between members of our own church. Another class of works to which I would direct your attention is, those occasional prayers which have from time to time been set forth by authority in this country, from the beginning of the reign of Elizabeth down to the time of William and Mary. Taking the reigns of Elizabeth, and James I, and Charles I, down to the breaking out of the great rebellion, scarcely a single year passed away without producing some one or more of such occasional forms. It appears from those I have examined, that in the first place those prayers were set forth separately, but afterwards they were printed with the whole morning and evening services, adapted to various special occasions, either of thanksgiving or fasting. I would recommend the Society to make a collection, or perhaps only a selection of these forms, in order to publish them as companions to the Liturgy and other formularies of our church. I can assure you that those portions beginning with the time of

Elizabeth, and coming down to the reign of William and Mary, breathe the true spirit of the Reformation; the very same spirit that animated the martyrs at the stake, may be discovered in these productions: and I think the Committee could not furnish to the world a more illustrative comment on the Articles and Liturgy of the Church of England than the publication of those prayers for days of thanksgiving, or of fasting and humiliation. I possess many of them, and I have seen many more. In 1628 a form was set forth, entitled, 'A Form of Prayer for all the Reformed Churches in Christendom.' This shows the friendly feeling which existed at that period between our own church and the churches on the Continent, though they differed in matters of discipline. I do not conceive that the churchmen of that day approved of the discipline of the foreign churches, but they viewed them as Reformed and Protestant churches. The reason I mention this particular prayer is, that it was put forth at a time when the influence of Archbishop Abbott was on the wane, and that of Bishop Laud was on the increase—when Laud's influence was almost all-powerful in the council of his Sovereign. We may infer, therefore, that it was written by Laud; at all events, it was submitted to his inspection before it was set forth by authority. Therefore even Laud himself did not, in 1628, entertain any unfriendly feelings towards those foreign churches in which episcopacy could not, from necessity, be maintained. The Resolution says, these works may "do much to bring men to one mind, and keep the members of the Church of England steadfast in the sound scriptural doctrines of our venerable Establishment." This important end would be secured by the publication of those works which I have just now specified. Let it be remembered that these works, at least the earlier ones, were set forth by the very same men who composed our admirable Liturgy, therefore you may thus furnish to the public a most illustrative comment on that Liturgy. Another reason why these works should be set forth at this particular juncture is found in the many divisions at this moment within the pale of our own beloved church. Some are disposed to say that our Reformers went too far, being under the influence of foreign Protestants. Others, even amongst the members of our own church, on the other hand, think that they did not go far enough. I conceive both parties to be equally in the wrong, and that the Reformers went just as far as they ought to have

gone, and stopped just where they ought to have stopped. I cannot concur in the opinion that each succeeding generation gets wiser and wiser; this doctrine may hold good in matters of science, but not in religion. I am convinced that the wisest age in spiritual matters is that upon which God is pleased to pour out the largest portion of Divine illumination; and that the age of the Reformation was one in

which God was pleased to pour out the largest influences of his Holy Spirit. I was told yesterday that some persons, and even clergymen, designate this Society, a Dissenting Society. I cannot conceive how a Society, the object of which is to set forth the book of Common-Prayer, can be designated a Dissenting Society. I beg to conclude, therefore, by moving the Resolution which I have just read.

THE LONDON HIBERNIAN SOCIETY.

THE Thirty-fourth Annual Meeting of the above Society was held at Exeter Hall, on Thursday the 7th of May.

The Report stated the income of the Society for the past year amounted to £10,377 17s. 4d. being less than that of the year before by upwards of £1,300. The expenditure amounted to £10,188 5s. 5½d. leaving, at the closing of the accounts on the 31st of March, a balance against the Society of £1,430 12s. Of this £470 8s. 5d. had been paid off, but the finances were still burdened with a debt to the Treasurer of £960 3s. 7d. The number of day-schools now upon the list was 1,140, containing 88,388 scholars, of whom 55,168 were Protestants, and 33,220 Roman Catholics. It appeared from the foregoing account, that the Society's day-schools, as compared with those of last year, had experienced a decrease of 17, and the total number of scholars a decrease of about 3,000. The schools were inspected every quarter, and inspectors of approved piety and ability, over whose conduct a vigilant superintendence was exercised, were constantly employed. The average attendance of scholars, at each of the quarterly inspections during the year, had been 59,955; and the average approved by the inspector, 41,151. Of the superintendents of schools, 686 had been clergymen of the Established Church, 58 ministers of other denominations, and 382 noblemen, ladies, and gentlemen. Fourteen schools had been without superintendents. The Society had distributed last year, by means of the munificent grants of the British and Foreign Bible Society, 4,750 Bibles, and 18,421 Testaments, making a total of 23,181 copies. The whole number circulated since the first foundation of the Society in 1806, had been 468,672.

The Rev. HUGH STOWELL said, that the question of Christian education, whether in England or Ireland, was one, of the vital importance of which the great mass of the community were now deeply impressed. It had been

observed by a distinguished statesman (would that he were as much distinguished for his consistency as for his talents,) that the battle of the Constitution was to be fought in the registration courts. If he might be permitted to make an amendment to that observation, it would be, 'That the battle of the Constitution was to be fought in our National Schools,' for as we educate the rising generation, so should we give a complexion to the future character of the people. If we educated them for this world, we should make them a worldly-minded race; but if we nurtured them in the great truths of the sacred word of God, we might hope to make them a heavenly minded one. If we educated them in false principles, we should produce false practices; but if sound principles were inculcated, we might hope that holy practices would be the result. We lived in strange times, and among the strange features of those times, there was no one more strange than that presented in the advocates for general education. Among such advocates are now found the Papists. But who ever heard of their advocating general education in days gone by? Such, however, was now the policy of the Church of Rome, that she had turned round and become the advocate of education, when she found she could no longer stop its progress, and she was now endeavouring to hide the light of divine truth under a bushel. The very advocacy of Popery in behalf of general education should itself be sufficient to make a right-minded Protestant suspect that the wooden horse she was so desirous of introducing among us, carried within it the instruments of destruction. He did not speak in loose and vague language, but in language that a recent visit to Ireland enabled him to justify. There was much in the model and training-schools in Dublin, that commanded his admiration, and he begged to say, that in going through them, he met with every possible attention from one of

the professors, who frankly explained everything; indeed there was no desire to conceal any thing. So far as their secular education went, they were formed after the schools at Glasgow, which indeed presented a model for education throughout the country. It might be asked, then, what fault had he to find with such a system? He would lay before the meeting three points on which he rested his charge against these model schools of Dublin. His conductor, to whom he had referred, took him into one of the lecture-rooms, where there was a number of intelligent little teachers who attended from different parts of Ireland for instruction. He was just in time to hear the close of the lecture, and when it was over, he was shown a variety of lecture books, some of them on Optics, Hydraulics, Hydrostatics, &c. He said to his conductor, 'Are not many of these themes beyond the reach of these boys' calibre?' The answer was, 'Yes, but we think they exercise their understandings and elevate their minds.' He said, 'Are there not themes more on a level with their understandings? Could there be any theme more fitted to enlarge the understanding than natural theology, or the great truths of our common Christianity?' With some slight embarrassment his conductor said, 'I did once begin a course of lectures on those subjects, but we are so exposed to misrepresentations, so closely watched, and there are so many conflicting sentiments about the matter, that I found it better to discontinue the course, and I have not since resumed the lectures.' Now, what was the inference from this fact? The inference was, that an amalgamated system of education must terminate in an absolute rejection even of natural religion, and the great truths of Christianity. He would that those who so advocated a universal amalgamation in a common system of education, would contemplate the issue of so unhallowed a system. The next fact that struck him in his visit to the schools he had adverted to was, the ceaseless encroachments of the Church of Rome. Give Popery liberty to set one foot within the inclosure, and she would take many steps, and every fresh concession was made the vantage ground from which she urged her onward way. In these schools the Ten Commandments were suspended, but in every instance they were given, not from the authorised version, but from the Douay version. In common fairness, the two versions should have been given together, and the scho-

lars allowed to see which of the two was according to the word of God. The second commandment was rendered with the exclusion of the important clause, "Thou shalt not bow down to them." Why this subtle distinction? The Papist, if he were told that he worshipped his graven image, would reply, that the imputation was most uncharitable, and perhaps we had no right to say that he did actually worship; but when we saw the Papist bow down his body there could be no uncharitableness in saying he did bow down. Popery was aware that she might, in the opinion of some, escape from the charge of disobeying the command, "Thou shalt not worship;" but there was no possibility of escaping the other charge. "Thou shalt not bow down" was a command that could not be avoided by equivocation. Let them recollect that Jehovah said, "For I the Lord thy God am a jealous God;" and was not God jealous of the mutilation of his commandments? He could not but feel that we were partakers in the sin, so long as we suffered the Ten Commandments to be mutilated in this way. He would now mention the third point in these schools that had arrested his attention, and which he considered to be pregnant with meaning. His kind conductor took him to a beautiful little training-school, where the most select boys, intended for monitors, were receiving special instruction. The boys were being examined in history when he entered, and their replies were certainly admirable. The examiner, as if he had received an intimation so to do, suddenly passed from secular to scriptural history, in which the boys displayed great proficiency. Indeed, they answered quickly and faultlessly, but whenever the teacher seemed to come near the angle of a really religious or moral question on the word of God, he turned the corner so adroitly that he never grazed it with the chariot wheel. Now what was the fair and legitimate inference of such a system of education? Was not the Bible taken from the pedestal of inspiration, and put on an equality with Thucydides, Tacitus, Gibbon, or Hume? It was taught as an historical record, and not as the revelation of God, in whom we lived and moved and had our being. The man who did not or would not perceive the distinction, must have a dark understanding, or obtuse moral sense indeed. He must have little reflected on the effect of moral causes on the tender mind. These boys would not view the Bible with a higher regard than they did Goldsmith's History of England, or any other class-book. He would far

rather the Bible were shut out from the schools than have it thus desecrated. He would rather have the Bible not taught at all, than not have it set forth as the word of the living God. The Rev. Gentleman then referred to the conduct of the Synod of Ulster in joining the national system of education in Ireland, and said, that they had thereby done a grievous injustice to the cause of scriptural truth and education in that country. Much was said of the harmony of the system; but he hated the harmony that was produced at the sacrifice of principle and truth. He loved far better the discord produced by the collision of truth and principle with compromise and concession. If there were two words in the present day that he disliked more than any others, they were 'compromise and concession, the watchwords of the politicians of these days; and he trusted the counter watchwords would be 'no compromise and no surrender of principle.'

The Rev. EDW. TOTTENHAM, in seconding the resolution, observed, that he could not but rejoice in being permitted to say even a few words in support of an institution which was endeavouring to carry out the wish of good King George the third, that every child in his dominions should possess a Copy of the Scriptures. Without providing means for the scriptural instruction of the people, it was useless to legislate for their moral condition, for the root of the evil lay far deeper than any point at which legislation could reach. Speaking of the efforts of Popery to interrupt the course of scriptural education in Ireland, the Reverend gentleman related the following anecdote of a poor Irish Roman

Catholic in the district of King's-court, who, beginning to feel anxious to possess information on religious subjects, and having received a copy of the Bible, began to read it; and as he went on, his desire to search and become acquainted with the Scriptures increased, and it was pleasing to see the rapid progress he soon made in scriptural knowledge. The priest, having heard of this circumstance, and being anxious to nip the matter in the bud, went to the man and said to him, 'I hear you have been reading the Bible; is that true?' The man answered that it was true. 'Don't you know,' said the other, 'that it is wrong to read the Bible without the authority of your priest?' The poor man replied that he could find nothing in the Bible prohibiting him from reading it without the authority of his Reverence. The priest took the Bible and said, 'I'll find it for you,' and contrived to put his finger on the exhortation (1 Peter ii. 6), "Desire the sincere milk of the word, that ye may grow thereby." 'Now, it is we alone that can give you the milk.' The poor man was a little perplexed at the moment, but quickly recovering his self-possession, said to the priest, 'I am a poor illiterate man, and am not able to reply to your Reverence; but I'll tell you what, in order to keep the milk, I'll secure the cow.' Here, then, they saw the desire which prevailed among the poor Irish peasantry to obtain scriptural knowledge, and the way in which the priests interfered with them. After some further observations on the connexion of Popery with the Irish National Board of Education, the Rev. gentleman concluded by expressing the pleasure with which he seconded the Resolution.

Register of Events.

THE space we have been obliged to give to the proceedings of the Religious Societies in the past month, obliges us to confine our remarks on political occurrences within the smallest compass.

The principal matter which occupies the public mind at the present moment, is, the question, on which the Administration has made its very existence to depend, namely, the passing, or the rejection, of a Bill proposed by Lord Stanley, for the better revision of the lists of electors in Ireland. By the existing system, a certificate is granted to each elector, which holds good for eight years. The elector may die, or go to Australia, but still the certificate remains in force; and in too many cases is used by personation, to suit the purpose of the O'Connell conspiracy.

This system Lord Stanley proposes to amend. On the going into Committee on his Bill, a desperate struggle took place; the numbers being—for proceeding, 301; against proceeding, 298. The government had taken the latter course, and therefore suffered defeat.

The next vote of the House of Commons on this subject, is to be taken on the 4th of June; and it is expected to be conclusive of the fate of the Administration.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

JULY 1840.

MEMOIR OF FENELON, ARCHBISHOP OF CAMBRAY.

To draw the line with accuracy, between *bigotry* and *indifference*, is perhaps one of the most difficult tasks that can be presented to the human mind. At the present moment apparently, the people of England are peculiarly exposed to seductions on both sides. A large party, assuming to itself the delusive title of "liberal," openly declares with Lord Brougham, that "a man is no more accountable for his creed, than for the colour of his skin;" and resent, as unjust or intolerant, all allusions to the religious opinions of candidates for any post, whether of emolument, honor, or power. Even a leading dissenting minister has been heard openly to propound it as part of the duties of an upright prince, that "the Jew, the Mahomedan, the Pagan, the most unhappy infidel, should have no power to say, that he suffers the smallest wrong." And a second writer of the same class propounds it as an axiom, that "all preference is persecution."

It is, however, sufficiently obvious; that the whole tenor of Scripture is opposed to this theory. The Royal Psalmist's rule is, "*Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that*

telleth lies shall not tarry in my sight." (Ps. ci. 6, 7.)

On the other hand, there is a double peril on the contrary side. Among those who believe the Bible to be a divine Revelation, and therefore *obligatory* on all to whom it comes, there are two ways in which the weakness of our fallen nature leads us into error. One very popular one, at the present moment, is that which adds to the Bible a further standard of authority in "the voice of the church," and casts out of the Christian pale all who refuse to admit the decision of 'Antiquity.' This, however, is not a Protestant error, but merely a figment of Popery, re-introduced under a new name. Its description is its condemnation. Our present business, however, is rather with the remaining class of human fallibility, that which inclines to run to the excess of consigning to perdition all who belong to the Church of Rome.

We entertain not the slightest doubt, for our own part, that Rome, the church of Rome, is the Babylon of the Apocalypse; and consequently, destined to a mighty overthrow, and to final destruction. We find no difficulty in identifying in that church the features of "that wicked one," described by St. Paul, "whom the Lord shall consume with the spirit

of his mouth, and destroy with the brightness of his coming." With the Church of Rome, then, in the mass, we can have no fellowship; branded as we believe her to be, with the mark which seals her for the day of vengeance.

But here comes in the peril of error. Our human reasonings, unapt to discriminate with nicety and tenderness, are too ready to tinge every poor fellow creature whom we find within the precincts of Babylon, with the same blood-red stain which distinguishes that harlot church herself. Popery, and the papal church, is represented in the word of God as hateful and abominable. Hence it happens, that with the zeal of the apostles, (Luke ix. 44.) do men begin to hate their fellow-men, whom they ought to love, because they belong to, and are found with that foredoomed enemy of God and man,—“Babylon the mother of harlots, and abominations of the earth?”

But this is a great and fearful error. It leads to a confounding good with evil, and preferring wicked men, mere outward professors of true doctrine, who are of our own party, to those who are the children of God, though left by him, for his own wise purposes, within the precincts of the abhorred church.

It is a truth which requires to be often repeated, and which our readers will do well to strive to get imprinted in their hearts and memories,—that there ever have been, in this same Romish church, which we hold, and are sure, to be Babylon,—some few hidden ones of God, who have given indubitable proofs of their adoption and fellowship with Christ—who have, even in most cases, suffered much from that church, and who yet have not received light to view her in her true character, and to forsake her. Such were Bradwardin, John Wesselus, Fenelon, Pascal, and many others of former ages,

and such were Martin Boos and Sailer, in our own days. By the few whose histories were recorded, we may estimate the larger number, who must have passed through life unnoticed. We doubt not that myriads have died in conventual prisons, and been harassed into exile and premature death, by the apostate church, who yet clung to her, in their insufficient light, as the true church of Christ, even while she persecuted them as heathens and unbelievers.

We can never think without the greatest delight, of that beautiful description of an English parish-priest which is found in Chaucer's *Canterbury Pilgrims*. This great poet lived a century prior to the Reformation, in the days of Henry IV. He satirized the monks and friars of those days with the utmost severity, and his pages afford abundant evidence of their demoralized condition, and of the mischiefs they perpetrated throughout the land. But when he comes to describe the parochial clergyman, it is thus that he depicts him,—and we cannot suppose that he either drew an wholly imaginary portrait, or sketched the resemblance of a single remarkable individual, unlike all the rest of his class.

A good man there was of religion,
That was a poor PARSONE of a town;
But rich he was in holy thought and
work,
He was also a learned man, a clerk,
That Christ's gospel truly would
preach.
His parishens devoutly would he teach,
Benigne he was, and wondrous diligent,
And in adversity full patient:
And such he was yproved often times;
Full loth were he to cursen for his
tithe,
But rather would he given, out of
doubt,
Unto his poor parishioners about,
Of his offering, and eke of his sub-
stance;
He could in little thing have suffisance.
Wide was his parish, and houses far
asunder,
But he nor felt nor thought of rain or
thunder,

In sickness and in mischief to visit
 The farthest in his parish, much and
 oft,
 Upon his feet, and in his hand a staff.
 This noble ensample to his sheep he
 gave,
 That first he wrought, and afterward
 he taught,
 Out of the gospel he the words caught,
 And this figure he added yet thereto,
 That if gold rust, what should iron do?
 And if a priest be foul, on whom we
 trust,
 No wonder if a common man do rust;
 Well ought a priest ensample for to
 give,
 By his cleanness, how his sheep should
 live.
 He set not his benefice to hire,
 Or left his sheep bewildered in the
 mire,
 And ran unto London, unto Saint
 Paul's,
 To seek him a chanterie for souls,
 Or with a brotherhood to be withhold:
 But dwelt at home, and kept well his
 fold,
 So that the wolf ne made it not mis-
 carry.
 He was a shepherd and no mercenarie,
 And though he holy were, and virtuous,
 He was to sinful men not despicious,
 Nor of his speech dangerous nor high,
 But in his teaching discrete and be-
 nigne.
 To draw his folk to heaven, with
 fairness,
 By good ensample, was his business:
 But if were any person obstinate,
 Whether he were of high, or low
 estate,
 Him would he reprove sharply for the
 nones,
 A better priest I trow that nowhere is.
 He waited after neither pomp ne
 reverence,
 Nor made him no spiced conscience,
 But Christ's lore and his Apostles
 twelve
 He taught, but first he followed it
 himselfe.

The truth is, that the gracious
 operations of the Divine Spirit are
 not limited by the bounds which
 our finite and penurious minds
 would prescribe. Of the state of
 the heathen, we know nothing
 good, and into the question of their
 responsibility we shall not now
 enter. But in the external church,
 fallen and apostate as it for the
 most part is, there is at least the
 salt of God's word; and to the
 priesthood at least, that word has

been ever in a measure accessible.
 Hence there is nothing so very
 wonderful in the fact, which every
 now and then breaks through the
 gloom of church history,—of a
 priest of the Romish church be-
 coming so far enlightened by the
 use of Holy Scripture, as to give
 the clearest evidence of saving
 faith and its appropriate fruits.

Fenelon was one such instance.
 And it should ever be borne in
 mind, that Fenelon lived in the
 close vicinity of a flood of gospel
 light. He lived in France at a
 time when France possessed prob-
 ably two millions of Protestant
 Christians. There were about him
 on every side, a number of faithful
 preachers of God's truth. True,
 they were not so far blessed as to
 be the means of his entire enlight-
 enment: but an unseen and im-
 perceptible effect they must have
 had, in greatly ameliorating and
 purifying the current doctrines of
 the time.

It is sufficiently clear that Fen-
 elon was taught of God, though
 left like Martin Boos, for some
 inscrutable reason, to live and die
 within the pale of the apostate
 church. And such was the humi-
 lity and submissiveness of his spi-
 rit, that even when "persecuted
 for righteousness' sake" by that
 unrelenting step-mother, never
 does he appear to swerve, even
 for a moment, from his entire obe-
 dience to her away.

Fenelon was born at the castle
 of his family, Aug 6, 1601. His
 childhood and youth were distin-
 guished by the opening signs of
 that piety and sweetness of dispo-
 sition which so eminently marked
 his whole life. His earlier years
 in the ministry present nothing
 particularly remarkable: it is with
 his appointment to the care of the
 education of the royal dukes, of
 Burgundy and Anjou, in his 38th
 year, that the real splendour of
 his character began to be apparent.

A letter addressed to him on the

occasion of this elevation, by one who had been his preceptor, (Mr. Tronson,) is too excellent to be omitted.

'You will, perhaps, Sir, be surprised, at not finding me among the crowd of those who have felicitated you upon the recent mark of royal favour, which has been bestowed upon you. But I entreat you, very humbly, not to condemn me for this little delay. I thought that on an occasion which so greatly interested me, I could not do better than to commence, by adoring the designs of God towards you, and to implore for you, the continuance of his mercies. I have endeavoured to do both according to the best of my ability: and I can assure you that I felt, afterwards, a sincere joy in reflecting that you had been chosen. The king has given, in this choice, a proof of his piety, and a striking testimony of his discernment; and these are surely very consolatory truths. The education which his Majesty has thought fit to confide to your care, has such an important connection with the welfare of the state and the good of the church, that every sincere lover of his country must unfeignedly rejoice, that it is committed into such hands; but I very candidly confess to you, that my joy is considerably mingled with uneasiness, when I consider the perils to which you are exposed; for it cannot be denied, that in the ordinary course of events, our elevation only renders our salvation more difficult. It opens the door to the dignities of the earth; but we should tremble, lest it shut us out from the eternal greatness of heaven. It is true, you may perform much good in your present situation; but you may also become guilty of great crimes. There can be no medium in such a post; the good or the bad success has, almost always, unceasing results. You are in a

country where the gospel of Jesus Christ is hardly known; and where they who do not know it, use it only as a means of recommendation among men. You live now among persons whose language is Pagan; and whose example leads too often towards things that are perilous. You will behold yourself surrounded by a variety of objects which flatter the senses, and which are only calculated for awakening the most dormant passions. A more than ordinary degree of grace, and an uncommon portion of faith, must be necessary to enable you to resist such violent and such seducing temptations. The dark mists which cloud the moral atmosphere of a court, are capable of obscuring the plainest and most evident truths. It is not necessary to remain there long, before we learn to consider as unnatural and excessive, those very truths which had been so often felt, and so often acknowledged, when they have been meditated at the foot of the cross. The most established duties of life become gradually, either doubtful or impracticable. A thousand occasions will present themselves, in which you will consider yourself as bound by prudence, and even by benevolence, to concede something to the world; and yet, what a strange state it is for a Christian to be in, and still more for a priest, to behold himself obliged to enter into a compact with the enemy of his salvation! Truly, Sir, your post is a dangerous one: confess with sincerity, that it will be a difficult task to remain unweakened, and that it will require a most consummate virtue to resist temptation. If ever the study and meditation of the sacred writings have been needful to you, they are now so in an especial manner. Hitherto, you have needed only to cultivate virtuous thoughts, and to nourish the love of truth; but henceforth you will have to shield

yourself from evil impressions, and to avoid falsehood. It is certainly of the greatest consequence to you, that you forget not the hour of your death; that hour when all the glory of the world will disappear as a dream, and when every creature in it, who may have been your support, will sink from beneath you. Your friends, no doubt, will console you, because you have not sought your employment; and this is indeed a source of just consolation, and a great mercy of God towards you; but you must not rest too much upon it. We have often more to do with our own elevation than we are aware of. It is very seldom that we see the path that conducts to it, and that we fly from it with sincerity. Few persons have arrived at this degree of self-denial. We do not, indeed always seek for our promotion with our usual eagerness; but, at the same time, we seldom fail to remove the obstacles which are in our way. We do not, perhaps, solicit very urgently those persons who might be able to serve us; but we are not sorry when we exhibit ourselves to them under the most favourable aspect; and it is precisely to those minute discoveries of human qualities, that we may attribute the commencement of our preferment; and thus no person can be quite-certain that he has not influenced his own promotion. This way of evincing the talents we possess, is often done without much reflection; yet it should be avoided, and it is always useful to obviate its effects by contrition and humility. Perhaps you will consider this letter as being somewhat too true, and a little too long: or you may regard it as a sermon, injudiciously made, instead of a judicious compliment. I should certainly have been more laconic and more reserved, if I had been less anxious about your salvation. Read it as the language of my heart, which cannot be

otherwise than tenderly interested about your real welfare. I entreat you to believe, that I shall unceasingly implore God to fill you with an inviolable love of him, in order that no temptation may change nor weaken the pious sentiments with which he will inspire you. Such is the prayer made by the church to obtain the love of God for his children.

I am, with respect, &c.'

Fenelon's pupil, the Duke of Burgundy, was naturally irritable, unfeeling, and violent; impatient of all control; and sometimes so furious, says M. de St. Simon, that it was feared 'the very veins of his body would burst.' He was the slave of sensual pleasure, tyrannical towards others, and inordinately proud. 'He looked upon men as atoms, with whom he had no similarity whatever.' Yet were his powers of mind of the first order; brilliant, acute, profound.

Such were the fearful materials upon which Beauvilliers and Fenelon were to exercise their perseverance. Let us hear how they proceeded, and with what success. When the prince was in the worst paroxysms of passion,

'The governor, the preceptor, the sub-preceptor, the gentlemen in waiting, and all the servants in the house, concerted together, to preserve towards him the most profound silence. They avoided answering any of his questions; they waited upon him with averted looks; or if they directed their eyes towards him, it was with an expression of fear, as if they dreaded to be in the company of a being degraded by bursts of rage incompatible with reason. They appeared to attend him only from that kind of humiliating compassion shewn towards persons insane. They merely performed those offices about him which seemed to be simply necessary to the preservation of his miserable existence. They took from him all the books,

and all his means of instruction, as if they would be henceforth useless to him, being reduced to such a deplorable state. They then left him to himself. Struck with such an entire desertion, the prince, convinced of his fault, was eager to fly, once more, to the indulgence of his preceptor. He threw himself at his feet, watered with tears the hands of Fenelon, who pressed him to his bosom with the affection of a father, compassionate, and always open to the repenting child. In these violent contests the prince summoned honour in aid of his promises. The originals of two contracts of honour which he placed in the hands of Fenelon, are yet extant. They are as follows: 'I promise, on the faith of a prince, to M. the Abbe de Fenelon, to do immediately whatever he shall order me; and to obey him the moment he forbids me to do any thing. If I fail in this, I will consent to any kind of punishment and dishonour. Done at Versailles, the 29th of November, 1689. (Signed) LOUIS; who promises again to keep his word better. This 20th of September. I entreat M. de Fenelon to take care of it.' The prince who subscribed these engagements, was only eight years old.

The duke's violence of temper was, however, not to be subdued by these treaties. On one remarkable occasion he rebelled against his preceptor, by saying, 'No, no, Sir; I know who you are, and who I am.' Fenelon was silent, deferred reproof till the prince's irritability had subsided, and in the interval discovered his displeasure and sense of injury by an unusual solemnity of deportment.

'On the following morning, the Duke was hardly awake, when Fenelon entered his room. He would not wait till the usual hour of meeting, in order that every thing he had to say to him might appear more marked, and strike

more powerfully the imagination of the young prince. Fenelon addressed him with a cold and respectful seriousness, very different from his usual manner. 'I know not, sir,' said he, 'whether you recollect what you said to me yesterday, that you *knew who you were, and who I am*. It is my duty to inform you, that you are ignorant of both one and the other. You fancy, sir; I suppose, that you are greater than I am: some servants, no doubt, have told you so; but I, I do not fear to tell you, since you force me to it, that I am greater than you are. You will easily understand that I do not mean to speak of superiority of birth. You would regard that man as mad, who should aspire to any merit, because the rains of heaven had fertilized his fields, and had not watered his neighbour's. But you yourself would not be much wiser, if you sought to derive any importance from your birth, which can add nothing to your personal merit. You cannot doubt that I am far above you in knowledge and in mind. You know nothing but what I have taught you: and what I *have* taught you is nothing compared to what I *could* have taught you. As to authority, you have none over me, but, on the contrary, I have an unbounded authority over you. This you have often been told by the king, and the prince your father. You think, perhaps, that I account myself happy, in being appointed to educate you; but deceive yourself, sir; I undertook the office, only in obedience to the king's commands, and to please your father; not for the laborious advantage of being your preceptor; and, in order to convince you of this, I am now come to conduct you to his majesty, and to beg of him to appoint you another tutor; whose endeavours, I hope, will be more successful than mine have been.' The Duke of Burgundy, whom a whole night

passed in painful reflections and self-reproach, added to the cold and formal deportment of Fenelon, had overwhelmed with grief, was astonished at this declaration. He burst into tears, while his sighs, his shame, scarcely permitted him to utter these words: 'Oh! Sir, I am sincerely sorry for what passed yesterday; if you speak to the king I shall lose his friendship . . . if you desert me, what will be thought of me? . . . I promise . . . I promise you, that you shall be content with me. . . but promise me. . . .' Fenelon would promise nothing: he left him the whole day in a state of anxiety and uncertainty. It was not until he was well convinced of the sincerity of his repentance, that he appeared to yield.

'The classical proficiency which the Duke made under this sagacious preceptor, was very considerable. In his tenth year, he wrote Latin elegantly; and understood, and felt, Cicero's Orations. At eleven he had read through Livy. Fenelon, at the same time, directed his attention to the select letters of Jerome, Augustine, Cyprian, and Ambrose.' Fenelon was rewarded for his assiduous attention to his royal pupil, by the Archbishop of Cambray, to which he was nominated in 1695. But it was at the same period that a storm was gathering, which involved him in gloom and disgrace for the remainder of his days.

Madame Guyon,—many of whose poems were translated by our own Cowper, had become known to him. This lady, with great piety, mingled some considerable proportion of mysticism. Fenelon, however, calmly declares after her death, 'I will say now the same as when she lived, that I never observed anything in her but what edified me.' He recognized in her, a remarkable instance of the grace of God; and in this convic-

tion, he never would consent to condemn or anathematize her; but prefer to partake in her condemnation.

It was simply for this steady adherence to real piety, that Fenelon was first exiled from the court, and ordered not to quit his own diocese; and then had to bear the weight of a formal condemnation of himself and his doctrines, fulminated against him by the pretended successor of St. Peter.

But the Pope could not deprive Fenelon of *himself*—of that veneration which his saintly character universally inspired. Even in his disgrace, the following anecdote shews the estimation in which he was generally held.

'At the end of the campaign of 1711, the allied armies approached within sight of the ramparts of Cambrai, and were interposed between the French army and the little town of Cateau Cambresis, the principal domain of the archbishop. Cateau Cambresis was filled with corn and other grain, belonging to the archbishop and the inhabitants of the country, who had deposited it there under the protection of the name of Fenelon. Marlborough had it preserved, at first, by a detachment which he sent for that purpose; but when he foresaw that the want of provisions, which already began to be felt by his own army, would prevent him from hindering the soldiers from possessing themselves of the stores in Cateau Cambresis, he informed Fenelon of it: carriages were loaded with grain to remove it away; and Marlborough had them escorted by his own troops to the outposts of Cambrai, which had become the head-quarters of the French army.'

In this honoured retirement he lived and died. A few weeks before his death, his frame, now become feeble, was thrown into considerable disorder by an accident. A fever supervened; and he an-

anticipated the event. In the near prospect of eternity, he appeared to be indifferent to all things on this side the grave. His illness, attended with extreme pain, lasted six days and a half. During the six days he was absorbed in hearing the scriptures read. He seemed to feel peculiar interest in the last verses of the fourth chapter, and the first nine of the fifth chapter, of the Second Epistle to the Corinthians. He would say, 'Repeat that passage again.' According to the usage of the Latin church, he confessed himself, and soon after received the sacrament, in the presence of all the members of his chapter. A friend having intimated that his danger was not so great as to require his participation of the holy mysteries, he said, '*In my present condition there is nothing more important to me.*' In his last moments he beheld, unmoved, the tears of those whom he most affectionately loved. He suffered much on the day preceding his departure, and during his last night.

'He rejoiced,' says his almoner, who writes the account, 'in being like Jesus Christ. 'Jesus Christ,' said he to himself, 'repeated three times the same prayer,'—but the violence of the pain not permitting him to finish alone, we continued with him—"Father, if thou be willing remove this cup from me; nevertheless, not my will, but thine be done." 'Yes, Lord,' he repeated, raising his trembling voice as much as he could, 'thy will, not mine.' His fever occasioned delirium; but nothing escaped his lips that was in any manner unbecoming. When the paroxysm was passed, he was seen immediately to clasp his hands, raise his eyes to heaven, full of entire submission, and peacefully resigned to God. He gently expired, at a quarter past five in the morning, on the 7th of January, 1715.'

Fenelon seems literally to have

been persecuted for righteousness sake. 'Sir,' said he to Bossuet, 'when you published my letters, your object was to brand me as a Quietist. When I published yours, it was to show, that you had desired to be my consecrator, and that you found nothing between us but *a certain something*, to which you could not even give a name.' We believe that this something undefined and undefinable, was the feeling which a man of the world has towards a practical Christian; and which of course a Bossuet had for a Fenelon.'

Hooker, in his reply to Travers, says, 'Give me a pope or a cardinal, whom great afflictions have made to know himself; whom God hath touched with true sorrow for all his sins, and filled with a love of Christ and his Gospel; whose eyes are willingly open to see the truth, and his mouth ready to renounce all error, this one opinion of merit excepted, which he thinketh God will require at his hands; and because he wanteth, trembleth, and is discouraged, and yet can say, "Lord, cleanse me from my secret faults!" Shall I think, because of this or a like error, such men touch not so much as the hem of Christ's garment? If they do, wherefore should I doubt, but that virtue may proceed from Christ to save them?'

But in all this we utter not one word to extenuate the crimes on the abominations of the Church of Rome. We only magnify the exceeding power and goodness of God, who can and does pluck sinners out of such a burning. "*Many shall come from the east and the west, and shall sit down with Abraham and Isaac in the kingdom of heaven, when the children of the kingdom shall be cast out.*" "*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*"

VISIT TO THE ROMISH CHURCH.

(TRANSLATED FROM THE FRENCH.)

RESOLVING to see and judge for myself of those abuses and superstitions about which I have heard so much, on a certain day I stopped before the door of one of those churches, where I knew that the worship of the Romish Church was celebrated, and I must own that the scene which presented itself to me, upon my first entrance, was well calculated to produce a sensation of awe and bewilderment. A solemn and mysterious feeling seemed to take possession of my mind, and something resembling devotion stole over my senses.

The church was magnificently adorned. There were canopies, banners, and sumptuous hangings. There were statues of exquisite workmanship, and pictures of the most affecting or terrific character, and all of admirable execution. There were numerous priests robed in splendid vestments, and officiating with stately pomp. There were richly decorated altars, surrounded with tapers, and with burning lamps, which sent forth without intermission the most delicious perfume, till the whole surrounding atmosphere was filled with its sweetness. There was the organ rolling forth its majestic sounds till the vaults re-echoed throughout the vast building, or sometimes appearing to steal along the aisles in plaintive strains, and dying away in the distance. There were bells whose deep and slowly repeated sound, called upon the people to assemble themselves, or gave them the signal of adoration, when the entire multitude fell prostrate. A profound silence then prevailed, and the worship commenced.....

But this multitude here assembled, *are they all mad,** as the apostle asks ?

* 1 Cor. xiv. 23.

These men, these women, and even these children, all speak at once, answer one another, or repeat after the officiating priest : they pray, they sing, they lift up their voices....and still they have as yet said nothing !....*They speak in the air*, and all they say is but as *things without life, giving sound ;** for they speak in an *unknown tongue*, all they say is in the latin language.

Close to me are old men, and young women pronouncing these unknown words with the greatest fervor. I bend down to these devout worshippers, and I ask them what the words which they are repeating mean.

'It is a prayer, they answer. 'But what is it about?' 'We do not know,' they add ;—and my heart felt sad, and my heaviness of spirit increased, when I heard the preacher from his pulpit ^e people, scarcely ever referring to the word of God.

I left the church with a sorrowful heart, and as I walked away, I accosted a man who appeared to belong to the upper classes, and about my own age, and who had like myself just left the church. Introducing the subject which filled and oppressed my thoughts,—the service in the latin tongue—he replied at once by saying : 'It is one of the commands of our church.† The latin language is our sacred language.'

'But scripture is still more sacred, and it expressly forbids this custom.'

'I own it ; but the church which cannot err, seeing that she is infallible, has good reasons for acting otherwise.'

'Otherwise than God will have it !'

* 1 Cor. v. 7, 9, &c.

† Conc. Trid. Sess. xxii.

'Oh, God will have it thus, since He is with the church.'

'But it is by his word that he is with the church, and not otherwise.'

'This may be, but the church judges that *devotion is rather impeded than furthered by the use of a language that is understood.*'*

'But scripture says precisely the reverse, since to instruct in the word in *another tongue* is there signified as a mark of the anger of God.'†

'No matter. The church is infallible, and as in ancient times, her services were performed in the latin tongue, it is fitting, in order that the unity of the church should be maintained in all places, that this apostolic custom should still be preserved.'

'But you forget, that formerly, the latin language was the language of the people; God then would have, as he st'll will have, the people understand the worship of the church.'

'It may be; but the church esteems it sufficient that the people should of intention pray, give thanks, and sing, without the understanding of words being joined to it.'

'But the scriptures say that he who does this, is but *as an instrument that gives an uncertain sound*; and that he is like *one that is mad*.‡

'Perhaps so; but the church cannot do wrong, and she will have the people trust entirely to what the priests say; and they know what the prayers and the chants signify. We are called upon to believe absolutely the church, and not to understand her.'§

'But the scriptures make themselves understood; and again I repeat it, they forbid, they con-

demn, they reject that which the Church of Rome here practises.'

'You talk of the scriptures. What would become of the people, if they were allowed the free use of them? Our most learned divines are all agreed, that 'to give the scriptures to shoemakers, to bakers, and to curriers, would be giving that which is holy unto dogs.*' 'All these artisans,' as the Jesuit Salmeron remarks, 'would then become prophets and teachers, and their wives prophetesses!†' What an abuse this would be!'

'An abuse! That the people should themselves hear the words of God, and should be able to pray in their own language!'

'I again say with the church, let the people repeat the words of the priest, and this is sufficient.'

'But the apostle Paul says, *In the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.*‡

'St. Paul thought thus, but the church has always judged otherwise.'

'No, not always. The church has not always practised that which she enjoins at the present day.'

'Well, the church is nevertheless infallible. If therefore, she has thought fit to alter her opinion, she has done well.'

'But I ask you again, ought she not to have consulted the holy scriptures?'

'Oh, the scriptures, always the scriptures!.... The church cannot err, and he will perish who resists her authority.'

Reader! This conversation was not calculated to remove my feel-

* Staplet. Jesuita, Contra Juel. a. 3. p. 75.

† 1 Cor. xiv. 17—22. Isa. xxviii. 11.

‡ 1 Cor. xiv. 6—9, 23.

§ Catech. Conc. Trid. pars I. a. 21.

* Sixtus Sen. Bibl. ann. lib. vii. an. 152. Alb. Pighius Epist. ad Erasm.

† Salm. in 1 Cor. xiv.

‡ 1 Cor. xiv. 16. 19.

ings of sorrow, and at the close of it, I could not help exclaiming, 'Lord, I bless thee, that when I pray, or sing praises to thee with my brethren, my spirit understands the words it addresses to thee, and can thus unite with the Amen of thy church.'

SECOND VISIT.

I. THE EUCHARIST.

An imperishable monument of the infinite love of Jesus Christ has been placed by him upon our earth, and his all-powerful hand delighted in forming it of the least precious, and the weakest of elements. It took a little of that bread which the fields of the earth yield to man, and a few drops of wine, the produce of the grape, and by his sovereign word, the Christ of God, has made of them the unchangeable and most touching memorial of his everlasting love. Columns, and obelisks, trophies and triumphal arches of the kings of the world totter on their foundations, and the marble of which they were formed, worn away by the hand of time, crumbles into dust. But the cup and the bread of the Crucified, continuing ever the same, have continued to every generation, and throughout all ages, and thus the holy communion of Jesus Christ, proclaims from century to century that gospel of grace: *The Word was made flesh; and the Lamb of God has been slain.**

It was with deep feeling that I desired to contemplate this monument of the love of God, in this ancient church, which has, it tells me, preserved in their primitive form, the institutions and the customs of the apostles. I read in the book of God "that the Lord Jesus, the same night in which he was betrayed, having sat down with his disciples to eat the supper of the

*Passover, afterwards took bread; and when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. And they all drank of it."**

What a feast of love and brotherly communion was here. The Lord distributes the elements after he has blessed them, and his redeemed ones receive them from his hand, and together partake of them. Oh, what an affecting, what a solemn institution. What simplicity, yet, at the same time, what power in this eucharist of the church. It is no other than God himself, who with his own hands prepares the table, and the eternal spirit who supplies the heavenly banquet, and who will cause to spring from every faithful heart thanksgiving and praise. . . . Oh, how delightful will it be to behold this *Feast of the Lord* in all its primitive beauty, and to find myself, as it were, with the apostles, at their own table, which this their ancient church has carefully preserved. I therefore a second time bent my steps to the church I had before visited, and arrived there just as the ceremony was commencing. I entered, expecting to see the Table of the Lord, and on it His Bread, and His Cup.

But instead of this, I beheld prostrate worshippers, kneeling by an altar, before a priest, who after telling them to *hold their heads straight, and to cast their eyes upon the ground; to hold their mouths partly open, and their tongues a little in advance of their lips; with the Communion cloth arranged*

* John i. xiv; 1 Peter i. 19; Rev. v. 12.

* 1 Cor. xi. 23—29; Matt. xxvi. 26, 27; Mark xiv. 22—25.

under their chins,* adroitly placed in their mouths a small fragment of bread which he denominated the host,† and which the communicant must be careful not to masticate.

There is the bread, I thought within myself; but why receive it in this manner? Jesus did not thus order it; for he told his disciples, (and his word changes not,) to *break the bread, to take it themselves, and eat it.*‡ Wherefore then this strange ceremony, or rather this positive departure from the written word?

But let us wait and see what will be done with the cup.

I did wait: I continued waiting: the communicants passed on, and withdrew again in succession, but no cup was given to them.

'No cup!' I involuntarily exclaimed aloud! and instantly all eyes were turned upon me, and the priests looked at me with angry astonishment, and one of them hastily approached me, and ordered me instantly to leave the church.

'Forgive me,' I answered, in excuse for my conduct. 'This exclamation escaped me, before I was aware of it. I have been earnestly invited to join myself to your church; and as I was desirous first of all, to see with my own eyes, and hear with my own ears, I came to be present at the celebration of the Eucharist; and I own to you, that what I have seen fills me with astonishment.'

'Hush! hush!' said the priest, drawing me, though with great courtesy, towards the vestry, 'Do not let us thus disturb the faithful, come with me, I can instruct you on all these points.'

'You see,' said I, when we

were alone together, 'that I am not satisfied. I have studied the Bible: I know in what manner Jesus Christ instituted the Holy Communion, and I see that you disobey his commands, since he orders the communicant to *take and eat the bread which is broken*, and also to *take and drink the cup*, and that is not done in your church.

Priest. Did you not see the bread given to the communicants?

Enquirer. The Lord says, when speaking of the bread, *Take and eat*; but here you say, *Receive and swallow*, which certainly is not the same thing.

Besides, it is written, that the Lord *broke* the bread; that the disciples *broke* the bread; and in the consecration of the Holy Communion, St. Paul says, *the bread which we break*;* while you on the contrary, give an entire host, which must not be broken. You do not, therefore, obey the Holy Scriptures.

P. The church, which is infallible, has determined that thus it should be.

E. But is not Scripture infallible before all else; and among other things, does it not order that the people should take the cup and drink? Why then does the Church of Rome deprive them of it?

P. For six reasons.† Which are, 1st. Because, before all, we must beware lest the blood of the Lord should be spilt on the ground.

E. What do you say—the blood of the Lord? The cup contains wine.

P. Have patience. We shall speak of this presently; I say, then, 2ndly. Because, as the Eucharist is carried to the sick, the wine, if it were kept too long, would become sour.‡ 3dly. Some

* Abridgment of the Catechism, &c. p. 54.

† In latin *hostia*.

‡ *Ιον, αρτον ουνκλωμεν.* (1 Cor. x. 16.)
λαβετε φαγετε. (1 Cor. xi. 24.)

* Matt. xxvi. 26. Acts ii. 42, 46. 1 Cor. x. 16.

† Catech. Trid. Pars. II. Art. 71.

‡ Si diutius vini species asservaretur, coalesceret. (Ubi supra.)

communicants could not bear the taste nor the smell of the wine. 4thly. Therefore the church has very prudently decreed that every thing in the spiritual feast, which might prove hurtful to the bodily health of the faithful, should be kept back. 5thly. Moreover, the cost of wine would be very great in those countries where it is scarce? 6thly. But, above all, it was necessary to root out the detestable heresy, which dares assert that the Lord Jesus is not entire in each of the species?

Reader, I was astounded. I doubted whether I heard aright, or whether I was not listening to the voice of one of those, of whom the *Holy Spirit speaketh expressly*, and who, *giving heed to seducing spirits, and doctrines of devils: speak lies in hypocrisy, having their conscience seared with a hot iron.** But I repelled the thought, and persuading myself that it was only through ignorance, and in perfect sincerity, that the priest spoke after this manner, I said to him,

But, Sir, does not the church *worship her Lord?* † How then can she do any thing but what He commands her?

II. TRANSUBSTANTIATION.

P. Therefore because her Lord has said to her, This is my Body, when he gave her the bread: and This is my Blood, when he gave her the cup, the church believes it. She believes this prodigy, ‡ that as Jesus Christ, when he pronounced those words, changed the bread and the wine into his own body and blood, so also has every priest the power to work the same change, and

E. I beseech you, Sir, to cease. Your words sound like blasphemy against my Lord and my King, when thus you place his holy and supreme Majesty at the disposal of

a poor miserable sinner. No, no, you never intended to say this. It would be too impious.

P. Be calm, I entreat you: this is a deep mystery. Humbly adore it; the church commands you to do so. . . . I say then, that when at the Holy Mass, the priest pronounces the words of consecration, the bread and the wine are changed into the body and blood of Jesus Christ; and more than this, as every thing in Christ is inseparable, he is himself present. His soul and his divinity. Not certainly that to do this, Jesus Christ leaves heaven, but because he is then present in heaven and in the Eucharist at the same time. This is what the church teaches, and must be therefore the truth.*

E. The truth! . . . What can I say to you, Sir? From my childhood I have thought that the *word of God* † and that alone *is truth*, and I cannot change my persuasion. Now what you have just told me, is any thing but this word, which orders that the communicant do *take and eat the bread broken*, and *take and drink of the cup*, and he is to do this: mark what follows! *in remembrance of the Saviour.*

P. But why do that which is useless, ‡ since Jesus Christ is whole and entire in each of the species as much as in both, and is living and animated in the Eucharist.

E. Jesus, you say, *is living and animated in the Eucharist*, in that wafer which you give to the communicant. Is this what you teach, that Jesus is living and animated in that particle of paste? Do you say this in sincerity, Sir?

P. It is what I believe, for it is what the church teaches.

E. Then you believe without

* Conc. Trid. Less. XIII. c. 2. Abridg. Catech. &c.

† John xvii.

‡ Conc. Trid. Sess. XXI. Abridg. of the Catech.

* 1 Tim. iv. 1, 2. † Psalm xlv. 11.
‡ Abridgment of the Catechism, &c. p. 51.

hesitation, and as before God, that the apostles, when they received the bread broken by the Lord, and the cup of which they all drank, considered that they were receiving within them the body and blood, the soul and the divinity of the Saviour, and that they looked upon that bread which they eat, and that wine which they drank, as living and animated. Do you, Sir, really believe that such were the thoughts of the apostles?

P. And I ask you, if they had not thought so, would they not have been making their master a liar? Had not Jesus Christ himself declared to them that *his flesh was the living bread; that it was meat indeed, and that they that will have eternal life must eat of it.** Did he not say this?

E. But why do you only quote the half of what he said? He says, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* I therefore take up your own words, and again ask, why you deprive the people of that cup which the Lord himself has given them?

P. At least you acknowledge that, in these words, Jesus Christ says positively that the bread is his flesh. Is it not so?

E. By no means. The Lord does indeed say, that his flesh is the living bread; but he never says, that bread made of wheat is his flesh; that is quite another thing.

And I would here remark, with all possible respect, that it appears to me that the Romish Church makes frequent use of this sort of sophism, when, by taking advantage of an equivocal, words are employed in a precisely opposite sense to their real meaning. This is quite evident to me; for because the Lord calls his flesh, (that is his humanity,) heavenly food,

bread that gives life, you make him say, not *my flesh is bread, but the bread is my flesh*, which is very different.

If the Saviour had said, 'I will give my flesh under the form of bread to the world,' you might then perhaps have inferred that he was speaking of the bread in the Holy Communion. But on the contrary, he says, that the bread that he will give, *will be his flesh*, meaning thereby to teach us, that his human nature sacrificed, would become, through the Holy Spirit, the food on which our souls would live.

He therefore says, *my flesh is meat indeed, and I am the living bread from heaven: and again, the bread that I will give is my flesh; but he has never said, the bread of the earth shall become my flesh.*

P. Indeed, Sir, all this appears to me but a play upon words. We will see if it is so.

E. If I were to show a piece of meat on the table to my family, and tell them, *this flesh is bread (food) to nourish you.* And upon this my children were to pretend that I had said, that *the bread* (which would also be placed before them) *is flesh*; do you think that their mistake would only be a play upon words?

P. But after all, has not Jesus Christ said, *my flesh is meat and my blood is drink*?

E. Most certainly he has said so: but he has not said, *the bread and the wine of the communion will be that flesh and that blood.* Besides, what does he say immediately afterwards, to those carnal Jews who imagined (in truth, much after the manner of the Romish Church,) that the Lord Jesus would literally give them his flesh to eat, and his blood to drink? Does he approve them, or does he not rather rebuke their gross misapprehension, by telling them, *the flesh profiteth nothing.* *The words*

* John vi. 48—58.

that I speak unto you, they are spirit and they are life? *

P. I am far, very far, from conceding this; for, I repeat, he plainly says, *This is my body*, when speaking of the bread. The bread therefore is his body. And this is most positive, for His words were sacramental.†

E. But I ask you, Sir, were not those words also sacramental which the Lord pronounced when he said to Abraham, *This is my covenant*,‡ speaking of circumcision, which certainly was but a figure or a seal of that covenant? And those words above all others were sacramental, which God pronounced, when he instituted the *sacrifice of the lamb* among his people, saying, *It is the Lord's passover*.|| Was therefore the slain and roasted lamb itself the *passing over* of the exterminating angel, or was it not rather the sign, and the memorial of that event? And again, when St. Paul, in speaking of the Rock of Horeb, from whence water flowed § to the satisfying of the thirst of the Israelites throughout their journeyings, says that, *This rock was Christ*, does he not say it positively and sacramentally? What could be more mysterious or more miraculous, what more sacramental than this rock, this *flint* as it is called in one of the Psalms, from when God caused to flow uninterruptedly a stream which refreshed his people? Now, the Holy Ghost saith, that *this rock was Christ*.¶ Did he mean by this, that it was *the body and the blood, the soul and the divinity* of the Son of God? I do not think it.

P. Neither do I, I can assure you.

E. Well then! why, when the same words are pronounced, *This*

is my body, *This is my blood*, why give them a signification which elsewhere is inadmissible? Did the mouth of God affirm less positively that circumcision *was* his covenant, that the lamb roasted with fire *was* His passover, and that the rock of Horeb *was* Christ, than that the bread *was* his body, and the wine *was* his blood? What right has man then to say to the Almighty, on one occasion, Thou didst speak figuratively,—and on another occasion, Thou didst speak absolutely?

P. Nevertheless, the body and blood of Christ cannot but be in the eucharist, since *Whoso eateth and drinketh unworthily is guilty of the body and blood of the Lord*.*

E. But go on with the passage, Sir, and give the reason. The Apostle adds, because the unworthy communicant *does not discern the Lord's body*. And wherefore? Because *that soul is not in Christ*.† It does not spiritually feed upon Christ. It is therefore guilty, because it receives the sign and the memorial of the love of Jesus, without being united by faith to Jesus. It therefore does it unworthily; for not having faith, it does not discern the Saviour in the ordinance. Do you not think that what I say is true?

P. I have heard much argument from you, Sir; but it is a direct, simple, clear, and explicit statement that is here needed, and you have not yet produced this.

E. You think not, Sir? Well, here then is this simple and explicit statement which you desire; if you will receive it as such. I was present in one of the cities of France, at a meeting composed of men of letters and of science, all members of the Church of Rome; one of them, a lawyer, begged of me, if possible, to point out to him a passage of Scripture, which

* John vi. 63.

† Conc. Trid. Sess. xiii. c. 5. Catech. Trid. Pars II.

‡ Gen. xvii. 10. || Exod. xii. 11.

§ Exod. xvii. 6. Numb. xx. 2.

¶ 1 Cor. x. 4.

* 1 Cor. xi. 27, 29.

† 2 Cor. xiii. 5; John xv. 4, 6.

would contradict in the clearest and most unanswerable manner, the doctrine of transubstantiation. I answered him, the Lord Jesus, in giving the eucharist to his disciples, said to them, *Do this in remembrance of me.* Now, I added, how could they do this in commemoration of the Saviour, if the Saviour himself were present in the eucharist? Do we talk of remembrance with regard to one, who is actually present with us? I do not know, Sir, if this passage will convince you; but I know that it was perfectly satisfactory to him who had asked me the question? *

III.—THE MASS.

P. In this manner you do away with the holy sacrifice of the mass?

E. Will you have the kindness to explain to me what it is: for I am but a stranger here.

P. The eucharist was instituted for a two-fold purpose; first, that our souls may be nourished with the heavenly bread; and secondly, that by it the Church should have a perpetual sacrifice, to make atonement for those daily sins which we commit. The eucharist is therefore more than a simple sacrament; it is an *oblation* also. And this oblation is not only meritorious, it is expiatory: for this sacrifice which takes place in the holy mass, which is the celebration of it, is absolutely the same as that of the cross; with this difference alone, that it is unbloody. The sacrifice therefore is not made but renewed.*

E. The sacrifice of Jesus renewed! No, Sir, no, that can never be true so long as the Bible exists. Jesus Christ is God, and the immutable accomplishment of all things is in Him. If in former times it was necessary that the types and figures which represented him, and which were but shadows, could be often repeated; and that

thus the sacrifice of the passover, and all other sacrifices ordained of God, should be constantly offered up in the temple; those *weak and beggarly elements*, which all were to perish with the using, vanished away when the sacrifice of the Lamb of God had been offered up, and the blood of the everlasting covenant had been shed for the remission of sins.* Ah! Sir, it was not a half-love that the Saviour felt for this church, when *He was wounded for her transgressions, and bruised for her iniquities, and when the chastisement of her peace was upon him.*† No, when he redeemed His people from the curse of the law, by being made a curse for them,‡ it was not for some of them only. The priest who offered up the sacrifice was infinite: the victim offered was also infinite: and the expiation wrought was that which the blood of God himself was to accomplish: it was infinite as God is infinite. Jesus therefore has not been a mere *help* to his Church, but an infinite Saviour; for nothing was wanting in his sacrifice, either as regards amplitude or extent. And thus, to suppose that this sacrifice must be repeated, is to deny that it is infinite, and consequently, that it is the work of God himself. It is in fact virtually to deny the eternal divinity of the Lord Jesus. And after what you have told me, Sir, I cannot but fear, that the Church of Rome, by celebrating what you denominate the sacrifice of the mass, does in reality, deny that *Christ is come in the flesh.*|| For if Jesus Christ is again to be offered, it is evident that his first oblation of himself was not sufficient. And if this first work was insufficient, it must have been, because He who wrought it was himself insufficient. It follows therefore that he was not God; for every work of God

* Heb. x. 8—10. 1 Pet. i. 18, 19. Heb. xiii. 20. Matt. xxvi. 28.

† Isaiah liii. 1 Pet. ii. 24.

‡ Gal. iii. 13. || 1 John iv. 1—3.

* Conc. Trid. Sess. XXII.

is perfect. And this, Sir, does indeed appear frightful to me ; for such an error is a heresy, which directly attacks the very foundation of our faith.

P. You speak vehemently, Sir ; but I think I can answer you, by asking in my turn, if we do not commit sin every day of our lives ; and if such is the case, do we not every day need that the sacrifice of Jesus Christ, by being *prolonged* at least, (since the expression *repeated* frightens you) should wash away these fresh pollutions ? *

E. Thus, then, the Church of Rome brings the one, only, and all-perfect sacrifice of the Son of God, to the same level as those earthly sacrifices of which it is written, that being *only a shadow of good things to come, and not the very image of the things, they can never make the comers thereunto perfect.*† They were to be constantly repeated, that each time they might cleanse from fresh pollutions contracted ! ‡ How little does the Church of Rome understand the nature of the types under the law, or how they were all fully accomplished in Jesus Christ.

P. But I said that the sacrifice of the mass was but in some sort a *prolongation*, or rather a *continuation* || of that of Jesus Christ.

E. Whatever may be the expressions you employ, you speak differently from what God himself does ; and I will prove it to you. 1st, You affirm that the sacrifice of the mass is expiatory ; but the word of God denies it : for it says that *without shedding of blood there is no remission of sins* ; § you yourself say, that your sacrifice of the mass is *unbloody*. Therefore, according to Scripture, it cannot be expiatory ; neither can it remit sin, nor cleanse from sin. And in every thing it must be illusive. 2ndly,

You speak of a *renewal*, or a *prolongation*, or a *continuation* of the sacrifice of our Saviour. But the Bible contradicts you here also, by declaring two things ; the first of which is that the sacrifice of Jesus Christ *was offered once for all,** and therefore cannot be repeated : and secondly, that *He finished the work*† He had to perform, fully, and of himself ; and therefore that it can neither be *prolonged*, or *continued*.

P. The question is, whether the Church gives this interpretation to the Scriptures ; for if every one may put his own meaning upon it, what becomes of truth ?

E. Will you then, Sir, yourself see what the Church of Rome says of the passages I am about to bring forward. As to myself, if their meaning is plain, I shall begin by understanding them, and then with adoring faith I shall fully and simply believe what the Bible says. The Bible says to Christians, Your great High Priest has offered himself once as a sacrifice for your sins. *Not often ; for then must he often have suffered since the foundation of the world.*‡ I think that as regards the *repeating* the sacrifice of Christ, this is clear and distinct. When therefore your church talks as she does of the *daily sacrifice of the mass, as being the same as that offered upon the cross, surely she deceives herself strangely.*

And as to the *continuation* of the sacrifice of Jesus, of which you spoke just now, it equally comes to nothing when tested by these other Scriptures. *For by one offering he hath perfected for ever them that are sanctified. We are sanctified through the offering of the body of Jesus Christ once for all.* || And again, *Jesus Christ once in the end of the world hath appeared to put away sin.* You hear, Sir, to put away sin. It is therefore im-

* Catech. Trid. Pars. II.

† Heb. x. 1.

‡ Heb. x. 3, 11. Lev. xvi. 34.

|| Abridgement of the Cate. Lesson 37.

§ Heb. ix. 22.

* Heb. x. 10.

† See John xix. 30 ; xvii. 4.

‡ Heb. ix. 25, 26 ; vii. 27.

|| Heb. x. 14, 15.

possible that the sacrifice of Jesus can either be *repeated*, or *prolonged*, or *continued*, since it was perfect, and *has put away sin*. The Bible then is absolutely opposed to the doctrine you uphold.

P. It appears then, that according to your Bible, you do not believe that I, as a priest, have either the power nor the right to change the Bread and the Wine in the Eucharist, into the body and blood of Jesus Christ?

E. It is written that *Christ offered himself*. * You have heard this. And is it to be imagined that man could ever make such an oblation; that a poor miserable sinner, like one of us, should be able to offer up in sacrifice his God, the eternal Jehovah. To imagine this, is, in my judgment, a conception, the existence of which we can only admit, by thinking of *the depths of Satan*. † No, I cannot understand how any creature, especially how a poor lost sinner, should dare to suppose that such a thing is possible.

P. But if Jesus Christ himself has given me the command and the power to do so—when he says—*Do this*, ‡ am I not performing my duty in obeying him?

E. But are you in earnest when you speak thus, or do you not in fact see, that those words, *Do this in remembrance of me*, are an invitation to the disciples to celebrate the Lord's Supper, and not to a priest to *sacrifice God*?

P. I am to conclude then once for all, that you condemn the adoration of the host, and

E. But do you, in reality, adore the host?

P. Does not adoration belong to God? and is not the host God indeed?

E. Now, Sir, I can at this moment understand the meaning of what Scripture tells us about *rending the garments* upon hearing any

thing very dreadful. Ob, I could rend mine to hear your words; for they make me shudder. You adore the host. Was this then the reason that when a Romish priest passed carrying a vase, I saw the people fall down upon their knees in the streets and squares of the city?

P. In that vase was the consecrated host. It was therefore before Jesus Christ that the faithful knelt down.

E. But how can the people be sure that Jesus Christ is in the host? I have heard say, (I may be mistaken,) that among other things, if the host is not made of pure wheat, if the priest does not possess all the requisite qualities to consecrate; if the person who baptized him had no *intention* to baptize him; if the bishop who ordained him had no *intention* to ordain him; if the priest who celebrates mass, had no *intention* of consecrating the elements; if, by mistake, he *forgot* to pronounce the sacramental words, &c. &c. that in all these cases, the host is not consecrated, and that consequently Jesus Christ is not in it, it is nothing but paste. * How then can the people ever be sure, that they are not in fact worshipping a fragment of bread?

P. In such a case their intentions would be accepted, and they would not be counted guilty.

E. Poor people, from whom not only the *memorial* of the Saviour is taken, but who are besides, exposed to the danger of gross idolatry. And this is not all; for I perceive that those who partake of the Eucharist in the Romish church, are *dead*, and that in its celebration care is even taken to do away with all brotherly communion among themselves.

P. I entreat you to speak out plainly; for I hear nothing but riddles.

E. I will explain my meaning.

* Pictet. Theol. chr. liv. XV. chap. 34.

* Heb. ix. 14. † Rev. ii. 24.

‡ Conc. Trid. Less. XXII.

The Gospel tells me that the *believer has Christ dwelling in him,** by faith, and that for this reason, namely, because he is quickened by Christ being in him, he communicates. He does not therefore come to the Holy Communion in order to be united to Christ, since Christ is already in him; but he does so to give *this new life* more power, to render still closer the union which subsists between Christ and his soul, and to return thanks to God.

The Romish church on the contrary tells you, that you must come to the Holy Communion, that Christ may come to your soul and quicken it. Therefore Jesus cannot be in you before you receive the Eucharist; and therefore your soul must be *spiritually dead*; for it is written—*If any man have not the Spirit of Christ, he is none of his.†*

But besides this, I perceive, that you Romanists do not communicate with the body of Christ; for each person apart, and for himself alone, receives Jesus entire, *body and blood, soul and divinity.‡* So that one communicant, side by side with another communicant, receiving another host, receives in fact another Jesus, as entire, and as complete. These two communicants have therefore each received their own, but they do not share it between them, for it is impossible that Christ should be divided.

P. But, Sir, what strange reasoning is this! When you and I breathe the same air, or bask under the same sun, are we not *in communion* of air, of light, and of warmth?

E. The difference is, that none of us enjoys apart, or for himself alone, either the air, or the entire sun, substance, properties, and power. We all share these blessings, but the idea of taking them, *wholly and entirely*, each for our-

selves, is never thought of. In the same way, in the Supper of the Lord, in that memorial of his love which he has left to his church, the broken bread *is shared* among the disciples of the Saviour; and thus as they are, through the Holy Spirit, *though many, one bread, and one body*, so they are *all partakers of that one bread.**

And in like manner, as they believe that the blood of the only and perfect sacrifice of the Son of God has washed them from their offences, and has for ever delivered them from the curse, in this faith, which is that which God *once delivered to the saints*, they, according to the commandment of Jesus, take the same cup, from which all drink. This, Sir, is what the Holy Spirit calls *communion*, which means enjoying the same thing in *common with others.†*

Compared with this brotherly communion, what name can you give to the Eucharist as you celebrate it in your church, where every one is for himself; and where neither the *cup of blessing*, nor the memorial of a finished salvation are to be found? In using the expression, *the communion of the body and the blood*, the Scriptures teach us, that the bread which is broken, and the wine which is poured out, and partaken of by believers, are to them the image of their mutual enjoyment of life and every other benefit which comes from their Saviour. And therefore, together with thanksgiving, in the same faith, and by the same Spirit, they break that bread, and they take and drink of that cup. How different to your celebration of the Eucharist! With you it is even in your own eyes, an incomplete, fearful, disjointed work, and one in which brotherly communion has no part: on the other hand, do you not see

* 2 Cor. xiii. 5. Rom. viii. 1—10. Gal. ii. 20.

† Rom. viii. 9. 1 John v. 12.

‡ Abridg. of Catech. p. 53.

* 1 Cor. x. 16, 17.

† 1 Cor. i. 9. 2 Cor. xiii. 13. 1 John i. 3, 6, 7.

the liberty of grace, and the joy of gratitude in the Gospel Eucharist, which the faithful disciple celebrates in remembrance of all that his Lord had done for him.

P. And for the purpose of *appeasing God* * as well, I suppose.

E. And is not God already appeased? When the Israelite celebrated the passover each year, it was not to obtain of God that the *exterminating angel should pass over their house without touching it*; but it was as a remembrance of the deliverance long since obtained, and for which they rendered thanks. In the same way it is not to *appease* our kind and heavenly Father, that we his children, break the bread, and drink the cup in the holy communion; but it is to render thanks to our God, because, *He spared not his own Son, but delivered him up for us all*,† to suffering and death upon the cross; and at the same time that we may exhort and encourage one another to devote ourselves in sincerity to the service of our God. It is therefore in love and not in fear that we celebrate the Supper of the Lord. Yes, as those who have been redeemed by his precious blood we

together bless his holy name; and in partaking of the cup of salvation, we magnify *the tender mercies of our heavenly Father, which are from everlasting to everlasting, and his loving-kindness, which is better than life.**

P. So then, if I understand you aright, you look upon the Eucharist which the church of Rome celebrates, as an anti-apostolic institution: upon transubstantiation as a subtilization of the word of God; and upon the holy sacrifice of the mass, as contrary both to the divinity of Jesus Christ, and to the doctrine of free grace.

E. I am singularly obliged to you, Sir, for the attention with which you have evidently listened to me. In those few words you have summed up the whole substance of what I have been saying.

The service having concluded, we were here interrupted by the entrance of several priests into the vestry. I therefore took my leave and left the church, hoping that what had been said might by the blessing of God lead to reflections and further inquiry on the part of the priest who had so patiently and courteously listened to me.

* Abridg. of Catech. Lesson 37.
† Rom. viii. 32.

* Ps. cxlv. 19. ciii. 17. liii. 3.

THE STANDARD OF DOCTRINE.*

IN the next place I proceed to observe, *that our doctrine, whether of faith or practice, must be drawn from the primitive fountain of truth—the Holy Scriptures.* To these it was that St. Paul directed Timothy to go as his all-sufficient treasury of doctrine. “All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect*, thoroughly

furnished unto all good works.” And thither will every well-instructed scribe have recourse when he would procure materials for instruction.

Not that I would disparage human authorities. Well authenticated Church History, the writings of the early Fathers, as far as they are in accordance with scriptural truth, all the documents of our apostolic church, her admirable Articles, her incomparable liturgy,

* From “*Pastoral Character.*”

A Sermon by the Rev. F. Close.

her homilies, somewhat quaint in style, and antiquated in language, but embodying the grand truths of revelation; and last, not least, the publications of the fathers of our glorious reformation, who steeped their testimony in their blood, and verified it at the stake and in the fires, these are indeed worthy of all attention; and to overlook and undervalue them would argue only conceit and ignorance.

But after all, reverend Brethren, it is to the Oracles of God, the Holy Scriptures, the infallible word of truth, that we must go to draw authoritative doctrine. And why should we hesitate in doing this? Or why should we show a morbid attachment to that which is uninspired, and therefore in its very nature in some degree erroneous? Why should we be so very anxious to study the copy, when we possess the original? Why should we value so highly the works of the pupil, when we have the pencil of the master? Why should we choose an imperfect, when we have a perfect model? In such human compositions there may be wine indeed, but it is mingled with water; in the Bible alone is the expressed juice of the grape: in uninspired works there may be *milk*; but in Scripture alone, the sincere unadulterated milk of the word: all others are turbid streams: here in Scripture, is the clear and ever-flowing fountain. As saith our church, in her homily on the Holy Scripture: "Let us diligently search for the well of life in the Books of the Old and New Testament, and not run to the stinking

puddles of man's traditions, devised by man's imaginations, for our justification and salvation. For in Holy Scripture is fully contained what we ought to do, and what to eschew; what to believe, what to love, and what to look for at God's hands at length." And in her Sixth Article—"Holy Scripture containeth all things necessary to salvation; so that what is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or thought necessary or requisite to salvation." Of this Holy Book the church professes herself to be "the Witness and Keeper,"—and nothing more. She nowhere claims to be the authorized expositor of the sacred writings. She does not bring the word of God to the test of the church, but the church to the test of the word of God. To that she directs her priests at their ordination; addressing each of them by the mouth of her Bishop, in the following language—"Are you determined out of the same Scriptures, to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation,) but that which you shall be persuaded may be concluded and proved by the Scripture?" Answer. "I am so persuaded, and have so determined by God's grace." Blessed church! which is thus founded, not on the shifting quicksands of an uncertain tradition, but on the immoveable basis of the written word! A church which is indestructible, because the imperishable seed of God's word is in her!

THOUGHTS ON TRINITY SUNDAY.

MEN are too much in the habit of considering the doctrine of this day as a mere dogma; a sublime theory, deduced, and probably fairly deduced, from various passages of Scripture; but still not a *necessary* of the spiritual life; not a thing of any practical or vital importance, whether believed or disbelieved.

Now this is just as erroneous a notion as can possibly be imagined. It makes this great doctrine a sort of 'Corinthian capital,' ornamental, but not indispensable; whereas it is, in fact, if anything at all, the foundation of the whole building. "*Other foundation can no man lay than that is laid, which is Jesus Christ.*" (1 Cor. iii. 11.) But Jesus Christ, to be a foundation on which the church may safely be built, must be "the mighty God," and thus comes in the whole question of the TRINITY.

"*Ye worship ye know not what,*" said our Lord to the Samaritan woman,—"*we know what we worship.*" And this is the whole difference between one who understands and receives the doctrine of the Trinity, and one who does not. The one "knows what he worships;" the other has not taken the trouble even to understand his own creed; if, indeed, he have any.

The Deist, professing to worship "the First Great Cause," worships, in fact, "an airy nothing." He has not yet got beyond the first vague idea, that this vast universe, which spreads before his sight on every side, must have had a Creator. But beyond this, all is conjecture and blank uncertainty. He knows nothing, and not receiving God's own word, he can know nothing, of His nature, or character, or attributes, or decisions. If he bows the knee, it is on speculation; if

he attempts to pray, it is at a venture; for how can he know that the First Great Cause is omnipresent, or omniscient, or that he concerns himself with the affairs of this minute speck, among all the myriads of worlds which fill the immensity of space?

The Greeks and Romans, and, in fact, the whole Pagan world, have confessed their consciousness of this, by never attempting to worship or address an abstract idea. No nation has ever been found, which worshipped the Deist's God. Every where, and in all ages, men have shown their consciousness of the want of some *embodying* of the Deity, by bestowing on the objects of their worship, names, and qualities, and local histories.

And in this circumstance we catch a glimpse of the wisdom and benevolence connected with the doctrine of the Trinity. The First Person in the Godhead; the One Great Source of Life, the Eternal Father, is Deity in essential, self-existent abstraction. This idea cannot be comprehended or grasped by the human mind. For instance, what notion can we form of **POWER** in the abstract? None whatever. And all the other attributes of Deity float in equal vagueness before the wind. Self-existence—immensity—omnipresence—we use the words, and we attach some sort of meaning to them, *by thinking of their opposites*; but of the real meaning of the words themselves, we are necessarily incapable of forming any adequate conception.

And therefore it was, without any reference to the peculiar work of Redemption, that it became necessary, if the great God would lower himself, so to speak, down to the perceptions of his finite creatures, that he should manifest

himself by **THE WORD**. This expression implies a making known, a speaking, a showing forth. "*No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath revealed him.*" (John i. 18.)

In his essence, God was unapproachable, invisible, incomprehensible by man. He therefore condescends to throw himself into a form of flesh, and to be made like unto the creatures of his hands; or rather, having first assumed this form, "**THE ALHEIM** said, *Let us make man in our image, after our likeness.*" (Gen. i. 26.)

And by this medium it was, that God "*talked with Abraham.*" (Gen. xviii. 20—33.) "*wrestled with Jacob,*" (Gen. xxxii. 24.) gave his orders unto Joshua (Josh. v. 14.) to Samuel (1 Sam. iii. 11.) and to all the prophets. Thus the race of Adam had in truth, that which the heathen had made for themselves by fiction; a God whose attributes might in some measure be apprehended and understood by his creatures.

We thus perceive the fitness and wisdom of the Divine ordinance which shews a God in essence, and a God in expression, form, and manifestation. There is, however, yet a third mode of the Divine existence to be considered.

"God the Father had made the world, and God the Son had redeemed it," (*Church Catech.*) and yet, had the Divine work and manifestation ended here, it would appear as if this world would after all have been a prey to Satan.

The First Great Cause had been manifested through his works; but this manifestation was inoperative on the sinful and sin-loving heart of man. "*He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*" (Acts xiv. 17.) Yet men, universally,

"*when they (thus) knew God, glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise they became fools.*" (Rom. i. 21, 22.)

Natural religion, as it is called, or Deism, did nothing for man. It advanced him not one single step on the way to heaven.

But a second form of the Godhead was to be shewn; a clearer manifestation made. He who was "*the brightness of the Father's glory, and the express image of his person,*" was to condescend to dwell in a tabernacle of flesh and to walk among men as one of themselves. Almighty power, recalling the dead from the grave, and calming the ocean with a word; perfect holiness, constraining the frequent exclamation of the beholders, "*Truly this was a righteous man!*" and love transcending all human or angelic thought, were all visibly seen by human eyes; and excited alike the wonder and admiration of those whose perceptions were divinely purified; and the hatred of those whose evil works were thus detected.

And yet the result shewed, that some further agency, some third manifestation and operation of the Divine power was needed, to rescue man from the power of his great enemy. Jesus walked publicly for the space of three years, exhibiting day by day the brightest and loveliest attributes of Deity, "*doing many wonderful works,*" astonishing many "*by the gracious words that proceeded out of his mouth,*" and what was the result? For the moment it might be said "the world is gone after him," but before the lapse of many hours, we find him dragged to execution, not by the arbitrary will of the Roman governor, but by the universal demand of that very people before whom his miracles

had been wrought, and who had just before led him in triumph into Jerusalem, amidst shouts of *Hosanna!* One of his own apostles, who had wrought miracles by his delegated power, delivers him to death, the rest forsake him and flee for their lives, and after his death we find the whole church assembling in an upper chamber, in number "about an hundred and twenty!"

It is evident, then, that something more is wanting, to accomplish the regeneration of this lost world. Our Lord has declared this, and had especially instructed his disciples "to wait for the promise of the Father," "even the Holy Ghost."

The first person in the Godhead had remained wrapped in inscrutable mystery, and known only by his works. The essential Godhead, the First Great Cause, was neither seen in himself, nor felt in his operations.

The second, manifested, expressed, and made God known to his creatures. But, having thus set forth and displayed the brightness of the Father's glory, he went no further; and the general result was, that "*He was in the world, and the world was made by him, and the world knew him not: he came unto his own, and his own received him not.*" (John i. 10, 11.) In the new creation, as in the first formation of the earth, the third exhibition of the Godhead was needed, to wit, DEITY in influence and in operation. "*The Spirit of God moved upon the face of the waters,*" and immediately the work of creation began. So, in the new creation, we find Christ expressly referring the work of awakening the world to the Holy Ghost. "*It is expedient for you that I go away, for if I go not away, the*

Comforter will not come unto you; but if I depart, I will send him unto you." (John xvi. 7.) "*Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.*" (Acts i. 8.)

And the history of the Church exhibits the fulfilment of these promises. By the preaching of these poor, ignorant fishermen, wonders of conversion were wrought, the like of which were never seen in our Lord's own ministrations. Three thousand on one occasion, five thousand on another, were added to the church; and these not of wayside hearers only, but of men who "continued stedfast," and who "sold their possessions" and gave themselves, body, soul, and spirit, to the service of the Lord.

And thus was the manifestation of the Triune Jehovah completed. *First*, Deity in essence, self-existent, almighty, incomprehensible. *Secondly*, Deity expressed, made visible, clothed in a human form, brought within the scope of the human mind. *Thirdly*, Deity exerting almighty power, operating on the heart and soul; changing the whole man; subduing every faculty to his own mind and will.

The Hutchinsonian theorists have a simile which is not without a peculiar force and beauty. They point to the flame of a candle, and shew a Trinity, there, in actual operation. FIRE, LIGHT, and HEAT. Each might have a separate existence. There might be heat without light and without fire: there might be light without fire or heat. But here the whole three are combined. The distinct presence of each can be shewn and perceived; and yet there is but one flame.

THE LORD'S SUPPER, AS USED IN THE CHURCH OF ENGLAND.

(FROM THE "ESSAYS ON THE CHURCH, 1840.")

Is the LORD'S SUPPER "duly ministered," in the church of England, "according to Christ's ordinance, in all those things that of necessity are requisite to the same?"

We believe that it is, and for a clear delineation of the several points in which our Reformers restored this sacrament, and purified it from Romish corruptions, we refer to Bishop Jewel's authorized and official defence.

"Let them only compare together our churches and their own: and they will then discover, how disgracefully they have departed from the apostles, and how justly, therefore, we have departed from them.

"We, following the example of Christ, and of the apostles, and of the holy fathers, give to the people the whole eucharist.

"They, in direct opposition to all the fathers, all the apostles, and even Christ himself, most sacrilegiously, as their own Gelasius says, divide the sacrament, and take away from the people one half of it.

"We celebrate the Lord's supper, according to Christ's original institution. We wish as many as possible to be partakers of it, that so it may be in reality, what it is in name, a communion.

"They, on the contrary, have altogether altered Christ's ordinance. They have changed the holy communion into a private mass. While, therefore, we give the people the Lord's supper, they amuse them with an idle shew.

"We assert, with the most ancient fathers, that the body of Christ is eaten only by pious and faithful men who are endued with Christ's spirit.

"They teach, that the very body of Christ may be truly, and, as they express it, really and sub-

stantially eaten, not only by the wicked and unbelieving, but, according to their own horrid language, even by dogs and mice." *

We have, however, here, as in the case of the other sacrament, to defend the church against certain of her own children, who either grieve over, and complain of, these proceedings of our Reformers; or else deny the fact, and labour to prove, that our church still clings to the greater part of all the errors of Romanism.

The first of these two classes are the most easily dealt with. The more open and plain-spoken of the new Oxford school are at no pains to conceal their disgust and abhorrence at the cleansing process adopted by our Reformers.

Mr. Froude says, "I am *more and more indignant* at the Protestant doctrine on the subject of the Eucharist, and think that the principle on which it is founded is as *proud, irreverent, and foolish*, as that of any *heresy*, EVEN SOCINIANISM." †

"I verily believe — would now gladly consent to see our Communion Service replaced by a good translation of the Liturgy of St. Peter, a name which I advise you to substitute for the obnoxious phrase "Mass Book." ‡

These sentiments are published without disclaimer by his editors, Messrs. Newman and Keble. But Mr. Newman gives us his own feelings, very explicitly, in one of his own productions. He says—

"At the time of the Reformation we, in common with all the west, possessed the right of the Roman church, or St. Peter's

* Jewell's Apology, book vi.

† Froude's Remains, vol. i. p. 391.

‡ Ibid, p. 287.

Liturgy." "This sacred and most precious monument, then, of the apostles, our Reformers received whole and entire from their predecessors; and they mutilated the tradition of 1500 years."* "Though they broke it up and cut away portions, they did not touch life; and thus we have it at this day, a violently treated, but a holy and dear possession, more dear, perhaps, and precious than if it were in its full vigour and beauty; as sickness and infirmity endears to us our friends and relatives. Now the first feeling that comes upon an ardent mind, on mastering these facts, is one of INDIGNATION and impatient sorrow:—the second is the more becoming thought, that as he deserves nothing at God's hand, and is blessed with Christian privileges only at his mere bounty, it is nothing strange that he does not enjoy every privilege which was given through the apostles; and his third, that we are mysteriously bound up with our forefathers, and bear their SIN; or, in other words, that our present condition is a judgment on us for what they did."†

In the same tone, in No. 86 of the *Tracts for the Times*, it is seriously argued, that all the changes made in our liturgical services, at the time of the Reformation, were "a taking from us of part of our ancient inheritance; a withdrawal of our higher privileges;—a thrusting us aside, and

* The total disregard of historical accuracy in this statement deserves a passing remark, if it deserves no more. Mr. Newman unhesitatingly assumes "St. Peter's Liturgy" to be, of course a relic of St. Peter! Bingham, however, who is somewhat better authority, can find no liturgies on which he can place any confidence, of earlier date than the third or fourth centuries. (b. xiii. c. 5.) And Mr. Faber unhesitatingly affirms, that none of the ancient liturgies were committed to writing until the fifth century.—*Prim. Doct. Justif.* 1839. App. p. 434.

† Newman's Letter to Dr. Faussett, pp. 46, 47.

bidding us to take the lower place, the position of suppliants, and to "weep between the porch and the altar." And in this sense, "the substitution of the terms, "*Table*," "*Holy table*," &c., for that of Altar," is a strong instance of this our judicial humiliation. For what is this but to say, that the higher mysteries, which this word "Altar" represents, are partially withdrawn from view?"*

Thus, then, we see that the common language of this class of writers plainly confesses their belief, that a great change was effected by our Reformers, in substituting the Communion Service for "the Liturgy of St. Peter;" and that that change was a lamentable one; a matter giving just cause for "indignation and impatient sorrow;" and only to be submitted to as a heavy "judgment" for our sins and the sins of our fathers.

Such is the tenor of these writers in their more frank and candid statements. There is, however, one remarkable instance of a totally different tone. In Dr. Pusey's Letter to the Bishop of Oxford, it is the learned writer's object to shew, that those holding his opinions are the only true and sincere churchmen; and that those who differ from them are "ultra-protestants," and lukewarm or uncertain adherents of the church. And hence, we suppose, it comes to pass, that throughout that publication we meet with wholly different statements, as respects this Sacrament, from those which pervade the other writings of the school to which he belongs.

Instead of charging our Reformers with "mutilation," or with "heresy as proud and foolish as Socinianism," the whole of Dr. Pusey's argument is directed to shew, that they preserved that which Mr. Newman declares they mutilated; and eschewed those

* Tracts, No. 86, pp. 25, 26.

principles which Mr. Froude declares them to have adopted. We give two or three passages of this kind.

"The teaching of the church" "contains, we are persuaded, the full Catholic truth; we wish neither to add to it nor to take from it." "It is that the body and blood of Christ are *verily* and indeed taken and received by the faithful in the Lord's Supper;" that they are conveyed by means of the elements, in that the article says, that "the body of Christ is *given*, taken, and eaten, in the Supper, only after a heavenly and spiritual manner;" for the word "*given*," as opposed to "*taken* and *received*," implies, as has been remarked, that it accompanies in some mysterious way, the distribution of the elements, in that it is "*given*" by the Priest, and "*taken* and *received* by the communicants."*

"On this combined teaching of our Articles, Catechism, and Liturgy, we believe the doctrine of our church to be, that in the Communion, there is a true, real, actual, though spiritual communication of the body and blood of Christ to the believer through the holy elements; that there is a true, real, spiritual presence of Christ at the Holy Supper; *more real* than if we could, with Thomas, feel him with our hands, or thrust our hands into his side; that this is bestowed upon faith, and received by faith, as is every other spiritual gift, but that our faith is but a receiver of God's real, mysterious, precious, gift; that faith opens our eyes to see what is really there, and our hearts to receive it; but that *It is there independently of our faith*.†

"We are content ourselves to receive the words "The body of our Lord Jesus Christ which was given for thee," as they were used by the ancient church, from which our

own preserved and restored them, *not as denoting something absent*, but as implying the spiritual unseen Presence of that Blessed Body and Blood, conveyed to us through the unchanged though consecrated elements."*

"Rome, in this respect, *has the truth*, though mingled with error, and clouded and injured by it: the Zuingli-Calvinist school *have forfeited it*. In a word, our Church holds with Rome the *reality* of the communication of the body and blood of Christ through the Holy Eucharist, but denies her carnal way of explaining it."†

Here, then, are two statements diametrically opposed to each other; and yet both proceeding from the same party. Mr. Froude, with his editors, Messrs. Newman and Keble; Mr. Newman himself, and the *Oxford Tract*, No. 86, all speak the language of grief, sorrow, and indignation; all deplore the course taken by our reformers. Dr. Pusey, on the other hand, and not speaking for himself only, but constantly using the plural "*we*," declares his entire satisfaction with the services of the Church as Reformed; and alleges that they have in them all *that* of which the former writers deplore the loss!

Now, in the face of this great discrepancy, we might fairly pause, and call upon these gentlemen to elect which statement they meant to abide by. But as our object is, not merely to notice their errors in passing, but to set forth, as far as we may be enabled, the truth; we shall without further preface, examine their opposing views, and endeavour to shew the church's real standing in this matter.

And, first, we shall observe, that the former class of statements is the more accurate of the two; and that Dr. Pusey, in his recent effort to compass and to manifest entire contentment with the ser-

* Dr. Pusey's Letter, pp. 126, 7.

† Ibid, p. 131.

* Dr. Pusey's Letter, p. 131.

† Ibid. p. 144.

vices of the church, has *most grievously misrepresented her*. Feeling, as he himself says, that he "*must belong to the church, must obey her,*"* it is quite natural that his mind should strive either to approve the language of the church as it is, or to persuade itself that that language means what he would wish; although all other persons can see that it means exactly the opposite. This mental struggle to obey may be pardoned, and, if its object were not to bend truth to error, might even be commiserated; but certainly ought not to be imitated.

Mr. Froude and Mr. Newman can see with perfect distinctness, that our Reformers most sedulously excluded, cut out, and cast away, all vestige and trace of "the Real Presence," from our Communion Service, and from all the declarations of the church concerning it. They see this, and they avow their grief and indignation at it. But Dr. Pusey refuses to see it; nay, more, he persists in his notion, that the doctrine is still there!

The church teaches, he says, "that the body of Christ accompanies in some mysterious way, the distribution of the elements," that it is "given" by the priest, as well as "taken and received" by the communicants; and that this word "given" is opposed to "taken and received," as a separate and independent thing; that there is a real presence and a real communication of the body and blood of Christ; and that this real presence "is there *independently of our faith.*"

A more remarkable instance of self-delusion than this it has never been our lot to witness. Not once or twice, but times without number, has the church declared that she holds nothing of the kind; and yet Dr. Pusey, resolved himself to hold it, and resolved also to adhere to her, resolutely persists in his

fancy, in spite of abundant evidence to the contrary, that the church holds the real presence of the body and blood of Christ in the Lord's Supper, and that "*independently of our faith.*"

But let us hear the church's own language:—

"*To such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.*" (Article xxviii.)

"Such as be void of a lively faith,—are IN NO WISE partakers of Christ, but rather to their condemnation do eat and drink *the sign or sacrament of so great a thing.*" (Article xxix.)

"No adoration is intended, or ought to be done, either unto the sacramental bread and wine, there bodily received, or unto any corporeal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their *very* natural substances, and therefore may not be adored; and the natural body and blood of our Saviour Christ are in heaven, and NOT HERE; it being against the truth of Christ's natural body to be at one time in more places than one." (*Note at the end of the Communion Service.*)

"Let us prove and try ourselves unfeignedly, without flattering ourselves,"—*whether* God hath purified our hearts by faith,"—"so that at this his table we receive not only the outward sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the body." (*Homily on the Sacrament*)

"The supper is a certain thankful remembrance of the death of Christ; forasmuch as the bread *represents* his body, betrayed to be crucified for us; the wine *instead* and place of his blood, plenteously shed for us. And even as by bread and wine our natural bodies

* Dr. Pusey's Letter, p. 53.

are sustained and nourished, so by the body, that is, the flesh and blood of Christ, the soul is fed *through faith*, and quickened to the heavenly and godly life. And these things come to pass by a certain secret mean and lively working of the spirit, *when we believe*," &c. (*Catech. of Edw. VI.*)

In all these passages, the church herself speaks, by her Articles, Homilies, and Catechisms. We may now hear some of those eminent men, and profound theologians, who were raised up by God to settle the church upon her still enduring foundations.

In the "*Forty-one Articles*," alluded to by bishop Burnet, as probably framed by Cranmer and Ridley,* we find this passage:—

"Since the very being of human nature doth require, that the body of one and the same man cannot be at one and the same time in many places, but of necessity must be in some certain and determinate place; therefore the body of Christ *cannot be present* in many different places at the same time. And since as the Holy Scriptures testify, Christ has been taken up into heaven, and there is to abide till the end of the world; it becometh not any of the faithful to believe or profess, that there is a real or corporeal presence, as they phrase it, of the body and blood of Christ in the holy sacrament." †

And Archbishop Cranmer, in the preface to his answer to Gardiner, says,

"I mean not that Christ is spiritually either in the table, or in the bread and wine that we set on the table; but I mean that he is present in the ministration and receiving of that holy sacrament, according to his own institution and ordinance."

"When I speak of Christ's presence in the sacrament, I mean his spiritual presence, of which he

saith, "Wherever two or three be gathered together in my name, there am I in the midst of them." And *no more* truly is he corporally or really present in the due ministration of the Lord's Supper, than he is in the due ministration of Baptism."

In his *Preface* to his book on the *Lord's Supper*, the archbishop says,

"What availeth it to take away beads, pardons, pilgrimages, and such other like popery, so long as the chief roots remain unpulled up?" "The rest is but branches and leaves; the very body of the tree, or rather the root, is the popish doctrine of transubstantiation,—of the *Real Presence* of Christ's flesh and blood in the sacrament of the altar (*as they call it*) and of the sacrifice and oblation of Christ, made by the priest, for the salvation of the quick and dead." *

Bishop Ridley, in his *Treatise on the Lord's Supper*, written shortly before his martyrdom, for himself and his coadjutors, thus for them answers,—

"They deny the presence of Christ's body in the natural substance of his human and assumed nature, and they grant the presence of the same by grace: that is, they affirm and say, that the substance of the natural body and blood of Christ is only remaining in heaven, and so shall be until the latter day, when he shall come again in glory, to judge both the quick and the dead. And the same natural substance of the very body and blood of Christ, because it is united to the divine nature in Christ, the second Person in the Trinity, therefore, hath not only life in itself, but is also able to give, and doth give, life unto as many as are, or shall be partakers thereof. *That is, to all who believe on his name.*" Even, as for examples, the same sun which, in substance, never removes from his place out of the

* Burnet, Hist. Reform. Oxf. 1829. vol. ii. p. 343. † Ibid. vol. iv. p. 306.

* Cranmer's Remains, Oxf. 1833. vol. ii. p. 289.

heavens, is yet present here by his beams, light, and natural influence, where it shines upon the earth. For God's word and his sacraments are, as it were, the beams of Christ, who is the Sun of Righteousness."

And, in his *Disputation at Oxford*, then in the immediate view of martyrdom, he thus argued against the Real Presence:—

"It destroyeth and taketh away the institution of the Lord's supper, which was commanded only to be used and continued until the Lord himself should come. If, therefore, he be now *really present* in the body of his flesh, then must the supper cease; for a remembrance is not a thing present, but a thing past and absent. And, as one of the fathers saith, "A figure is vain where the thing figured is present.*

And in the same faith went all that "noble army of martyrs" to the stake. Bishop Latimer's testimony was, "He gave not his body to be received with the mouth: but he gave the sacrament of his body to be received with the mouth: he gave the sacrament to the mouth, his body to the mind."†

Archdeacon Philpot's was, "If any come *worthily* to receive, then do I confess the presence of Christ wholly to be, with all the fruits of his passion, unto the said worthy receiver, by the Spirit of God, and that Christ is thereby joined to him, and he to Christ."‡

And Bradford's, "I confess a presence, and a true presence, but *to the faith* of the receiver: even of whole Christ, God and man; to *feed the faith* of him that receiveth it."|| And to this doctrine gave they all assent, sealing their testimony with their blood.

The "seed-time" passed away, and the church of the Reformation

arose again from the dust. Her standards of faith we have already cited: let us now refer to the writings of those who were concerned in framing those standards. And first of all to Bishop Jewell, the selected champion and defender of the church. Mr. Froude terms this great man "an irreverent dissenter,"—but one thing is perfectly clear, that he was an accredited organ, and spake the sentiments of all the leaders of the English church of that day. And his language on the subject now before us, is too distinct to be mistaken.

"We direct our faith only unto the very body and blood of Christ; not as being there *Really* and *Fleshly Present*, as ye have imagined; but as sitting in heaven, on the right hand of God the Father."*

"So great a difference is there between the sacrament and the body of Christ. The sacrament passeth into the belly: Christ's body passeth into the soul. The sacrament is upon earth: *Christ's body is in heaven*. The sacrament is corruptible: Christ's body is glory. The sacrament is the sign: Christ's body is the thing signified."†

Whitgift, as we have already seen, pronounces, that "the outward signs of the sacraments do not contain in them grace; neither is the grace of God of necessity tied to them," but they be seals of God's promises; notes of Christianity; testimonies and effectual signs of the grace of God." "And there is such a similitude between the signs and the thing signified, that they are usually in scripture called by the names of those things whereof they be sacraments: as bread, "the body of Christ;" and water, "Regeneration."‡

Hooker, who follows Whitgift, says, "The real presence of Christ's most blessed body and blood is not therefore to be sought for *in the*

* Foxe, vol. vi. p. 473.

† Ibid, p. 506. ‡ Ibid. vol. vii. p. 638.

|| Ibid, p. 178.

* Defence of the Apology, p. 268.

† Ibid. p. 222.

‡ Defence against Cartwright, p. 738.

sacrament : but in the worthy receiver of the sacrament." "I see not which way it should be gathered by the words of Christ when and where the bread is his body, or the cup his blood; but *only* in the very heart and soul of him which receiveth them. As for the sacraments, they really *exhibit*, but for aught we can gather out of that which is written of them, they are *not* really, nor do really *contain* in themselves, that grace, which *with* them, or *by* them, it pleaseth God to bestow." *

And so Archbishop Usher, who says, that the sacramental elements "are not changed in nature, but in use. For the words "eating and drinking" do properly belong to the outward elements of bread and wine." "And we say that these elements are changed in use; because being separated from a common use, they are consecrate to *sign and seal* to us our spiritual nourishment and growth by the body and blood of Christ Jesus. For as the sacrament of baptism doth seal to us a spiritual regeneration; so the Lord's supper, a spiritual feeding; and even as well the body and blood of Christ is in baptism given us for clothing, as they are given in the Lord's supper for nourishment. Therefore the bread and wine are *not* the true body and blood of Christ, but the *signs and tokens* of them." †

But Dr. Pusey has a plea ready for the evasion of all these arguments. It is not, he tells us, a gross or carnal notion of the presence of the *natural* body of Christ, that he advocates; but "a *spiritual* unseen presence;" "there is a true, real, actual, though *spiritual* communication of the body and blood of Christ:" "an immediate, unseen presence of the body of Christ," and that "independently of our faith." And while he firmly maintains this notion, he readily

gives up to condemnation "the carnal conceptions" of the Romanists; as if transubstantiation, or the change of the substance of the bread, were the chief or the only error of the Romish theory.

Now this way of stating the question, whether so intended or not, offers a direct delusion to the half-informed readers. It leaves him to suppose, that *Transubstantiation* is the one, sole, Romish error in the present question, and that the *Real Presence* is the doctrine of our Reformers and our church. Whereas these two dogmas, taken together, constituted the theme of contention between the Reformers and their Romish antagonists. If the champions of the truth who suffered in the Marian persecution would only have conceded the first,—the real presence, they might frequently have escaped any very severe censure on the score of transubstantiation.

The articles exhibited against bishops Ridley and Latimer, and the questions on which they were examined, always begin with "the Real Presence." On "the Real Presence" the greater part of the disputation turned. To Bradford his examiners urged, "Nay, but you must believe a *real presence* in the sacrament." * And when we turn to bishop Jewell's controversy with Harding, we find whole sections occupied solely with discussions on "the Real Presence."

In one place the Romish advocate exclaims, "But amidst all these fair words concerning the sacraments, we hear never a whit said of the real presence of Christ's body." † Again, "Among all these gay words, we hear not so much as one syllable whereby we may understand, that ye believe the very body of Christ to be indeed present in the blessed sacrament of the altar." "When we speak of the blessed sacraments, we

* Eccles. Polity, book v. ch. 67.

† Usher's Body of Divinity, p. 400.

* Foxe, vol. ii. p. 172.

† Harding, in Jewell's Defence, p. 207.

mean, specially, the thing received to be the very *real* body of Christ, not only a sign or token of his body.*

Nor may Dr. Pusey say, that Harding is speaking of a "carnal presence,"—he (Dr. P.) of a spiritual one. Only concede to the Romanists a *real* presence, (rather than which, five of our prelates, twenty-one of our clergy, and nearly three hundred other persons were burned to death between 1554 and 1559,) and they will not be litigious about the mode or terms of description. Harding and Dr. Pusey will very readily coalesce in this matter. The Romanist says, that Christ's body is present, "*not* after a corporal, carnal, or natural wise; but invisibly, unspeakably, miraculously, supernaturally, *spiritually*, divinely, and by way to Him only known." And in another place, "A *spiritual* and deified body is given to us in the blessed sacrament." †

With the greatest possible desire not to misunderstand or misrepresent Dr. Pusey, we feel that we run no risk of either, when we assert, that he and the Romish champion are at unity in this matter,—so far as the Real Presence is concerned,—and that both are alike opposed to bishop Jewell, the authorized expounder and defender of the doctrines of the Reformation. Both contend for an indwelling of Christ in the elements,—not to the believer merely;—if *that* were all, we would not stay to contend the point,—but "*independently of our faith.*" The blessing of a priest,—himself, perhaps, as Harding admits, "a sinful man and displeasing to God,"—brings Christ down from above, and places him upon the "altar;" and this, although there may be no one sincere believer present. His body is "mysteriously given" in the

bread, and this without reference to the faith of the receiver. The body is "given," says Dr. Pusey, even to the wicked. Yet "the wicked," says the xxixth Article, "eat not the body of Christ in the use of the Lord's Supper." How shall these contrary statements be reconciled? Or how can Dr. P. protest his obedience to the church, and yet thus openly impugn her authoritative standards?

Dr. Pusey, having thus adopted the Romish view, naturally proceeds to deprecate and condemn the Protestant one. This he takes care always to describe as "the Zuinglian doctrine," and "the Zuingli-Calvinist theory," well knowing that such phrases are well calculated to prejudice the principle to which he is opposed, in the minds of the young and inexperienced. Such readers, therefore, should be reminded, that at the time of the Reformation, the period when our church-system was fixed, and our standards settled, there were but three modes of belief, as to the Eucharist, open to the choice of our Reformers. These were, 1. The Romish theory of the Real Presence, involving some kind of transubstantiation; 2. The Lutheran, of consubstantiation; 3. The Zuinglian,—that the bread and wine are a *sign* or *sacrament* given here on earth, of Christ's body, which is in heaven. Now the first of these with one voice they rejected, and laid down their lives with alacrity, rather than admit it: The second they utterly refused, though with less indignation: The third they adopted; and upon this principle all our standards and formularies were settled.

If any corroboration of this were needed, we should have no occasion to go beyond the present statement of Dr. Pusey. He sketches what he calls "the Zuingli-Calvinist theory." We shall print side by side with it, archbishop Cranmer's dying testimony, given

* Harding, in Jewell's Def. p. 219.

† Harding in Jewell's Reply, pp. 325, 329.

in to his judges at Oxford, in the examinations which ended in his martyrdom.

"The Zuingli-Calvinist Theory." *

Archbishop Cranmer's Explanation.†

"That the outward elements were not channels or instruments of grace, but that their only office was to kindle the faith of the individual, to set Christ before his eyes, that so he might in mind ascend into heaven, where Christ sitteth at the right hand of God, feed on Him there by faith, appropriate His merits, and thereby become united with Him."

"Lifting up our minds, we should look up to the blood of Christ with our faith; should touch him with our mind, and receive him with our inward man; and that being like eagles in this life, we should fly up into heaven in our hearts, where that Lamb is resident at the right hand of the Father, which taketh away the sins of the world; by whose stripes we are made whole; by whose passion we are filled at his table, and whose blood we, receiving out of his holy side, do live for ever; being made the guests of Christ; having him dwelling in us through the grace of his true nature; and through the virtue and efficacy of his whole passion, being no less assured and certified, that we are fed spiritually unto eternal life by Christ's flesh crucified, and by his blood shed, the true food of our minds, than that our bodies are fed with meat and drink."

Perfectly true, then, is it, as the archbishop's biographer informs us, that "Cranmer, as well as Ridley, had espoused the doctrine of Zuinglius, in rejecting all corporal and local presence in the Eucharist."‡ And equally certain is it, not only that the whole array of those who accompanied Cranmer to the stake, accorded with him in this belief; but that their survivors also, the Parkers, and Grindals, and Whitgifts, and Jewells, who re-established the Protestant church in England, built it up in this faith. In other words, they abhorred the Romish dogma of the Real Presence; they could not understand the midway theory of the Lutherans; and no other view remained

to them but that which is now attempted to sneer down, as "the Zuingli-Calvinistic doctrine," but which it would be more ingenuous to call, the Scriptural doctrine of this Sacrament.

But again we have to object to Dr. Pusey, that while he professes to inculcate "higher views of the Sacraments," he does, in fact, most seriously lower and impair them.

The scriptural, the Protestant, the Church of England view of the Lord's Supper, is,—that it is a real, beneficial, but wholly spiritual transaction;—a communion between Christ and the soul of the believer; in which visible signs or emblems are used, as in Baptism, mainly out of compassion to the weakness of our faith, and the infirmities of our nature, which often flags in the attempt to reach things unseen.

In Christian worship the essence, the value, the vitality, is *faith*, or, as it is sometimes called, *spirituality*. "*God is a Spirit, and they that worship him must worship him in spirit and in truth.*" (John iv. 24.) "*Without faith it is impossible to please God.*" (Heb. xi. 6.) "*According to your faith be it unto you.*" (Matt. ix. 29.) "*If thou believest with all thine heart, thou mayest*" (be baptized.) (Acts viii. 37.) "*We have boldness and access with confidence by the faith of Him.*" "*Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*"

Thus the constant effort of the inspired writers is to inculcate this great truth, so contrary and so distasteful to the natural heart,—that the worship and service which, and which only, can be acceptable unto God, is the service of the heart, not of the lips; the prostration of the soul and spirit, not the bowings and crossings, the "bodily exercises," with which all false religions are replete. And in this

* Dr. Pusey's Letter, p. 132.

† Foxe, vol. vi. p. 447.

‡ Todd's Life of Abp. Cranmer, vol. ii. p. 250.

line of teaching, the church of England has faithfully followed. Rome, however, and those among us who think Rome *nearer the truth* than Luther or Zuinglius, take the opposite course, and unreservedly declare, that both in baptism and in the Lord's Supper spiritual benefits may be conveyed, and "a great miracle" wrought, "independently of faith;" or, in other words, without the existence of a spark of faith in the hearts of any of the parties concerned in the service!

This is what Dr. Pusey calls inculcating "higher views," and a "higher doctrine," as to the sacraments. But this higher doctrine consists in turning the sacrament into a charm; an external application; something which, if duly *performed*, has a certain supernatural effect. This is exactly what the worldly man would wish the sacraments to be. It was this superstitious feeling, that led Constantine to defer his baptism until near his death, in the vain hope that the rite, and not his faith in the blood of Christ, would wash away his sins. It is precisely the same delusion, that makes many a poor dying creature at the present day *rely* upon some supernatural virtue in the sacramental bread and wine, and wish to die almost with the elements upon his lips; resting on the emblems, and not even endeavouring to ascend in faith to him whose death he has professed to commemorate. And this is the superstition which Dr. Pusey lends his aid to perpetuate; for, contrary to all the standards of the church, he avers, that there is a real presence of the body and blood of Christ in the consecrated elements, and that "it is there *independently of our faith*."

As opposed as possible to this view is the language of the church. According to Dr. Pusey and Mr. Froude, the performance of the rite involves "a great miracle,"

even though there should not be a single believing communicant. This theory obviously magnifies the mere rite, and him who performs it, and makes the faith of the communicant a secondary circumstance. The church, however, entirely reverses this view. She makes faith everything; and the performance of the rite not even indispensable. In her *Order for the Communion of the Sick*, she directs, that "if a man, by reason of any just impediment, do not receive the sacrament of Christ's body and blood: the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ suffered death upon the cross for him, and shed his blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; *he doth eat the body and blood of our Saviour Christ profitably to his soul's health*, although he do not receive the sacrament with his mouth."

Dr. Pusey quotes a view of what he calls the Zuingli-Calvinist theory, from one who says, that "the faith of the believer is not only the *mean* whereby the body of Christ is received and eaten in the supper, but is also the true *consecrating principle*,—that which brings Christ down to the heart of each individual." And while so quoting from this writer, he describes him as "one of a *very different school*" from his own. This is doubtless true, for it will be seen that the description so quoted exactly agrees with the words just cited from the Prayer Book. Our church's *Order for the Communion of the Sick* clearly describes "the faith of the believer as the true consecrating principle,"—as, in fact, the essence of the whole celebration. But the church's view, and that of Dr. Pusey, are indeed, to use his own words, "*very different*."

CHRISTIAN MUNIFICENCE.

NATHANIEL Ripley Cobb, Esq. displayed the character of a CHRISTIAN MERCHANT in all its varieties of excellence. He was born Nov. 3, 1798 ; in May, 1818, he joined Dr. Sharpe's church in Boston, Massachusetts ; commenced business in 1819 ; married Sarah, the daughter of T. Kendall, Esq. in 1820 ; and after several weeks of decline, expired May 22, 1834, in the 36th year of his age. He was one of the few noble-hearted men of wealth, whose affluence is constantly proved by their munificence. Yet it was not always from what is strictly denominated affluence that he was so benevolent, inasmuch as the vows of God were upon him that he would never become rich ; and he redeemed the holy pledge which he had given by consecrating his gains to the Lord. He drew up the following remarkable document :—

' By the grace of God I will never be worth more than 50,000 dollars. (£10,000.)

' By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

' If I am ever worth 20,000 dollars, (£4000) I will give one-half of my net profits ; and if I am ever worth 30,000 dollars, I will give three-fourths ; and the whole after 50,000 dollars. So help me God ; or give to a more faithful steward and set me aside.

' Nov. 1821. ' N. R. COBB.'

He adhered to this covenant with conscientious fidelity. At one time, finding his property had increased beyond 50,000 dollars, he at once devoted the surplus, 7500 dollars, as a foundation for a professorship in the Newton Institution, to which on various oc-

casions during his short life, he gave at least twice that amount. Though a baptist, and ever ready to perform any service for the church and the denomination to which he belonged, yet he was prompt in affording aid to all wise designs which appeared to have a claim upon him as a christian, a philanthropist, and a patriot. He was a generous friend to many young men, whom he assisted in establishing themselves in business, and to many who were unfortunate.

Seldom was this excellent man absent from any meetings of the church, even amidst the greatest pressure of business. He rejoiced in the conversion of sinners, and constantly aided his pastor in the inquiry meeting. His temper was placid, his manners affable, his integrity entire. He was, besides, distinguished by great business talents, and by an acute penetration into the characters of men. Energy and activity were his element. We could willingly transcribe his diary before us ; but a very few short sentences, uttered in his last sickness, must suffice : " Within the last few days I have had some glorious views of heaven. It is indeed a glorious thing to die. I have been active and busy in the world. I have enjoyed it as much as any one. God has prospered me. I have every thing to tie me here. I am happy in my family ; I have property enough ; but how small and mean does this world appear when we are on a sick-bed ! Nothing can equal my enjoyment in the near prospect of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ, the blood of Christ ! none but Christ ! "

Works recently Published.

THE SUPPRESSION OF THE REFORMATION IN FRANCE:
as exhibited in *De Rulhière's Historical Elucidations, and various other Documents.* Compiled, translated, and edited by DAVID DUNDAS SCOTT.

THE SCHOOL-GIRL IN FRANCE.

FELIX DE LISLE. *An Autobiography.*

THE CHURCHMAN'S BRIEF MANUAL OF BAPTISM, In Four Parts. Containing: I. Mode.—II. Time.—III. Effects.—IV. Baptismal Regeneration; with concluding Observations. By the Rev. CHARLES E. KENNAWAY, A. M. formerly Fellow of St. John's College, Incumbent of Christ Church, Cheltenham, and Vicar of Campden.

TWENTY-FIVE LETTERS, hitherto unpublished. By the Rev. JOHN NEWTON, of Olney.

LIFE OF THE REV. THOMAS M'CRIE, D. D. Author of the "*Life of John Knox*," &c. By his SON.

THE CORRESPONDENCE of the late WILLIAM WILBERFORCE. Edited by his SONS.

THE PROPHET DANIEL, considered in a Series of Lessons for a Sunday School. From the French. By the Translator of "*The Family of Bethany*."

MESSIAH THE PRINCE; or the Mediatorial Dominion of Jesus Christ. By WILLIAM SYMINGTON, D. D. Glasgow.

THE LAW AND CUSTOM OF SLAVERY IN INDIA: in a Series of Letters to Thomas Fowell Buxton, Esq. By WILLIAM ADAM.

LIFE OF THOMAS BURGESS, Bishop of Salisbury. By J. S. HARFORD, Esq. D. C. L., F. R. S.

NINE DISCOURSES, addressed to Congregations on the Continent. By the Rev. JOHN HARTLEY, M. A. British Chaplain at Nice.

JAMES' TREATISE of the CORRUPTION OF SCRIPTURE, COUNCILS, AND FATHERS, by the Prelates, Pastors, and Pillars of the Church of Rome, for the Maintenance of Popery, &c. By the Rev. JOHN EDMUND COX, M. A. of All Souls' College, Oxford, and Perpetual Curate of Aldeby, Norfolk.

A DIALOGUE between a Popish Priest and an English Protestant. By MATTHEW POOL, M. A. Reprinted from the last edition, revised by the Author, and collated with six other editions, with great care; typographical errors corrected, Scripture references verified, and many added; with Notes and Extracts from the Nullity of the Romish Faith; by the Rev. PETER HALL, M. A.

Intelligence.

CHURCH MISSIONARY SOCIETY.

ON Saturday, June 6, in consequence of a requisition numerously signed, and addressed to the body of Jamaica proprietors, a meeting took place at Willis's Rooms, King Street, to consider the propriety of entering into a subscription in aid of the funds of the Church Missionary Society as connected with Jamaica. Lord Harewood having taken the chair, stated, that for many years the Church Missionary Society had been at a great annual expense in sending out missionaries, and affording other religious instruction to the population of Jamaica. The immense exertions making by that religious association in all parts of the world for the conversion of the heathen so exhausted their treasury, that the authorities of the society had declared their inability of proceeding with their operations in Jamaica, with-

out pecuniary assistance from the merchants, planters, and proprietors connected with the island. His lordship in continuation, expressed his gratitude to the Church Missionary Society for what had been done, and spoke in the most flattering terms of the Society for the Propagation of the Gospel in Foreign Parts. He also wished before he sat down, to acknowledge his admiration of the character and conduct of the present Governor of Jamaica. His lordship was followed by Sir George Rose, Sir A. Grant, Mr. Burge, &c., and Resolutions, the substance of which is embodied in the observations of the Noble Chairman, were proposed and unanimously adopted. A subscription was afterwards entered into, and upwards of £600. was contributed before the meeting separated.

CHURCH PASTORAL-AID SOCIETY.

A MONTHLY meeting of the Committee of the Church Pastoral-Aid Society, was held on the 4th of June, when grants were voted for five additional curates, and four lay-assistants. The society now aids 273 incumbents, having under their ministerial care an aggregate population of 2,022,713 souls, or each on an average the charge of 7,400 souls, while the average amount of their incomes is only £162; 138 of these incumbents are without parsonage-houses. Previous to the aid

of the society, only 308 clergymen were engaged in the pastoral care of the above-stated population. The grants are to provide stipends for two hundred clergymen, and forty-one lay-assistants, at a charge to the society, when all the appointments shall be made by the incumbents, of £25,961. per annum. Two hundred and one clergymen, and thirty-five lay-assistants are now at their important labours, supported by the society at a charge of £18,246. per annum.

THE INCORPORATED SOCIETY FOR BUILDING, ENLARGING, AND REPAIRING CHURCHES AND CHAPELS.

ON Thursday, June 11, the Annual General Meeting of this Society took place in their Board-room, No. 4, St. Martin's Place, Trafalgar Square; it was numerously attended. His Grace the Archbishop of Canterbury was in the chair.

The Rev. W. J. Rodber, Secretary, read the Report of the proceedings during the year now completed. It commenced properly with an expression of great thankfulness to Almighty God for the means and opportunities which have been afforded the Society for carrying on the very important work in which they are now engaged. It then stated a considerable enlargement of its operations, and the prospect of a demand increasing every year for fresh exertions on their part.

The number of grants during the

past year has been 149, being twenty-eight more than the previous year, which in itself exceeded any former year. Fifty-eight of this year's grants were for new churches and chapels.

The amount of money granted was £24,997, being £1000 more than has ever been granted in any previous year. The number of additional sittings gained is 52,019; of these, 34,600 are free, being also a great increase upon any former year.

From the foregoing facts, it is evident that the annually increasing demands upon the funds of the Society are opening new sources of usefulness, and it is equally evident that if it is to be enabled in any degree to meet the spiritual exigences of the country in that sphere to which its operations are directed, a correspondent necessity

arises for continued zealous exertions and enlarged contributions from the wealthy portion of the public in its behalf. And the Report further states, that there seems to be an earnest desire awakened amongst the members of the Church of England to supply our vastly increased and still increasing population with the opportunities of attending divine worship, and partaking the means of grace; for, from small beginnings, has the Society been enabled, by God's blessing, more and more effectually to lend a helping hand to this good work, which is so encouraging to the friends of sound religion.

The Report proceeded to detail the various modes by which the Society's efforts are aided, such as by Diocesan Societies and private application, as well as Queen's Letters, &c. and by proper arguments stimulating that

Christian zeal which in so many instances, of late, has led persons of wealth and station to build either principally or entirely at their own cost, and on no mean scale, edifices to the honour of Almighty God, which may be the evidence to future days, showing that the spirit of piety and charity which animated our forefathers is not altogether extinct amongst their children. And it will be highly interesting to all its friends to learn that since its commencement, in 1818, it has directly assisted in the building 375 new churches and chapels, of enlarging 1380 parish churches, and thus providing additional sittings to the number of 487,536, of which 341,316 are free; and the whole amount of money expended out of the Society's funds is £287,613.

NEW CHURCHES.

On Tuesday, the 2nd inst. the foundation of a new church was laid at Liverpool, to be called St. Silas. The circumstances connected with the origin of this church are of a peculiarly interesting character.

It is well known that the church of St. Jude has been long found much too small to accommodate the numbers who habitually frequented it, not to say anything of the many thousands living in the neighbourhood who rarely, if ever, attended any place of worship whatever. Conscious of the inadequacy of church room in St. Jude's, and wishing to make some additional provision for the spiritual destitution of the eastern districts of the town, the minister of the above church, the Rev. Hugh M'Neile, ventured to suggest that the congregation should voluntarily supply the funds requisite for the erection of another church, in the vicinity of that in which he officiates. The plan proposed for accomplishing this truly noble and Christian purpose will be more fully understood by perusing the following copy of a letter which the Rev. Hugh M'Neile addressed to the congregation of St. Jude's:—

'TO THE CONGREGATION OF ST. JUDE'S CHURCH, LIVERPOOL.

'My dear friends and brethren,—we are entrusted with the Gospel, the glorious Gospel of the grace of God; to embrace it, to adorn it, to propagate it. Many thousands of our fellow-townsmen never hear it. They are beyond our reach—beyond the reach of all the Christian ministers and congregations in the town. They have no opportunity—no church-room—even if they were willing to seek it; and they are naturally unwilling. They must

be sought; and there is no one to seek them.

'I have brought this subject before you. I have explained its causes, and urged its claims. On a late occasion, encouraged by your affectionate confidence, I proposed that, *as a congregation*, (but not, of course, to the exclusion of any of our friends,) we should build a church, and by so much diminish the evil.

'The object of this paper, is to bring this proposal practically before you. That we should build a church somewhat similar to our own St. Jude's—not quite so large, not nearly so expensive—but under the management in detail of the same trustees. Also,—That our contributions should be all free donations, looking for nothing in return but the happiness of seeing another thousand or fourteen hundred of our fellow-townsmen enjoying what we enjoy in time and for eternity—the happiness of ministering of our substance in furtherance of the cause for which Christ died.

'There are difficulties in the way of every good work in this fallen world. But be not deterred. External difficulties vanish like summer clouds before the rising sun of a resolute mind. It is a lingering reluctance *within* that avails itself of the cry, "there is a lion in the street." Be resolved—supply the funds—and the deterring mountain connected with site, patronage, &c. &c. will become a plain.

'To the poor among you I would say, 'Do thy diligence gladly to give of thy little.' To the rich I would say, 'Leave our poorer friends but little to give.'

'I am always, my dear brethren, 'Your faithful servant for Christ's sake,

'HUGH M'NEILE.'

This letter was accompanied with a promise of a donation of £100. from Mrs. M'Neile.

All difficulties having been overcome, the foundation was laid by the Rector of Liverpool.

The church of St. Silas will be a handsome structure, and a decided ornament to Pembroke Square. It will be built after the Gothic style, with a tower and spire fronting the street. The length of the interior will be eighty-seven feet two inches, and the breadth forty-seven feet; and it is expected to be completed before winter.

On Tuesday week, the foundation-stone of the church about to be erected on the spot of ground in Southside-street, in Plymouth, was laid by the Rev. J. Hatchard, the vicar of St. Andrew's, by whose exertions the funds (with the exception of the grant of £1000. from the Government commissioners) were raised. The ceremony was of a very interesting and imposing character. The members of the town-council, the subscribers to the building, and the clergy of the towns and neighbourhood, met the mayor and magistrates at the Guildhall, and formed a procession to the ground. The vicar made an affecting and most impressive address, previously to laying the foundation-stone.

A new district-church is about to be erected on Twickenham-common, under the patronage of her Majesty the Queen Dowager, who, although unconnected with the parish, has munificently contributed £100. towards defraying the expence of its erection.

On Thursday, May 21, the first stone of a new church was laid at Winsley, near Bath, by Ann, widow of the late Richard Atwood, Esq. of Turley House, an attached friend to the Church of England. Mrs. Atwood is in the ninety-second year of her age.

St. Saviour's church, Upper Chelsea, which is situated near Hans-place, Sloane-street, was on Wednesday last consecrated by the Bishop of London. The church is a Gothic structure, built

from the design of George Bassevi, Esq. It is capable of containing 1,200 persons, and forms a conspicuous object in the neighbourhood. Doors were opened at ten, and after the solemn service of consecration, together with the morning service and proper lessons for the occasion had been read, the Lord Bishop preached a most impressive and suitable sermon from Rom. x. 10.

On Friday se'nnight, the foundation stone of Christ's Church, Ardsley, in the parish of Darfield, was laid by John Micklethwait, of Ardsley House, Esq.

The fund for the erection of a new church in the borough of Windsor has just received a considerable addition, by a liberal subscription, which was entered into at a meeting of the inhabitants of the village of Clewer. A portion of this parish, in which the church will be erected, is within the borough of Windsor.

On the 2nd of June the newly-erected Church in St. Leonard's Forest, Lower Breeding, was consecrated by the Lord Bishop of Chichester.

On the third of June, the first stone of a new church was laid at Leeds, to be called St. Luke's. It is near the turnpike road from Leeds to Harrogate.

A new church has recently been consecrated in the hamlet of Halfway Street, in the parish of Bexley, Kent. It was built and endowed at the sole expence of John Malcolm, Esq. of Lamorby, the total cost being above £5000. The consecration took place on the 3d of June.

On the 9th of June, a new church was consecrated by the Archbishop of York, at Monk Bretton, in the parish of Royston, Yorkshire.

A subscription has just been opened for the erection of a new church in the chapelry of Rawcliffe, Yorkshire. Above £1000 has already been contributed.

CHURCH RATES.

On the 11th of June, a church-rate was proposed in the parish of St. Mary's, Warwick: being opposed, it was carried by a majority of 28.

On the same day, in St. Martin's, Worcester, a contest took place, which terminated as follows: for the rate, 177; against it, 157.

A church-rate was opposed at Wy-

mondham, Norfolk, when the opponents were defeated by a majority of 273.

A similar result occurred at Gainsborough in Lincolnshire.

In the parish of St. Paul's Bedford, a poll was demanded on a church-rate on the 13th of June. The numbers were, for the rate, 482; against it, 269.

PROGRESS OF POPERY.

A LETTER from Rome of the 13th May states, that the Pope seriously contemplated the conversion of Great Britain, and that he had with that view divided the country into eight apostolical vicarages, for each of which a bishop or apostolical vicar had been provided. He has sent to the Earl of Shrewsbury the following letter :

‘ POPE GREGORY XVI.

‘ To our beloved son, John, Earl of Shrewsbury, President of the Catholic Institute of Great Britain.

‘ Beloved son, health and apostolical benediction,—Whilst filled with sorrow on account of the ever increasing calamities of the Church of Christ, we have received such abundant cause of gladness as has not only relieved us in the bitterness wherewith we were afflicted, but has excited in us more than ordinary joy, for we have been informed that by the care of yourself, and other noble and pious men, the Catholic Institute was, two years ago, established in Great Britain, with the design especially of protecting the followers of our Divine faith in freedom and security, and, by the publication of works, of vindicating the spouse of the immaculate Lamb from the calumnies of the heterodox. Since therefore these purposes tend in the highest degree to the advantage of the English nation, you can easily understand beloved son, the reason why such joy should have been felt by us, who have been, by Divine appointment, constituted the heirs of the name and chair of that Gregory the Great, who, by the torch of the Catholic faith, first enlightened Britain, involved in the darkness of idolatry. We are encouraged to entertain the cheering hope that the light of divine faith will again shine with the same brightness as of old upon the minds of the British people. We desire nothing with greater earnestness than to embrace once more with paternal exultation the English nation, adorned with so many and such excellent qualities, and to receive back the long lost sheep into the fold of Christ. Wherefore, beloved son, we cannot refrain from strenuously exhorting you, and all the members of the pious Association over which you preside, to offer up fervent prayers with us to the Father of Mercies, that he would propitiously remove the lamentable darkness which still covers the

minds of so many dwelling unhappily in error, and in his clemency bring the children of the Church, who have wandered from her, back to the bosom of the mother whom they have left.

Meanwhile, to you and to all your countrymen, who belong in any way to the Catholic Institute, we most affectionately impart our apostolical benediction.

Given at Rome, at St. Peter's, on the 19th day of February, 1840, the tenth of our Pontificate.

GREGORY P. P. XVI.

The advocates of that baneful tyranny which is being exercised in every part of Ireland, to prevent the election to the office of Poor-law Guardian of any but notorious agitators, have repeatedly denied that the priests use their influence in the confessional with the unhappy people, to terrify them into compliance with their mandates. We have now the painful duty of recording an instance in which the Church of Rome, through the agency of this dismal tribunal, has interposed her authority, and visited with summary punishment a poor man named John Humphreys, for voting for his landlord's brother, and for the kindest and best of masters. An election took place a few weeks since for the division of Kilrush, Union of Enniscorthy, at which the priests, as usual, wielded the artillery of the Church to silence all opposition; and, we need not add, that a Protestant gentleman of respectability was defeated by a large majority. A few days since he observed one of his brother's tenants, and who was then in his employment, obliged to quit his work and proceed to chapel very frequently. Somewhat astonished at the circumstance, he asked Humphreys why it was that he was latterly obliged to attend the chapel almost daily. The man replied, ‘ Yes, your honour, and I have yet to go four times to do penance.’ The gentleman again asked, ‘ Why, what have you done, that you should be visited with so summary a punishment?’ Humphreys replies, ‘ Nothing in the world, your honour, but having voted for you. This conversation took place in the presence of several who are ready to make oath on the subject, if necessary.—*Carlow Sentinel*.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

AUGUST 1840.

MEMOIR OF THOMAS BURGESS, D. D.

LATE LORD BISHOP OF SALISBURY.

AMONGST the many differing ways of bringing His children to himself, which a gracious God sees it right to employ, one, and apparently not a very unusual one, is that of the *awakening call of circumstances*. Many a soul, placed for the first time in a new position, in which no help but Divine can enable it to meet the demands of conscience,—is thereby brought to cast itself upon its heavenly Father's proffered aid, and to begin, in this involuntary manner, a commerce with heaven which is never afterwards broken off.

The late Mr. Simeon, as it has often been related, was first driven to a serious consideration of divine things, by the authoritative call of his college superiors, to prepare himself for the Lord's table. In like manner, Franké, the highly-honoured founder of the Orphan House at Halle, tells us, that it was his approaching call to take upon himself the public ministry of the word, that drove him to that serious self-examination which resulted in his entire conversion to God. 'I perceived,' said he, 'that I could not possibly venture to deceive the people, nor enter upon a public office, and then preach to others, that of which I had no heartfelt conviction.' While in this state of mind, being then

a probationer for the sacred office, he was requested to preach a sermon in St. John's church in Luneburg. His mind was directed to the text, "*These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.*" And, he adds, 'while revolving the subject in my mind, with all seriousness, I felt that I myself was still devoid of that faith, which would be required in my sermon. I therefore gave up thinking about the sermon, and found enough to do with myself.'

Another, and even a still more striking instance, we can only allude to, in the case of an English prelate, whose death occurred within these few years, and who, in his last hours, exclaimed, 'Probably I shall be the first sinner that ever entered heaven, who could date his conversion from his having been made a bishop.'

The case of Dr. Burgess reminds us of these. Not that his conversion took place late in life, as in the instance last referred to; for his whole career, from his first entrance into the ministry, presents to us an earnest, simple, sincere, conscientious, and humble-minded man; but that the course of Divine Providence, in his case, as in those

above alluded to, seemed to lead him onwards *by the instrumentality of outward circumstances.*

We find, in the account of his life, no allusion to spiritual things, until his entrance on the sacred office. His youth and early days of manhood were merely blameless, (in the eyes of men) studious, conscientious. We would not speak of him as *earning* the favour of God by his upright walk; but his whole life seems a comment on the text, "*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*"

Thomas Burgess, late bishop of Salisbury, was born at Odiham in Hampshire, on the 18th of Nov. 1756. His father was a respectable tradesman of that place. He passed through the grammar school of Odiham, then through Winchester; and from Winchester to a scholarship at Corpus Christi College, Oxford; of which he afterwards became a fellow and tutor.

His earnest pursuit of letters, and progress in scholarship, was evinced by his publication in 1777, while yet an undergraduate, of a new edition of *Burton's Pentalogia*, (a selection of five of the finest Greek plays) which he enriched by an appendix of erudite comments. This commencement of his career as an author, afforded a correct promise of his future life. His biographer appends a list of his publications, *up to the year 1823 only*, which consists of *ninety-six* separate works; of which more than twenty are of a learned character, and the remainder on various points in theology and biblical literature.

Such was Thomas Burgess as a scholar; a man known and esteemed by learned men in every quarter of the globe. But our business is rather with the higher place to which he afterwards attained, as a minister of the everlasting gospel, and a bishop of the Church of England.

In 1784, he took both deacon's and priest's orders, being, we apprehend, ordained 'on his fellowship.' This too easy transition from the laical to the clerical character would of course exert less influence on his mind than the assumption of a parochial charge would have done; and on this very account we could almost desire, that the practice were discontinued. Still, to an honest mind like that of Mr. Burgess, the obligations of his new character presented new and important subjects of thought. He himself says, 'After I had taken orders, and turned my attention to sacred studies, I gradually imbibed deep and serious views of Divine Truth.' One effect on his own mind, is discernible;—he commenced about that period, the study of Hebrew. By this acquisition, neither fame nor emolument were to be attained; and thus we trace the undertaking to that *conscientiousness* which marked his whole career, and which pointed out to him the manifest desirableness, that a minister of God's word should be able to read that word in its primitive state and language.

Still, however, he remained at Oxford, in the discharge of what seemed his allotted duty, the functions of a tutor of his college. But the great head of the church forgot him not. He had been "faithful in a few things," sincere, and humble, and diligent, with perhaps little spiritual light; he was now to be called to be "ruler over many things," and led, as a blind man, "by a way which he knew not."

Nothing is more clear, through the whole of Dr. Burgess's course, than this, that he never for a moment sought for honours, or wealth, or rank; but that every office which he successively filled, came to him unsought.

In the year 1783, Dr. Shute Barrington was made, by the express desire of George III., Bishop of Salisbury. He went

to Oxford, as he afterwards informed the king, for the express purpose of finding out the man best fitted to become his chaplain. Various competent judges concurred in recommending the tutor of Corpus. The bishop wrote a note to Mr. Burgess, requesting him to call upon him.

'I was much surprised,' says Dr. Burgess, in his own account of this interview, 'at the Bishop's note, and could not imagine why he wanted to see me. Upon the day specified, I went to the Star, where I found him with Mrs. Barrington and Mrs. Kennicott. He conducted me into another room, seated himself opposite to me, and at once made me an offer, expressed in the kindest terms, of his chaplaincy. I was really so unprepared for the offer, and so surprised by it, that, to use a homely expression, it struck me all of a heap, and I could make no reply, but sat before him mute as a statue. Many persons would have concluded that I could be no better than an idiot, but he penetrated the real cause of my embarrassment, and after a short pause, rising up, said, he trusted he might construe my silence into consent; he then proposed to introduce me to the two ladies in the adjoining room, whither I followed him.'

Thus began Dr. Burgess's clerical life. From this point of his existence, his mind was gradually weaned from pursuits merely literary, and his affections expanded towards high and heavenly things. His patron soon quitted Salisbury for Durham, and this remove terminated Dr. Burgess's official connexion with Oxford. A short period more saw him quietly fixed, for the first time, in a small parochial charge; and here, and almost immediately, he exhibits the character of a really spiritual man.

The bishop had previously bestowed on his chaplain, one of the valuable stalls in Durham cathed-

ral. But the spiritual principle had been silently deepening in Dr. Burgess's mind, and he felt anxious to employ his talents for the promotion of the glory of God and the salvation of souls, in the active discharge of pastoral and parochial duties. In prosecution of this, the favourite bent of his wishes, and the highest point of his ambition, he requested his kind friend the Bishop to bestow upon him the living of Haughton, then vacant, and to permit him to relinquish his stall and the chaplaincy. 'You shall have it,' replied his Lordship in his courteous manner; 'but you must now, in your turn, do me a favour. You must give it me back again; You shall have a living, but it must be one which will not dissolve our connection, nor sever you from Durham. He accordingly gave me,' says the Bishop, 'in 1795, the sweet and delightful living of Winston.' The income of this incumbency was small, from £200. to £300. per annum, and the population did not exceed a few hundreds. They very soon became animated by feelings of cordial respect and affection for their new Rector, in whom they found a kind and liberal friend, a Christian teacher and benefactor, and a bright example of personal piety. He set himself to do good among them, in conjunction with his curate, not only by a zealous discharge of his public duties, but also by visiting his people in their respective homes and cottages, and there conversing with them in the true spirit of a Christian pastor.

The life of Mr. Burgess at Winston was divided between the faithful discharge of pastoral and parochial duties, the prosecution of his learned studies, and the assiduous cultivation of personal religion. The piety and integrity of his heart, and his conscientious desire to consecrate his various talents to the glory of God, have already been described; but his

portaiture as a private Christian has not been attempted. We shall now place him before the reader in this character; and in doing so, shall not be reduced to indulge in imaginary traits, since he has himself furnished the requisite particulars in a variety of private reflections and soliloquies, written at different intervals, though chiefly about the time to which we now refer, and which prove him to have been, early in life, a bright example of faith and holiness. To subdue his own will, and to bring his senses, passions, and affections into subjection to the law of Christ, had so become his predominant object, that, without any hyperbole, it might have been said of him,

Thy care is fix'd and zealously attends
To fill thy odorous lamp with deeds of
light,
And hope that reaps not shame.

MILTON.

At the same time it will appear how sensible he was that his best services were marred with imperfection, and that "he gloried only in the cross of Christ, by which he was crucified to the world, and the world to him."

One of these papers contains the following

SELF-EXAMINATION.

' 1. Dost thou believe that Almighty God hath by his power made heaven and earth, and all things therein, and that he doth by his Divine providence govern the same ?

2. Dost thou confess that thou hast transgressed and broken the holy commandments of Almighty God in thought, word, and deed ? Art thou sorry in thy heart that thou hast so broken his laws, and neglected his service, and so much followed the world and thine own vain pleasure ? And wouldst thou not lead a holier life if thou wast to begin life again ?

3. Dost thou from thy heart desire to be reconciled unto God,

through Jesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and interceding for thy soul ?

' 4. Dost thou renounce all confidence in all other mediators, saints or angels, believing that Jesus Christ, the only Mediator of the New Testament, is able to save "them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them ?" And wilt thou with David say unto Christ, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee ?" Psalm lxxiii. 25.

' 5. Dost thou hope to be saved by the only merits of the precious death and passion which thy Saviour Jesus Christ suffered for thee, not putting any hope of salvation in thy own merits, nor in any other means or creatures, being assuredly persuaded that "there is no salvation in any other;" and that "there is none other name under heaven whereby thou must be saved ?"

' 6. Dost thou heartily forgive all wrongs and offences offered unto thee, and dost thou cast out of thy heart all malice and hatred, that thou mayst appear before the face of Christ, the Prince of Peace, in perfect love and charity ?

' 7. Dost thou firmly believe that thy body shall be raised up out of the grave at the sound of the last trumpet; and that thy body and soul shall be united together again in the resurrection-day, to appear before the Lord Jesus Christ, and thence to go with Him into the kingdom of heaven, to live in everlasting bliss and glory ? Thank God ! I do.'

Another contains this prayer :—

' Assist me, O Lord, in my endeavours to withdraw my mind from the actions of others, and to turn my eye inwardly on myself. Be thou, O Lord, the pure object of all my intentions and desires, so

that I may seek myself in nothing that I do. Keep me always mindful, that many actions assume the appearance of charity that are only selfish and carnal; preserve me from that self-deceit which seeks itself in all things, without perceiving it: deliver me from all self-will and inordinate affection: grant me that true and perfect charity "which envieth not, which seeketh not its own," but desires that God may be glorified in all things, through Jesus Christ.'

Another offers these reflections:

'Convert all injuries into occasions of spiritual profit, by seeing the hand of God in them, by making them the means of dying to thyself, and of attaining to more intimate communion with a neglected and long-suffering Saviour.'

'We enter into the fellowship of the sufferings of Jesus Christ, when we endure injuries with a composed mind, patiently, and if possible, cheerfully, in obedience to his commands, in imitation of his example, and therefore for his sake.'

'Simple obedience is to be more highly prized than refined subtilty, and a pure conscience than learned philosophy; that is to say, a conscience purified by the blood of Christ, and freed by it from the condemning sense of sin; a mind and heart spiritualized, sanctified, and bent on a course of renewed obedience to God.'

In the year 1803, having been often urged by his brother prebendaries, Mr. Burgess embraced an opportunity of visiting Oxford, and taking his degree of D.D. Being in London at that period, the Bishop of Durham told him that Mr. Addington, then Premier, had a few days before said to him, in the course of conversation, 'I wonder Burgess does not call on me; I was with him both at Winchester and Oxford.' The Bishop added, that after hearing this, he really ought to call. His shrink-

ing, modest nature recoiled, however, on the present, as on many former occasions, from obtruding himself into notice, or in any way courting patronage, and he returned to Durham without profiting by this friendly hint. Even Mrs. Burgess heard nothing of it till several days after his return home, when he casually mentioned what had occurred, and she very naturally exclaimed, 'Then, of course, you called in Downing Street?' to which he replied in the negative. She tacitly acquiesced in his decision.

'About a fortnight afterwards, as they were sitting together, the post came in, and among various letters which it brought, Mrs. Burgess called his attention to one franked by Mr. Addington. 'Some friend,' he replied, 'must have asked him to frank a letter to me,' and he put it aside for the moment, not having the slightest suspicion of its contents. Mrs. Burgess, who soon after left the room, observed on her return, that he looked grave and thoughtful, and inquired the cause, when he showed her the following letter from Mr. Addington:—

'Downing Street, June 5, 1803.

'SIR,—Though we have been separated almost thirty years, I have not, let me assure you, been a stranger to the excellence of your private character, nor to your exertions for the interests of learning and of religion; and I have been anxious that your services should be still further noticed and distinguished, and your sphere of being useful enlarged. These considerations, alone, have led me to mention you to his Majesty as the successor of the late Lord George Murray, in the Diocese of St. David's, and I am happy to say that his Majesty has entirely approved of the recommendation. It will not be expected that you should relinquish your prebend in the cathedral church of Durham.

‘ I have the honour to be, with true esteem, Sir, your most obedient and faithful servant,

‘ HENRY ADDINGTON.’

Again, therefore, as in his first step in the church, preferment had sought him, not he preferment; or, to speak more correctly, the Great Head of the Church had followed his usual course, and conferred honour on humility. The offer came to him, unasked and unexpected. But his reflecting mind could not be dazzled into a forgetfulness of the great responsibility attendant upon the episcopal office, nor of the onerous public duties which its acceptance would impose upon him, whose cherished wish had been the quiet life of a country clergyman. His first impression, therefore, was, to decline the offer; and, in allusion to this fact, he said to a friend, a short time only before his death, ‘ I had not lost the feelings which prompted me, some years before, to request permission to retire from Durham, into a less public station.’ Further reflection, however, outweighed his scruples; he felt convinced that should he return a negative reply, the friends whose judgment he most valued would unite in condemning his decision; and this conviction, together with the spontaneous nature of the minister’s offer, and the anticipations which his letter threw out of his increased usefulness, finally induced him to return an affirmative, and, of course, a grateful answer.

The revenues of the see had, in the course of time, become so much straitened by alienations, encroachments, and spoliation, more especially at the period of the Reformation, that their average produce in 1804 amounted only to £1200. per annum. Without the retention, therefore, of his stall at Durham, Bishop Burgess could neither have met the needful expenses of such an extensive diocese, nor have exercised that enlarged

charity, and that kind hospitality, for which he was so much distinguished.

He found the see, in all important particulars, in a neglected condition. Too generally, indeed, it had been regarded as a stepping-stone to preferment, a prospect fatal to the conception, and still more to the prosecution of any continuous and well organised system of improvement. ‘ If I had looked for translation,’ said the Bishop, ‘ after I was appointed to St. David’s, I should have done nothing.’ So far was any such wish from his thoughts, that he was known, again and again, to say, in the course of the twenty-two years during which he held the bishopric, that he should be content and happy to live and die there. These casual statements gave rise to a report that he had publicly expressed a firm resolution never to accept an offer of translation. There was no truth in this report. But he entered on his episcopal functions firmly bent on making a faithful discharge of his various and complicated duties the business and the happiness of his existence, and anticipating no other reward than the testimony of his own conscience, and the approving smile of the “ Chief Shepherd.” Secular considerations could weigh but little with one whose motives of conduct were thus elevated.

‘ His clergy found in him a faithful monitor, anxious to impress upon them the importance of a zealous and conscientious discharge of their various duties, a wise adviser in their doubts and difficulties, and a kind sympathising friend in the hour of trial and affliction. Those who sincerely did their duty, were sure to be singled out by him for encouragement and promotion. His approving smile animated their pious exertions, his liberal hand was prompt to minister to their necessities, his hospitable mansion

was always open to them, and he invariably met them with cordiality and kindness. Whatever were his studious pursuits, they were never allowed to interfere with his giving audience, whether to the incumbent of an important living, or to the poorest curate of his diocese. The interruption to his studies was occasionally not a little trying, but this was never visible in his looks or manner, though, when a very wet day occurred, he not unfrequently expressed pleasure in the anticipation of having a long morning wholly to himself.

A room was expressly set apart for the reception of his clergy, and they always found it hospitably provided with substantial refreshments. He was, in fact, a sort of Elder Brother among them, uniting a singularly mild, winning, and gentle demeanour, with a constant endeavour to encourage and animate their exertions, and to acquire as well as to impart instruction and information. Nor, when the occasion called for it, did any one know better how to assume that dignity of manner which effectually represses undue familiarity.

One especial subject which greatly occupied his mind, was, the fearful evil, committed by many, of rushing into the Christian ministry without the grand and essential qualification. That candidates should have attentively studied and approved the Articles of the Church of England, was justly deemed by him one thing essential. But independently of the learned preparation which he thus required, he did his utmost to impress upon them the indispensable necessity of personal piety in order to a faithful and effectual discharge of the clerical functions. He would, in a kind but scrutinising manner; inquire into the motives of those who applied to him for orders; and unless they proved to be such as would stand the test of reason

and of conscience, he gave them no encouragement.

Besides touching forcibly upon this subject in private, he published several small Treatises, with the view of deterring men from inconsiderately selecting the clerical profession, and of stirring up those who were ordained, to a faithful and exemplary discharge of their pastoral duties. Among these the following may be enumerated:—

‘The Importance and Difficulty of the Pastoral Office, and the Danger of rashly undertaking it.’ 8vo. 1811.

‘A Collection of such Scriptures as ought to be seriously and frequently considered by all who are preparing for Orders, or are already ordained.’ 12mo. 1816.

‘A conscientious Minister’s compunctions on the Recollection of his Want of Preparation for the Ministry of the Church, before his first entering into Holy Orders, extracted from the Rev. T. Scott’s Force of Truth.’

What was the impression produced by the mode in which the Bishop conducted his examinations, will be best conceived by my quoting the words of an excellent living clergyman ordained by him, who in reply to some queries on this subject, thus expresses himself:—

‘He did not entrust to others the examination of candidates for Holy Orders. He took upon himself that important task; and no man was better qualified; for, having once satisfied himself of the competency of the person examined, he blended his queries with such admonitions as were likely to produce the most beneficial effects. For my part, I trust, the benignity of his countenance, and the kind, the solemn, the emphatic manner in which he spoke to me, once in particular, during my examination, concerning my duties as a Christian Minister, will never, ‘while memory holds her seat,’ be erased from my mind. During the ordi-

nation week he frequently exhorted us to be constant and regular in the practice of family devotion, of which he every morning gave us a beautiful example.'

It was solely for the purpose of impressing the Clergy of his Diocese with just views of the importance and responsibility of the Pastoral Office, that he proposed some remarkable subjects for prize essays in the year 1810. In the list of Essays to which premiums were assigned by the Church Union Society in the Diocese of St. David's, are the two following:—In 1811, a premium of £10. was adjudged to the Rev. Johnson Grant, for the best Essay on 'Conversion,' and on the three following questions—'Whether a Minister of the Church can be an unconverted professor of Christianity? What are the marks of unconversion in a Minister of the Church? What are the means most likely to excite in the mind of such a Minister (if such can be) a sense of his unconverted state?'

In 1812, a premium of £10. was adjudged to Mr. (now the Rev. S. C.) Wilks, of Edmund Hall, Oxford, for the best Essay on the Signs of Conversion and Unconversion in Ministers of the Church.

Of this last tract, it is related, that Bishop Huntingford (of Gloucester) in one of his ordinations, 'required of his candidates, who were six, that they should read and give him an account of the Essay. On the day of examination, only five candidates presented themselves. A letter was delivered to the Bishop from the absentee, declaring himself no longer a candidate. My correspondent adds, 'You will be able to judge of, and to participate in, the feelings of the Bishop when he read the young man's letter, in which he expresses the deepest sense of gratitude to the Bishop for his kindness in putting the book into his hands, which

had been happily the means of saving him from plunging into the sacred office inconsiderately, and without any adequate impression of its importance, and of the responsibility attached to it, and declining being considered as a candidate.'

A prominent trait in Bishop Burgess's character, was, his entire disinterestedness and singleness of aim. He gave a splendid instance of this, in the measures he adopted for raising the value of the see of St. David's. When he entered upon it, its annual produce was only about £1200. The palace, which was ill built and ancient, needed frequent repairs, and there were various other local drawbacks on his income.

As there was then no reason to expect any of the public enactments which have since been made, for augmenting the annual value of the poorer bishoprics, the reflection often occurred to him, when anxiously occupied in promoting his own measures of improvement, 'Unless the exertions I am making, and the plans I am pursuing, are followed up by my successors, the good I may be enabled to effect may very possibly prove only temporary, and my best endeavours be finally frustrated. Can I devise any means of improving the annual value of the see to such a degree, as will place future bishops in a state of comfortable independence, and induce them to regard it as their permanent field of labour and usefulness?' After these questions had been much and often revolved, the following mode of effecting his object occurred to him. It is well known that before the passing of the Act of 6 and 7 William IV. cap. 77. the revenues of our bishoprics mainly arose from fines accruing upon the renewal of lives on leases of the Episcopal estates, occasionally amounting to very large sums. These fines he determined to relinquish on certain

estates best adapted to the purpose he had in view, and to run his own life, which he had reason to believe was a good one, against the remaining life or lives on them, till they should all fall in, when he proposed to annex the estates by act of Parliament, in perpetuity, to the see. He calculated that in all human probability he should finally secure to his successors, by this sacrifice, a liberal income; and as he had no wish for translation, he saw his way clearly to the entire completion of the plan. As far back as the year 1807 he requested the late Lord Eldon to give him his legal opinion upon the project. It received the cordial concurrence of that eminent and upright lawyer, and thenceforwards the Bishop stedfastly kept it in view. In the year 1822, several of the leases having expired, and others being likely to fall in, he gave the finishing stroke to his design by bringing a Bill into Parliament, restraining himself and all future bishops of St. David's from ever again letting out on lives the estates enumerated in the Act, which were thus permanently annexed to the see, and have doubled its income. The value of the fines which the Bishop sacrificed in order to effect this important object was upwards of £30,000. to every shilling of which he was fully entitled, and which was therefore his free gift, prompted by Christian principle, to Religion and to the Church.

The work, however, by which his name will chiefly be remembered, is the foundation of the college of St. David's, at Lampeter, for the education of the future clergy of his diocese. The insufficient education enjoyed by many of the Welsh clergy, when he first settled in the principality, had grieved his heart; and many were the days and nights devoted by him to this efficient plan for the removal of this deficiency. On

the 12th of August, 1822, he had the satisfaction of laying the first stone of this "school of the prophets,"—a work for which multitudes will hereafter rise up and call him blessed. Many were his benefactions to it: with the help of others he had soon the satisfaction of seeing fourteen scholarships endowed; and his last gift was his entire library, consisting of more than 10,000 volumes.

'Of his conscientious and independent disposal of preferment,' writes one of his elergy, 'I had many proofs during my acquaintance with him of sixteen years. Happening one day to call at the palace, the Bishop mentioned a living just become vacant, and said it was astonishing what a number of applications had been made for it in the course of eight-and-forty hours. He appeared dissatisfied with the various candidates named to him, and expressed his wish to fix on some truly good man with a family, to whom the living might be of real service. I ventured to name a curate to him, whose ministerial fidelity and moral character had been highly spoken of in my hearing a day or two before. He had a large family, and had been labouring with much success in a laborious but very poor curacy. He instantly desired me to inquire further and very particularly about him. I did so, and soon reported the result. He thanked me for the trouble I had taken, without saying any thing more; but a few days after, he kindly called on me to say, that he had offered the living to the gentleman I had named, who had joyfully accepted it. On this occasion I know the Bishop passed by the urgent recommendation of a person of great influence, in favour of a respectable individual, in order that he might prefer a deserving man with a large family, who had worked hard for many years on a curate's pittance, Happy those who serve in the

ministry of the Gospel under such a Bishop.'

'His manners,' writes another, 'were remarkably affable, but at the same time grave and dignified. His meek and venerable deportment seldom failed to make a favourable impression upon those whose prejudices led them to undervalue his sacred office; and I have known more than one Dissenter constrained to acknowledge that they never beheld a person who had more the appearance of 'a man of God.'

'The following anecdote is well known, and perfectly authenticated. A Baptist minister took upon him to make an oration over the remains of one of that sect in the church-yard of a parish near the town of Cardigan. Proceedings were in consequence instituted against him in the Bishop's Court by the minister of the parish, who was resolved to prosecute such an irregularity. In his distress, which was great, he went to the Bishop, and acknowledged how wrongly he had acted, but pleaded ignorance, and entreated forgiveness. His Lordship pointed out to him the illegality as well as the impropriety of his conduct, and told him that he had made himself liable to severe Ecclesiastical censure, but that being convinced the sorrow he expressed was sincere, he would take care that further proceedings against him were stayed. The leniency of his Lordship, and the mildness with which he tempered his grave reproofs, made such an impression on the poor man, that he exclaimed on leaving the Palace, 'I do believe that if there is a godly man upon the earth, it is the Bishop.' From that time he occasionally attended the parish church, and instead of any longer venting, as he had been accustomed, virulent invectives against the church and her members, he conducted himself towards both with marked deference and respect.

'When the Bishop and his Lady quitted Abergwilly, they were universally regretted in the neighbourhood, and particularly by the poor, who followed them with blessings, and bewailed their loss with indications of heart-felt sorrow. I particularly noticed one poor man, in whose coracle I crossed the river: as he paddled along he frequently ejaculated, 'Ay, he was the friend of the poor!'

His removal to Salisbury in 1825, was principally recommended to his mind by the consideration, that Mrs. Burgess's health required a removal from the uncongenial climate of Wales. He carried with him into his new place of labour, the same earnestness and energy which had rendered him such a blessing to Wales. For instance, what could be more exemplary than his rules for granting ordination. He instituted a preliminary examination for the candidates for Deacons' Orders, to take place at Salisbury about three months previously to the Ordination Week. At this they were to appear personally, and to bring with them a written syllabus or abridgment of certain prescribed books, such as Pearson on the Creed, Butler's Analogy, Burnet's History of the Reformation, and Pastoral Care; and they were required to give proof of their qualification for the performance of the public offices of the Church by reading aloud the Morning Service, in the Chapel, before the Bishop or his Chaplain, and a small congregation, consisting generally of the Dean and one or two of the Canons and Prebendaries of the Cathedral; and a sufficient competency in this very important part of clerical duty was an indispensable requisite for the candidate being permitted to proceed in his examination, which subsequently embraced a thorough acquaintance with the Bible, Ecclesiastical History, the Evidences of Christianity,

and the Thirty-nine Articles of Religion with their Scripture Proofs; some proficiency in Hebrew was also required.

But the examinations were not confined to a literary and critical knowledge of the Bible and the other subjects referred to. The Bishop's anxiety extended to a still more important point; and the following, which were among the questions usually required to be answered by the candidates, were calculated to test their moral and religious training and habits of previous self-examination:—‘Have you, during the last seven years, been engaged in any secular profession? What books have you read on the qualifications necessary for Holy Orders? What books have you read to enable you to judge of the fitness of your own talents and disposition for the Ministry of the Church, and to instruct you in the knowledge of yourself? What is the difference between the literary and spiritual preparation for Holy Orders? What are the characteristics of personal religion?’

‘What is the end and design of the Christian Ministry? By what names are the ministers of Christ distinguished in the Scriptures? Why are they styled Christ's Ambassadors? Why are they styled Stewards of the Mysteries of God? What are the duty and office of Christ's Ministers? What especial motive have they to do this faithfully? When are men regularly called to the Ministry? What is the *outward* Call to the Ministry? What is the *inward* Call? Is the *inward* Call sufficient without the *outward*? Will the *outward* Call succeed without the *inward*?’

We must now accompany this excellent prelate through his closing days.

On the 16th of June, 1836, the Bishop held a confirmation in the parish church of Warminster. In the course of the service, while

discharging the functions of his sacred office, the Bishop suddenly sank down, from a slight attack of apoplexy, in a state of insensibility at the communion table. Through the prompt assistance of a medical gentleman present, who bled him in the arm, he was quickly restored to consciousness, and was well enough to return to Salisbury the next day; and amended so rapidly, that on the 28th of the month his thanks were publicly offered in the usual form in the Cathedral, and he was soon after able to enjoy society, and partially to resume his former avocations.

He passed through the spring and summer of 1836 in tolerable health, but during the autumn became severely indisposed, and suffered much from difficulty of respiration, which was regarded by his medical attendants as a symptom of incipient dropsy. It was treated as such so successfully, that he was greatly relieved before the approach of winter, when being advised to change the air of Salisbury for the milder climate of Southampton, a place to which he and Mrs. Burgess had long been partial, they removed thither early in November. The tone of his conversation with various friends shortly before he set out, bespoke a settled conviction that the time of his departure was at hand, and there was a beautiful admixture of humility and faith in all that he said on the subject.

To one of those friends, whose Christian fidelity and judgment naturally inspired confidence, he addressed himself, in the following terms of touching simplicity just before he received from his hands the holy sacrament:—

‘I feel that, in all probability, I shall not long survive this attack; I wish, therefore, to be tried as to the foundation on which I am resting. Will you give me your view of the frame of mind, and the particular objects of faith and de-

pendence, which a person thus situated ought to contemplate and to cherish? What should be my views and feelings in the near prospect of an eternal world? When you have given me your sentiments, I will tell you my own.' His friend, in reply, repeated to him, in the language of Scripture, some of those sublime promises to which, in a dying hour, the most learned and eminent of the sons of men must have recourse for consolation, equally with the illiterate and the humble. To the whole tenor of what was thus said, the Bishop cordially assented; and expressed the strong consolation he had derived from various passages of Scripture which he quoted; all bearing upon the mercy of God to the penitent believer in Christ Jesus.

During this conversation, his calm but expressive emotion attested the depth of his feelings. His voice faltered, and tears of mingled penitence and immortal hope coursed down his venerable cheeks. To another valued friend he said, in adverting about the same time to similar topics,—‘I think, on looking back to my past life, I have acted for the most part conscientiously; but how unworthily, how shortly! Oh, what a comfort there is in looking to Christ! I scarcely like to use that expression, common as it is, of looking to the cross; it is a *figurative* term, whereas I want something substantial. I had rather make mention of Him who died, than of the instrument by which he suffered.’

Early in February, 1837, the attached friends who watched over him, were painfully impressed with the conviction of his immediate danger. The embarrassment of breathing became daily more oppressive; and in spite of his efforts to spare the feelings of relatives by suppressing any outward demonstrations of suffering, the fact

was often evident from his clasped hands and declining head.

Owing to the inclemency of the winter, he was deprived at this time of his usual airings in the carriage; and on attempting to take walking exercise in the house, the exertion so affected his breathing, that he often returned to his chair quite exhausted. On one of these occasions, he said, ‘There *must* be something to bring every one to his journey’s end. The days of our years, as the Psalmist says, are threescore years and ten; after which it is labour and sorrow. Why should I be taking so much care and pains, just as if I wished to live for ever, when, as you know (addressing a friend), I do not wish to live any longer than it pleases God.’

On the evening of the 13th of February, the Bishop was so unwell, that he retired early to his room, never again to leave it. During the three ensuing days he lay in a state of great debility, but was not materially worse.

On the evening of Thursday, Mr. Maule, his assiduous medical attendant, on taking leave of him, expressed the hope that he would be able to lie still, and obtain some rest; to which the Bishop replied, ‘The only rest I desire, or have ever sought for, is pointed out in those comforting words,—“Come unto me all ye that are weary and heavy laden, and I will give you rest;” uttering the last words with all the emphasis in his power. “And as for peace, through faith we have peace with God; and if we have peace with God, we have peace with all the world. Is it not so?” He then added a cordial ‘Good night.’

He continued to grow weaker until the ensuing evening, when so decisive a change took place, that his medical attendants declared the struggle was well nigh over. His sight seemed to be gone—he appeared to be scarcely conscious of

any thing that was passing around him—his utterance became very indistinct, and the oppression on his breathing was extreme. Throughout the night of Saturday, his breathing grew shorter and shorter, till about two on the morning of Sunday, the 19th of February, when he gently breathed his last.

The funeral took place in Salisbury Cathedral on the 27th of February. The shops of the city were closed by general consent, and the cathedral was crowded. The body left Southampton early in the morning, and reached its last home about one. It was met at the great western door by the clergy of the chapter, headed by the dean, and followed by those of the city, and of the immediate neighbourhood. The place selected for the grave was the south transept, near those of the relatives of Bishop Ken. The service was read very impressively by the Dean, and as we committed the remains of this eminent servant of God to the silent tomb, I could not but reflect, (says Mr. Harford) What would now avail the purple and the mitre which adorn that coffin; what the dignified title of Bishop of Salisbury, and all the reputation of the critic and the scholar, had he not also been, in heart and life, a true disciple and follower of Jesus Christ?

‘What I was as an artist,’ (the sculptor Bacon desired might be graven on his tomb,) ‘appeared to me of some importance while I lived, but what I really was as a believer in Christ Jesus is the only thing of importance to me now.’

The Rev. Francis Lear, Archdeacon of Sarum, in an obituary sermon, thus described one of the most beautiful traits of Bishop Burgess's character; with which description we shall close this brief memoir.

‘He was emphatically a man of peace. There was something in his manner and appearance, nay, even

in the very sound of his voice, which spoke of peace; all was calm and quiet around him and within him; the world, with its noise and restlessness, was ever shut out; he heard of it only as we hear the roar of the stormy ocean, borne to us by the wind from afar; he had no heart for its turmoils, no hand in its schemes, and seldom turned so much as a look towards its commotions. The same stillness prevailed in his dwelling which reigned in the mind of its owner: his was a calm which seemed to spread itself from his own heart to the hearts of those with whom he held converse. I do not think that the most ruffled spirit could have remained in his presence without being tranquillised; there was a serenity in his manner which would have acted as oil on the troubled waters: all that was disturbed and violent would, if brought in contact with one so placid, have died away. There is a peace which the world giveth, and which they that are of the world enjoy; there is a peace which a naturally placid temper gives; and there is a peace which arises from mere outward prosperity. Sadly indeed do they mistake, and awfully will they be deceived, who suppose that a state of mind so low, so earthly, and so unspiritual, will bring a man peace at the last! But how different was that peace which he of whom I speak enjoyed! It sprang from far other sources, it rested on quite another foundation, it had respect to a far other recompense; it had, as I firmly believe, the Holy Spirit for its author, Christ for its rock, and heaven for its end.’

An exceedingly well written and interesting Memoir of Bishop Burgess has been published by his friend J. S. Harford, Esq from which we have collected most of the above particulars.

LINES

WRITTEN ON THE OCCASION OF THE DEATH OF A HIGHLY GIFTED PERSON,
WHO WAS CUT OFF IN THE BLOOM OF LIFE AND IN THE PROSPECT OF DOING MUCH
FOR THE GLORY OF GOD AND THE BENEFIT OF THE CHURCH.

It has been said, that early death is given,
As a choice boon to those most loved of heaven;
That to his favorites, the Lord forbears
To add a tedious course of lengthen'd years;
But in life's bloom, cuts short the earthly breath,
Clasping th' immortal in the arms of death,
That, rapidly transplanted to the skies,
The soul may take its place in Paradise.
Nor may we deem the thought more fond than true,
That such God's dealing with a chosen few:
That love, peculiar love, directs the blow,
Which quickly lays the youthful traveller low:
For say, thou way-worn pilgrim, has long life
Yielded thy soul much more than sin and strife?
Ah say, in thine own case, have lengthened days,
Procured thy God a larger meed of praise?
Have added years of thine, brought to his name,
In due proportion, an increase of fame?
And oft repeated hours, improved thy store
Of Faith's fair *fruits*, and made thee love him more?
What does thy conscience testify? Alas,
It may be, that thy evil deeds surpass
In number far, the scanty works of love
Recorded thine, in the just court above—
By grace preventing, and God's aid besought,
Some labors for his name's sake thou hast wrought.
Be his the praise. Of thy first love's decline,
And many sins, the shame must still be thine.
And surely memory whispers to thy heart,
Of days and hours mispent—at least in part;
Of seasons unredeem'd, and the rich store,
Of oft recurring moments, now no more,
In which the soul forgot her heav'nly call,—
Her work on earth—almost her God—her all.
But, blessed truth, reveal'd from highest heav'n,
To works of man salvation is not giv'n!
By faith alone we stand, by grace set free
From the avenging Law's stern tyranny.
By faith we stand; and pilgrim, but for this
Where thy well-founded hope of heav'n's bliss?
Say thou afflicted, tempest tost, and lost
Save for the grace, the grace which is thy boast;
But for this grace, how had thy shatter'd bark,
Prov'd in each hour of need a mighty ark?
Thy works! where were they, when thy love declined,
When God was serv'd with no obedient mind;
When the rebellious flesh oppos'd its stripe
And threaten'd to consume thy spirit's life?
Thy zeal! where was it, when thy weary feet
Forbore their onward course, and sought retreat?
Thy faithfulness! Oh rather tell of His
Who casts not off, for this, or that, or this!
Oh, rather tell of His, whose love endures
A thousand wrongs, and whose kind care secures

A prosp'rous issue to the pilgrim's life,
 A happy end of all his sin and strife;
 An end, still happy, spite of wasted days,
 And seasons lost, and ill-advis'd delays
 In seeking grace. Still happy, for He pleads,
 Who never pleads in vain in our soul's needs—
 But if, Oh youthful pilgrim, thy good Lord,
 A differing destiny to thee award;
 Should he, with grace assign thee shorten'd days,
 Wilt thou repine to sing in heav'n his praise?
 Dost think, thy earthly notes would meet his ear,
 More sweetly, than thy voice in yonder sphere?
 Or dost suppose more glory would be won,
 Were thy career on earth more fully run?
 The thought forbear; thou know'st but yet, in part,
 Thy nature's fall—the treach'ry of thine heart:
 As yet, thou know'st imperfectly the plan,
 Of God's sálvation for his creature man.
 Reason would fain suggest the specious lie,
 That but for works of righteousness we die;
 That by laborious years of duteous pain,
 We may best hope heav'n's portals to attain
 Our heav'nly joy the mead of faithful toil,
 Our future bliss, the victor's well-earn'd spoil.
 Forbear the thought; 'tis sacrilege to him,
 Who sits enthron'd amidst the seraphim.
 'Tis sacrilege to him who said 'Tis done;
 "I have achiev'd the work: the fight I've won."
 Who says "My people, take my proffer'd grace;
 "Lay hold on my salvation: then a place
 "At my right hand is yours; nor may we fear
 "That lengthen'd works must make your title clear.
 "Believe, ye sons of men, believe; nought else remains:
 "Works may succeed, but faith claims all your pains:
 "Works *shall* succeed, if time on earth be giv'n,
 "If 'tis not, then by faith ye enter heav'n.
 "I am the Lord your righteousness; what more
 "Want ye, my people? Would ye lay in store
 "Abundant works, to meet the judge's eye?
 "I give you mine; with these the law defy:
 "'Tis all fulfill'd; then would ye linger still,
 "That your own selves its precepts may fulfil?
 "Each jot and tittle perfected by me,
 "(And this my people, by your God's decree)
 "Why fear to pass over that river's brink
 "Which girds the earth? Believe—thou can'st not sink;
 "My righteousness shall bear thy trembling soul,
 "Unharm'd by death and hell to heav'n's goal.
 "And should the tempter whisper in that hour,
 "Ah me, my shorten'd days! Where now thy pow'r,
 "To prove thy faith and penitence sincere?"
 "Is one short sigh enough—one contrite tear?"
 "What! shall a moment's grief efface the stain,"
 "Of years of vanity? the thought how vain!"
 Break through the snare, thy weapon still the same,
 Lost in thyself, yet trust in Jesu's name.
 And should the cruel foe yet urge the strife,
 Panting to gain thy soul's most precious life:
 "Where now the time to glorify thy God;
 "The path of duty remains yet untrod?
 "The works of love should prove thy faith sincere,
 "Then say, poor soul, hast thou not cause for fear?

" Answer in that dread hour, tempter begone !
 " *Jesus has liv'd*, all that I leave undone
 " He has already wrought : for me—for me—
 " His death and righteousness : I see, I see
 " All heav'n op'ning on my wond'ring gaze !
 " Then why on this lost earth prolong my days !
 " The gift of life is mine—a gift so free,
 " No works could buy it. Jesus gives it me
 " And now I hasten to the realms above,"
 To claim the purchase of a Father's love :
 His Son he spar'd not : he decreed him mine :
 His works he gave me ; they are all divine !
 His works, his merits, all present afar,
 Nor fear to stand before that judgment bar ;
 The righteous God shall own the sinner just
 Who fixes on his much-loved Son his trust ;
 Transferr'd to my account, I'll plead the score
 Of Jesus' righteousness ;—What want I more ?

READER, believe, that faith in the dear love
 Of that paternal God who reigns above,
 More pleases him, than years of painful care
 Lest thou, perchance that love may'st never share.
 Faith honours God more than all works beside ;
 Believe it—if thou tell him Jesus died,
 And rose again, and this for thy poor sake,—
 More pleasure in these simple words he'll take
 Than in long works of painful studious zeal,
 Nor that such works displease, if they reveal
 Thy duteous faith—far hence the thought profane !
 The offerings of true love, he counts not vain ;
 All works of faith, well pleased the Lord accepts,
 And yet 'tis faith itself he most affects :
 The faith that clings to Jesus that will know
 Of nought but him in heav'n, or earth below ;
 The faith that is content to hear of none,
 Save of that gracious and that Holy One ;
 The faith that places *self* beneath his feet,
 Self, mark, *unconscious of her own defeat* :
 Alike regardless of her faithful pains,
 Alike unmindful of her guilty stains :
 Intent on one alone ; the crucified ;
 Seeing but only one,—the Christ that died ;
 Hearing his voice alone,—*her own forgot* ;
 For if self strives to speak, she heeds it not.
 This, this is the faith, that wins the courts above,
 This, only this, the faith that works by love,
 The faith to which the promise is allied,
 The faith whose end is to be glorified.

THE USE OF THE TERMS "ALTAR," AND "SACRIFICE."

(FROM "ESSAYS ON THE CHURCH", 1840.)

CONNECTED with the doctrine of "a real presence, independently of our faith,"—and being, in fact, a natural corollary of that hypothesis,—is the notion of a *Sacrifice*, offered upon an *Altar*. And so distinctly and emphatically was this notion disclaimed and warred against, by the founders of our Reformed Church, that it is indeed marvellous to see men who vaunt themselves of their elevated churchmanship, striving so vehemently as some have recently done, to set up again this overthrown pillar of Popery.

The 81st No. of the *Tracts for the Times* is a volume of 424 pages. It begins by assuming, that the writers and readers of these Tracts are entitled to be ranked among "the more faithful of the sons of the church,"—and then proceeds to vindicate their right to this title, by arguing strenuously against the main principles, respecting the Lord's Supper, which the church has adopted and asserted! The prolixity of this dissertation and its appended proofs, furnishes sufficient evidence, that the task which the writer had set himself, proved far from being an easy one.

The main object of the volume in question (miscalled a *tract*) is, to establish the position, (however desperate the attempt may appear) that the church of England holds that in the Lord's Supper "an oblation or sacrifice is made unto God;" and that, in accordance with this idea, the Lord's Table may be properly and even preferably called an "altar."

In defence of the church of England, we must deny both these positions.

But it will be especially necessary in the present instance, to attend to the sense or definition of

the term upon which the question depends;—for seldom is a word used in a religious controversy in so many different senses, as is the term "sacrifice" in this. A variety of different definitions might be easily adduced. The *highest* of these would be that of the church of Rome, which our Thirty-first Article declares to be "a dangerous deceit;" and which even the Tract-writer surrenders to utter reprobation. The lowest or most general would be that of our own church, when, in the thanksgiving after the communion, she teaches her children to say, "We offer and present unto thee, *ourselves*, our souls and bodies, to be a reasonable, holy, and lively *sacrifice* unto thee;"—and when in her Homily she quotes from St. Paul the words, "Let us offer to God the *sacrifice* of praise by Christ, that is, the fruit of our lips which confess his name." * Another, and a more definite sense, is that adopted in *Exodus* xii. 27. "*It is the SACRIFICE of the Lord's Passover.*" The Tract-writers are very ready to refer to this instance, as shewing, that as (which no one will deny) the Lord's Supper followed and superseded the Passover,—so, if the one was a *sacrifice*, the other must be so also. We might perhaps concede this point; but would the Tract-writers like to carry this parallel fairly through? We apprehend not; for the Passover, *sacrifice* though in one sense it was, was a sacrifice without an altar; without a priest; and of which our Lord himself partook in a reclining posture. (*John* xiii. 25.) They will scarcely be satisfied with such a "sacrifice" as this. Of what avail, then, is the instance of the Passover to their argument?

* Homily on Lord's Supper, Part II.

Neither of these senses, then, will satisfy the writers in question. “The doctrine of the early church,” they tell us, “was this;—that in the Eucharist, an oblation or *sacrifice*, was made *by the Church to God*, under the form of his creatures of bread and wine.”

“This commemorative oblation or sacrifice they doubted not to be acceptable to God who had appointed it; (?) and so be also a *means of bringing down God’s favour* upon the whole church.”

“It was, they doubted not, regarded graciously by God, *for the remission of sins*.” The Eucharist, then, according to them, consisted of two parts, a “commemorative sacrifice,” and a “Communion” or Communication; the former obtaining remission of sins for the Church; the Communion, “the strengthening and refreshing of the soul,” although, inasmuch as it united the believer with Christ, it indirectly conveyed remission of sins too. The communion was (to use a modern phrase) the feast upon the sacrifice thus offered. They first offered to God His gifts, in commemoration of that His inestimable gift, and placed them upon His altar here, to be received and presented on the Heavenly Altar by Him, our High-Priest; and then, trusted to receive them back, conveying to them the life-giving body and Blood. As being, moreover, appointed by their Lord, they believed that the continual oblation of this sacrifice (like the daily sacrifice appointed in the elder Church) was a benefit to the whole Church, independently and over and above the benefit to the individual communicants—that the sacrifices in each branch of the Christian Church were mutually of benefit to every other branch, each to all and all to each. . . . Lastly, since they knew not of our chill separation between those who, being dead in Christ, live to Christ

and with Christ, and those who are yet in the flesh, they felt assured, that this sacrifice offered by the Church on earth, for the whole Church, conveyed to that portion of the Church, which had passed into the unseen world, such benefits of Christ’s Death as (their conflicts over, and they in rest) were still applicable to them.”*

Such, according to the writer before us, was “the Apostolic doctrine.” We do not charge him with explicitly declaring, that the whole of this essential Popery is held by the Church of England; but the drift of his argument is to shew, that nearly every important feature is contained, either expressly or impliedly, in our services. He cannot help admitting, that our Reformers cast out with an unsparing hand, nearly the whole of this “doctrine of the early church.” He mourns over it: their doings, he says, “make a man’s eyes gush out with water.” But he then proceeds to argue, that in subsequent revisions and additions, this “apostolic doctrine” was gradually re-introduced. As briefly as possible, then, we shall endeavour to shew, 1. That the system advocated by this writer is unscriptural; and we may add,—though that be a very minor point,—that it is not supported by the practice of the early church; 2. That it was wholly contemned and rejected by the divines of the Reformation; and 3. That even the later revisions in no sense countenanced or re-introduced it.

1. This whole theory is entirely opposed to Holy Scripture. We find the institutions of the Lord’s Supper in *Matt. xxvi.*, in *Mark xiv.*, and in *Luke xxi.* Not one word of a *sacrifice* or an *altar* do we find in either. On the other hand, the transaction appears to have taken place at table, after

* Tracts for the Times, No. 81, p. 6, 7.

the Passover, and, as we have already said, when our Lord and his disciples were in the usual posture of the supper-table. We pass on to St. Paul's account of the institution, which, he informs us, he had "*received of the Lord*;" and again we find no allusion whatever to an *altar* or a *sacrifice*. On the contrary, we gather from the rebuke which he administers to the Corinthians, that irregularities and indecencies had arisen, which are only to be accounted for on the supposition that the sacrament had been a supper, and so nearly resembling an ordinary meal as to give room for the irreverence of which he complains, to creep in.

But we have no need to dwell on this point; for all that we would urge is at once conceded by the Tract-writer himself, who plainly confesses of his doctrine, that "there is no explicit authority for it in Holy Scripture."*

We pass on, then, to observe,—not as decisive of the question, which, by the authority of God's word is already decided; but as a fact worthy of notice, that the early Christian church knew no other *sacrifice* than that which Cranmer, and Hooper, and Zuinglius, and Calvin would all have readily admitted.

We come not down to the days of Ambrose and Hilary, as exhibiting the early church, any more than we would take modern Geneva, as exhibiting the mind and spirit of Calvin. We turn to those fathers who wrote before the corruptions of the fourth and fifth centuries. And we find *Justin Martyr* saying, "I affirm that the prayers and praises of the saints are the *only* perfect sacrifices acceptable to God."† *Clemens Alexandrinus*;—that "the sacrifice of the church is the word ascending as incense from holy souls,

their sacrifice and their whole minds being open to God."* And *Tertullian*, on Malac. i. 11. "Spiritual sacrifices are meant, and a contrite heart is shewn to be an acceptable sacrifice to God."†

2. But our main object, as we are endeavouring to defend the Church of England, must be, to clear *her* of the imputation cast upon her by the writer in question; and to shew that the entire and utter purgation of her services from all the superstitions of the mass, was not, as he would have us believe, a mere "withdrawing (the doctrine) from sight, lest it be misapplied or profaned," but an extirpation, a casting out, as an abomination; a hearty and entire riddance of "a blasphemous fable and a dangerous deceit."

Some two or three expressions of the church, in her public documents, this writer quotes, and endeavours to explain away; but he gives a most inadequate idea of the real history of the case.

In the first place, let us look at the Communion Service. Here the writer before us is obliged to admit, or rather he recounts it as an "unhappy change," that in the last revision in the reign of Edward VI. there was deliberately and of set purpose expunged,—the act of oblation, or the priest's placing the elements on the "altar;" the word "altar," throughout the service, carefully replaced by "table,"—and the form of dedication or offering up of the elements to God.

Concurrently with this revision, there came out what the writer of the Tract calls "an ill-omened letter," signed by Archbishop Cranmer, the Bishop of Ely, and others of the council, commanding every where the altars to be taken down, and tables to be placed in their stead. And this was imme-

* *Stromata*, Book vii. p. 717. Paris 1641.

† *Advers. Judæas*, c. v. p. 188. Paris, 1675.

* Tracts, No. 81. p. 28.

† *Dialogue with Trypho*. Paris, 1515, p. 345.

diately followed by injunctions from Bishop Ridley to the clergy of the see of London, assigning reasons for the removal of altars, and the substitution of tables. The bishop says, "The use of an altar is to sacrifice upon; the use of a table is to serve men to eat upon. Now when we come to the Lord's board, what do we come for? to sacrifice Christ again, and to crucify him again; or to feed upon him that was once only crucified and offered up for us? If we come to feed upon him, spiritually to eat his body, and spiritually to drink his blood; *which is the true use of the Lord's Supper*, then no man can deny that the form of a table is more meet than the form of an altar."*

But we pass on from the first Reformers, about whose views there can be no shadow of doubt; and proceed to their followers, who re-edified the reformed church in the days of Elizabeth. We first hear them speak in the Articles and Homilies then newly set forth.

In the Articles, which rather aim to declare the doctrines of the church than to denounce the errors of other systems, it might be enough to observe, that this said "doctrine of the early church," touching a propitiatory sacrifice, is wholly omitted. This, of itself, seeing that beyond all doubt it was held by the Romish church immediately preceding, furnishes abundant proof of the mind of our Reformers in this matter. A few words, however, indicative of errors denounced, may be observed; and these few words afford the strongest confirmation of what might be gathered from their affirmative statements.

In Article XXVIII., after explaining the true character and nature of the Lord's Supper, a few words are added to this effect:—

"The Sacrament of the Lord's

Supper was not, by Christ's ordinance, reserved, carried about, *lifted up*, or worshipped."

Now we have already seen, that the two points mainly insisted upon by the ultra-churchmen are,—that Christ is *really present* in the sacramental elements, irrespective of the faith of the communicants,—and that those elements are *offered up* as a *sacrifice* or oblation. The church, then, in denouncing the practice of *lifting up* the elements, evidently protests against both these points.

But in the XXXIst Article this is still more explicitly done. It is declared that,

"The offering of Christ *once made*, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is *none other* satisfaction for sin but *that alone*. WHEREFORE the sacrifices of Masses, in the which it was commonly said, that the priest *did offer Christ* for the quick and dead to have remission of pain or guilt, were *blasphemous fables and dangerous deceits*."

This is the strongest condemnatory passage which occurs in the Articles. And it is important to observe, that it is not levelled, as the ultra-churchmen would represent it, against the abuses and corruptions of the Romish doctrine, but *against the doctrine itself*. Nothing is said as to the extortions practised in the sale of masses, or the other enormities resulting from the theory of a propitiatory sacrifice presented to God by the priest. It is the false doctrine out of which these consequences flowed, that the article so indignantly condemns. It is the supposition, that some other "sacrifice" than that offered up on the cross is still needed; and that such a sacrifice is provided in the Lord's Supper. This, which is the very central point of what the 81st Tract calls "the doctrine of the early church," is

* Foxe, vol. vi. p. 6.

explicitly denounced, and that in language of unusual vehemence and indignation.

But the Homilies, which expound at more length the doctrines which are briefly enumerated in the Articles, and which Homilies every clergyman, in subscribing the Articles, declares to contain “godly and wholesome doctrine;” these full and explicit statements of the church’s views are especially careful to leave no room for doubt on this point. In the *Homily on the Sacrament*, the Christian is thus taught :—

“But, before all other things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done : as his holy apostles used it; and the good fathers in the primitive church frequented it. For (as that worthy man St. Ambrose saith) he is unworthy of the Lord, that otherwise doth celebrate that mystery, than it was delivered by him. Neither can he be devout, that otherwise doth presume than it was given by the author. We must then take heed, *lest of the memory it be made a sacrifice*; lest of a communion it be made a private eating; lest of two parts we have but one; lest *applying it for the dead*, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases; that is, cleave fast to the first beginning; hold fast the Lord’s tradition; do that in the Lord’s commemoration which *he himself did*, *he himself commanded*, and his apostles confirmed.”

Again :—“This is to stick fast to Christ’s promise made in his institution, to make Christ thine own, and to apply his merits unto thyself. Herein thou needest no other man’s help, *no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man’s invention.*”

Once more, in the *Sermon on Whitsunday*, the Papists are denounced, for that “neither do they order the sacraments, or else the ecclesiastical keys, in such sort as He did first institute and ordain them : but have so intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise. Christ commended to his church a sacrament of his body and blood : *they have changed it into a sacrifice for the quick and the dead.*”

After this, surely not another word need be said touching the views of the founders of the Reformed church of England. One other public act, however, ought to be mentioned. Strype narrates, that in settling externals, as well as doctrinal points, at the beginning of Elizabeth’s reign, the question of “tables” or “altars” required to be decided. And bishops Cox, Sandys, and Grindal, and probably archbishop Parker, drew up and published, authoritatively, “Reasons why it was not convenient, that the Communion should be administered at an Altar.” And among these “reasons,” we find the following :—

“1. The form of a table is most agreeable to Christ’s example, who instituted the sacrament of his body and blood at a table, and not at an altar.”.....

“3. The Holy Ghost in the New Testament, speaking of the Lord’s supper, doth make mention of a table (1 Cor. x.), but in no place nameth it an altar.”

“4. The old writers do use also the name of a table : (as Augustine, Chrysostom, &c.) And although the same writers do sometimes term it an altar, yet are they to be expounded to speak *abusive et improprie.*”

“5. Furthermore, an altar hath relation to a sacrifice, for they be correlative. So that, of necessity,

if we allow an *altar*, we must grant a *sacrifice*."

And accordingly, as the idea of admitting a *sacrifice* was altogether abhorrent to their minds, orders were given for the immediate taking down of all the altars.*

The church of England, then, during the whole period of the Reformation, and alike under Cranmer, Ridley, Parker, and Jewel, declared her determination on this point with the greatest possible distinctness. And the only remaining question we have to discuss, is

3. Whether, in any subsequent revision of the Communion Service, the recognition of a sacrifice was intentionally or really reinstated?

The greatest anxiety is shewn by the writer in question to establish this point; but never did we behold such a clinging to straws as his statement exhibits! The "return to the ancient doctrine" of a propitiatory sacrifice, is seen, he argues, in three alterations in the service:—1. At Queen Elizabeth's accession, the prefatory words on the delivery of the bread and wine were restored; "The body of our Lord Jesus Christ, which was given for thee," &c. 2. In the last revision, in A. D. 1661, a rubric was restored, enjoining that "when there is a communion, the priest shall then place upon the table so much bread and wine as he shall think convenient." 3. And, at the same time, in the Prayer for the Church Militant, there was added, after the sentence, "receive these our alms," the words, "and oblations." Each of these three almost imperceptible variations seems to the lynx-eyed Tract-writer to convey the impression of a purpose to return, and even of an actual returning, to the old Romish doctrine of a propitiatory sacrifice! So weighty a conclusion, from such trivial and insignificant premises, we have never before seen achieved.

Let us look for a moment at each of these instances.

In the first liturgy of Edward VI. the words, found in old liturgies, on the delivery of the bread and cup, were adopted. "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." But these expressions, standing *alone*, and at a time when all approach to an admission of the Real Presence was carefully avoided, were soon felt to be ambiguous, and affording entrance to error. In the second Liturgy of that reign, therefore, they were removed, and in their place was substituted. "Take and eat this, in remembrance that Christ died for thee; and feed on him in thine heart, by faith, with thanksgiving."

But now of the change, of which so much is attempted to be made. On resettling the church of England on Queen Elizabeth's accession, these points as well as others, came under review; and it was easily perceived that the address to the communicant, as it stood, commenced baldly and abruptly, "Take and eat this,"—wanted something of dignity and solemnity. The happy medium between too high and too low a tone was gained, not by going back to the first book of Edward, but by *combining both*. Now, therefore, the communicant was addressed, as in our present Communion Service:—"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

In this way all the solemnity of the old form, and all the directing of the mind upwards, to Christ, was gained; without in the least countenancing the Romish doctrine of "the Real Presence." For, "Take and eat *this*," was still retained. And what was

* Strype. Annals, vol. i. c. 12.

“ *this?* ” The rubric immediately preceding answered this question ; by directing the minister, “ When he delivereth *the bread* to any one,” so to say. And the explanatory declaration at the end of the service distinctly warned the worshipper, that “ the Sacramental bread and wine remained still in their very natural substances,” and that no “ corporal presence of Christ’s flesh and blood ” was to be imagined. What, then, do the advocates of the “ Real Presence ” gain by this alteration ? Let the whole address to the communicant be read carefully and dispassionately over, and every word well considered ; and we feel well convinced that not the most vehement Protestant, be he dissenter or churchman, will hesitate a single instant to accept them in their fullest and largest meaning.

But the next point gained, according to the tract-writer, was in the last revision, in Charles the Second’s reign, by the insertion of a rubric, enjoining that, “ when there is a communion, the priest shall then place upon the table so much bread and wine as he shall think convenient.” “ Thus,” says the writer, “ the ancient act of the *προσφορά*, or oblation, was formerly (*qu. formally*) directed to be made.” *

The writer must certainly entertain a very exalted opinion of these revisers of the Liturgy, when he supposes that they intentionally *insinuated* a great doctrine unto the Prayer-book, by stealth, without one word of open or candid declaration ! But what is most to be remarked in the matter, is this :—That, if these revisers of the service seriously intended to re-introduce “ the ancient act of oblation,” they have, for at least an hundred and fifty years, most grievously failed of their object !

The tract-writer says that this

rubric was intended to restore “ the ancient act of oblation.” The priest was, from that time forward, to place the elements on the table himself ; thus making an oblation or offering to God.

Now nothing can be more notorious than the fact, that through all the five generations which have past away since this rubric was introduced, with their 60,000 or 80,000 ministers of the church,—none of these ministers, or so few as to be next to none, have ever, till the *Tracts for the Times* made their appearance,—so much as thought of “ making this offering or oblation.” *Universally*, the practice has been, for the elements to be placed on the table by the servants of the church. So that this doctrine of the oblation is at least a *discovery* ; and if it has lain hidden in our service so long, its existence has at least been unsuspected.

But, further, in the prayer itself the words “ *and oblations* ” was introduced ; and this is thought to clench the whole argument. Another of the *Tracts* (No. 86) tells us, that “ by this insertion we have *that* which prophets and kings desired to see ; what king Charles the First and bishop Andrews had not ! ” *

One is perplexed by such statements as these,—whether to suppose that the writers really do not believe what they are saying,—or that they have not read the service on which they are commenting. True it is, that the words are there, —“ *to accept our alms and oblations.* ” But then in the margin of every Prayer-book we read the direction “ If there shall be no alms and oblations, then these words shall be left unsaid.” This most explicitly distinguishes the oblations from the sacramental elements ; for the priest had just been directed “ to place upon the table

* Tracts for the Times, No. 81, p. 37.

* Tracts for the Times, No. 86, p. 26.

so much bread and wine as he shall think convenient." There could not, therefore, be "no oblations," in that sense: consequently the "oblations" meant were of the same kind as the "alms." And this is confirmed by the rubric just preceding, which directs, that "the churchwardens, &c. shall receive the alms for the poor, and other devotions of the people, in a decent basin," &c.

So much for this preposterous hypothesis; by which the last revisers of the Liturgy are alleged to have foisted into our service the doctrine of "the propitiatory sacrifice," without the least avowal of their intentions; and, still more wonderful, without making any of the clergy of the church at all aware of the change. But there is one more absurdity in the supposition: If these semi-popish divines had really intended to introduce "the oblation," must we not take for granted that they would have introduced it *in the right place*? But, upon the present hypothesis, it is inserted in the most unfit part of the service! Who would offer an oblation unblessed, unconsecrated? In all the old liturgies, which the tract-writers so highly venerate, the elements are first *consecrated*, and then *offered up*. Instead of which, according to this *newly-discovered* beauty in our service, the priest *begins* by placing mere bread and wine on the table. *without a word of prayer*, and this bare act of placing the elements there, is called "the ancient act of the oblation," and rejoiced over as a thing "which kings and prophets," like Charles the First and bishop Andrews, "desired to see, but saw not." Why, the "ancient worshippers" would have been shocked at the idea of such an "oblation." They consecrated the elements; changed them into "the body and blood of Christ," and then offered up to God "a pure Host, a holy Host, an immaculate

Host."* We, according to the tract-writers, are to set mere bread and wine on the table, unblessed, unconsecrated, and to call that "an oblation!"

But enough of these shadows! We have only to mention in addition, two more snatchings at straws, which are, if possible, even more weak and unworthy than the above? The writer of the 81st Tract endeavours to found an argument upon the expressions used in the Church Catechism. But his reasonings entirely depend on a *partial* quotation of that document. When the *whole* passage relating to the Lord's Supper is read, his hypothesis, built entirely on a garbled view, at once vanishes away.

Lastly, great stress is laid upon the use of the term "altar" in the *Coronation Service*. But what is the *Coronation Service*? When did the church frame it, or adopt it, or in any way recognize it? It is the mere product of a Committee of Privy Council; and has been altered, from time to time, as the whim of some individual prelate or prime minister might dictate. The term "altar" was probably thrust into it in the times of Charles II., or James II., when Popery made its last grand effort to re-enter. But if that service had countenanced transubstantiation itself, what churchman, beyond the two or three persons concerned in the service, would be in the least degree implicated in that error? The authoritative declarations of the church must be looked for, not in an occasional service, the act of two or three individuals, but in her various doctrinal statements, rubrics, &c. and in her canons. And the language of these latter runs thus:

"82. *A decent Communion-table in every Church.*—Whereas we

* The Roman Form: Froude, vol. ii. p. 397.

have no doubt, but that in all Churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the holy Communion, we appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of divine service, with a carpet of silk or other decent stuff, thought meet by the ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the Ministration, as becometh that Table, and so stand, saving when the said holy Communion is to be administered: at which time the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently, and in more number, may communicate with the said minister," &c.

We rather suppose that it will not be easy for the writers of the *Tracts for the Times* to discover either an *Altar* or a *Sacrifice* in this canon.

Nay, even their especial object of admiration, archbishop Laud himself, will not fully come up to their views in this matter. In that prelate's canons of A. D. 1640, (now no longer in force) the question is thus handled:—

"The standing of the Communion Table sideway under the East window of every Church or Chapel is in its own nature *indifferent*; neither commanded nor condemned by the word of God, either expressly or by immediate deduction;—and that therefore no religion is to be placed therein, or scruple made thereon."

The tables are then ordered to stand where, in Popish times, the altars had stood, and the canon proceeds:—

"And we declare that this situ-

ation of the Holy Table *doth not imply* that it is, or ought to be esteemed, a true and proper altar, whereon Christ is again really sacrificed; but it is and *may be called* an altar by us, in that sense in which the primitive church called it an altar, and no other."

The truth is, that archbishop Laud, though his semi-popish leanings were strong enough to ruin, for a while, the church, was yet not half so far advanced in his return to Rome, as are the writers of the *Tracts for the Times*.

The Church of England, then, has, in the matter of the Sacraments, faithfully followed the counsel of Cyprian, as quoted in her homily,—“to cleave fast to the first beginning; to hold fast the Lord's tradition; to do that which He himself did, which He himself commanded, and His apostles confirmed.” She perseveres in a simple and scriptural use of them; and above all, she steadfastly maintains that fundamental principle, without which all is confusion,—that “in *such only as worthily* receive the same, they have a wholesome effect or operation.” (Art. xxv.)

The contrary doctrine, now, to our great peril, reintroduced among us, is the favourite enchantment of the apostate church. Bishop Jewell observes, that—

“St. Benet caused the sacrament to be laid on a dead woman's breast, thinking that the mere outward ceremony thereof, without faith, or inward motion of the party, might be sufficient to do her good.” “Others thought, that the outward work of Baptism, only because it was done, without any further motion of the mind, was sufficient to remit their sins. This old error our adversaries (the Papists) have taken up, and made it “Catholic,” teaching the people to believe, that their mass itself, *ex opere operato*, only of itself, and because it is said, is avail-

able for the remission of their sins."*

Exactly the same series of soul-destroying fictions do we now see revived in the *Tracts for the Times*. Baptism can "work a wonder earth's charmers never knew," without a spark of faith in any of the parties concerned. The bread and wine is the body and blood of Christ, not to the believer merely, but "independently of our faith," and as well when there are no believing communicants as when there are many. The imposition of a bishop's hand confers the power to work these "great miracles," † even upon the man who obtains that imposition by the most dread-

* Bishop Jewell, Reply to Harding, p. 594.

† Froude, vol. iii. p. 43.

ful falsehood, declaring himself "inwardly moved by the Holy Ghost," when he hardly believes that there is any Holy Ghost! The ordination, *ex opere operato*, because it is done, confers supernatural powers; the baptism, because it is done, absolutely regenerates the infant; the blessing, because it is pronounced, changes the bread and wine into the body and blood of Christ! And all this is alleged to be most truly and really effected, without the necessity for the presence of faith, in any one of the parties!

Such is not the doctrine of the church. "Such as receive" these sacraments and rites, she tells us, "unworthily, (i. e. without true and lively faith) purchase to themselves damnation."

LABOURS OF HENRY MARTYN.

'It is not uncommon to meet with Persians who have formed some acquaintance with the Scriptures. That portion which has gone most widely into circulation is Martyn's translation of the New Testament. By single copies it has made its way into many houses, and I found those who were acquainted with it in almost every city through which I passed. Doubtless, if the search were made, they would be found in considerable numbers, in most of the principal places. All this is the result of a single year of missionary labour in Persia. If the heavenly mind of him who through grace wrought these results, can now contemplate this product of his solitary toil extending its benign influence over the land of his sufferings and prayers, is he not, even amidst the beatitudes of Heaven, satisfied with his earthly travail? The Scriptures, it is true, have not

as yet effected any marked change in Persia. But the word of truth is there, and Persia is not excluded from the promises of a universal blessing through Christ. Martyn's translation of the New Testament will, doubtless, remain, as it now is, the standard version of that language. By it, though dead, he yet speaks. He has multiplied himself, and made his agency coeval with the world. He has sent down an influence through all the future ages of Persia, and, while enjoying himself the rest for which he was so eminently prepared, he has left on earth an agent to prosecute his own labour to the end of time. May the Church from which he went out, and her daughter of the Western world, be deeply imbued with the same faith and patience in the kingdom of Christ.'—From *'Southgate's Travels in Persia.'*

Review of Books.

ANCIENT CHRISTIANITY. No. V. 8vo. London. 1840.

MIGHTY is the warfare into which this writer has plunged. 'Reviews and Magazines,' he tells us, 'quarterly and monthly, newspapers, English, Irish, and American, already make a pile on my table, to deal with which in detail and seriatim, would fill several volumes.' In truth, in examining with a free and searching hand, *antiquity*, the one great foundation of the Oxford Tract system, he is threatening the whole substructure and superstructure of that system itself. The whole question is at issue; if this attack cannot be repelled, *all is lost*, to the Writers of the Tracts for the Times. No wonder, then, is it, that they should issue forth to the conflict from every corner in which they had ensconced themselves; and should wage a war of extermination, against the audacious assailer of 'the Church of the Fathers.'

We are glad that an antagonist of such mettle has fastened his hold on a vital part; and we trust, and indeed anticipate, that his grasp will not be loosened until the very life be shaken out of this most fearful of all the church's enemies. He well enforces upon us, the fact, that the present contest is not about forms, and rituals, and non-essential observances; but concerning the real vitality of Christianity among us. He says, in his Dedication to Archdeacon Monseil,—

I cannot, my dear Sir, conclude this, my second letter, without expressing, in the most decisive manner, my strengthened, and very serious conviction, that the controversy which has been originated by the Oxford Tract writers, involves nothing less than the substance of Christianity itself; and that, in relation either to the spiritual welfare of the people, or to the maintenance of the moral tone which distinguishes this Protestant country, no

advantage whatever would be secured by stopping short where those writers would wish to stop, and by excluding what is peculiar to the Romish Church.

The question concerning Antiquity, is a question between the GOSPEL, and the superstition which so early supplanted it. We are not inquiring concerning rites; but concerning the substance of genuine piety. We are not asking whether it be a wise or an idle custom to burn candles on an altar at noon; but whether the glory of the Saviour shall continue to shine from the pulpit; or shall be displaced by the glare of a poetic and dramatic pietism. We do not care, nor should take the trouble to ask, whether fasting twice, or five times in the week, best promotes the health of the soul; but whether genuine Christian sentiments are likely to survive in a church which should be persuaded, if not to deny, yet to conceal, the doctrine of the atonement. It is not episcopacy that is just now in question; but the efficacious presence of the shepherd and bishop of souls. We are not talking of the attenuated continuity of apostolic powers; but of the unchanging grace of HIM who is the same yesterday, today, and for ever. We are not discussing the ambiguous import of sacramental phrases; but are anxiously asking whether, as in the ancient church, the people should be taught to look for salvation to the sacraments, or to the Saviour. The controversy of the present hour is not to determine to what extreme limit the priest's power of absolution may lawfully be stretched; but to fix this momentous principle, whether the contrite heart and troubled conscience should soothe itself with a sacerdotal form of pardon; or should be encouraged to approach the throne of grace, and without any other mediation than that of the one mediator, seek thence, and receive, the assurance of reconciliation.

Having been, as he observes, "set upon by a phalanx of academic learning, and of ecclesiastical authority, and actively assailed by almost every organ of religious opinion;" his present section is chiefly confined to a review of the objections alleged against his former portions, and to a recapitulation

and strengthening of the whole argument. And most vigorously is this performed. What can be more spirited or more true than these opening remarks :

Right or wrong in such a belief, I have believed myself called upon to do what I could to expose the folly and pernicious consequence of a delusion, now spreading itself through the church, and threatening to overthrow the labours of the martyr-reformers, and to involve the country in the gloom of another night of superstition.—But my critics have told me that it would have been wise to employ in such a task the “nine years” of literary gestation. I can only say in reply, that a nine years diffusion of nicene church principles, unchecked, would be enough to reduce England to the condition of the East, and of the south of Europe, at the close of the fourth century—a condition (as I shall presently show) of spiritual debauchery, and of flagrant impiety.—Nine years? unless this pestilential cloud, through God’s mercy, be quickly dispersed, a nine years will see those constant sisters, Atheism, Superstition, and Despotism, apportioning the land among them. Let us ask what have the *past* nine years done for us, and so estimate the future. This period of time has blighted fair hopes of catholic union; it has saddened generous hearts; it has baffled the well-omened endeavours of the wise; it has given a pean to the atheist; it has flushed the cheek of decrepit Rome with the hopes of her youth?—Nine years? it is these past nine years that have seen the venom of Oxford Tract doctrines insidiously shed into the bosoms of perhaps a majority of the younger clergy of the episcopal church. At the end of such another period we may have to look back toward the light kindled by the Reformers, as a glimmer, fading in the remote horizon; and forward—into an abyss!

The evident and serious danger of a reaction, from superstition backwards into scepticism, is well pointed out :

Both as to the methods of reasoning to be employed, and as to the probability of success, there is a vast difference between what is really mysterious and what is only involved, or has become difficult artificially, and in consequence of its having been encrusted by inveterate errors. I have no wish to touch mysteries, no wish to intrude upon Theology; I have no intention to concern myself with that which a layman may not (all proprieties saved)

well addict himself to. But history, surely, is a common field; nor is even church history a glebe, fenced off from that common. If a man has books around him, and finds that certain *matters of fact* have been much misunderstood, or insidiously mis-stated, may he not say so, and make it appear? It is a new sort of despotism which would inscribe a *procul profani* in front of this or that department of mere *history*. I reject this endeavour to shut me out of the open field of *history*, because, forsooth, I am a layman! It may in the end appear to have been well that a layman, well affected toward Christianity, and knowing in some degree how to discriminate between the pure doctrine of Christ and the corruptions of an apostate church, should step forward in time to prevent the advance of another Gibbon who, with malignant ingenuity, striving to confound (as the Oxford Tract writers are now doing) the apostate church with Christianity itself, shall compile a church history such as must make all ears tingle.

If it be true, and if it may easily be proved, that the ancient church had apostatized, and was, by consequence, in a debauched condition, then those who are labouring to conceal this fact, and who would stake the truth and honour of Christianity itself upon the credit of that apostate church, are putting it in the power of the infidel to come forward, armed with irresistible evidence, and holding it up to say—“See, this is your Christianity!” Such in fact was Voltaire’s mode of assailing the gospel, which he well knew he could never attack in itself, or until he had confounded with it the corruptions that have stolen its attire. To part the two, therefore, and to set off the folly and infatuation of man, from the wisdom of God, and to show that much of what has been called Christianity was only a varnished polytheism—to do this is a service not unimportant in an age of invigorated unbelief, like the present.

The author then proceeds to restate the question at issue; and this he does with all the clearness and force which could be desired. He begins by clearing away a variety of mis-statements, by which the true matter in dispute had been clouded over, and kept from the eyes of the public. After repudiating several such misrepresentations, he proceeds to another of the number, as follows :

The question is not

Whether the extant remains of the ancient church (of all kinds) be not of inestimable value, in relation, both to the general purposes of religious history, and to the special purposes of biblical criticism and exposition. This is not the question: how could any man in his senses deny this? It is fully admitted on all hands; but then *this sort of value* is shared by writings, orthodox and heterodox; and even Christian and Pagan; for Porphyry, Celsus, or Julian, may render us an aid, on points of history or criticism, which we may not happen to receive from Basil, or Athanasius. Nor is the question whether much that is wholesome, edifying, and every way profitable, may not be gathered from the patristic remains. Who has ever questioned it? But then the same, in substance, must, in all justice, be affirmed in behalf of the divines of every other age—not excluding the very darkest eras of popery. The Fathers may be read with comfort and profit; yes, and so may some of the schoolmen; so may the Jansenists; and so, still more, may the English Puritans. Let the question be whether the Puritans, or the Jansenists, are entitled to any sort of deference, or respect, *other* than that which an impartial Christian criticism would assign to them, *individually*. We suppose they are not. Then let it be shown that the Fathers of the first five centuries possess any such claim, as a body; or any claim which sets them, as such, upon a higher level than that occupied by the divines of any other period.

If an opponent will come forward and make it appear that Basil is more than Basil, Ambrose more than Ambrose, or Athanasius more than Athanasius, in *any sense* which plain men can comprehend, then we will go into that question with all requisite assiduity; and unless the affirmative can be substantiated, I shall be at liberty to produce evidence to this effect—that Basil, Ambrose, Athanasius, and their contemporaries, notwithstanding their personal piety, and their intelligence, were, *one and all*, though in various degrees, mastered by an illusion, which had firmly possessed itself of the ancient church, and which renders them the most dangerous guides in theology, in morals, and in ecclesiastical practice, and which should bring them down in our esteem, to a level immensely justly below that occupied by the German, Swiss, and English Reformers.—I beg leave, and shall *take* the liberty, to ring these six words, as a knell in the ears of my 'critics'—

themselves the professed adherents of a Protestant church—NOT THE FATHERS; BUT THE REFORMERS.

The great fundamental question, of the supremacy of Scripture, as the *alone and all-sufficient* Rule of Faith, is thus beautifully illustrated; with reference to the Oxford dogma, that the true Rule of Faith is 'Scripture and Antiquity,' or 'Scripture as interpreted by Antiquity.' The same thing, indeed had been said by Chillingworth before; but the present writer seems to give the argument still greater force, even by its expansion.

If there be a code and a commentary, and if the two be not clearly coincident—the commentary not being explanatory only, or serving to shew how the code, in its undoubted meaning, takes hold of particular instances—if the commentary be not such, but if it be *exceptive*, if it deal in limitations, and in extensions; and if it supersede, or so far abrogate or modify statutes, as that the practical consequence of living under the code, or under the commentary, is by no means the same, then—the commentary is the Law. The two no longer stand on the same level; the one is brought near to us; the other recedes; the one is obsolete, the other is in force.

In such a case, those who addict themselves to the study of law, in the abstract, will indeed continue to read the code; but in halls and courts of justice, in magistrates' rooms, and when man and man are in controversy, it will be held an idle pedantry to quote the code. The commentary is what we have to do with, and that alone.

A principle so clear and unquestionable as this, the church of Rome has ingeniously recognised; and upon it boldly acts. Ambiguity, vacillation, inconsistency, are with those only who, while adhering to the commentary, are placed under some inauspicious side-long influence, compelling them to render a homage to the code, which it can never be allowed to retain, in presence of the commentary.

In any such instance of the super-vention of an interpretative commentary, practically rescinding original statutes, clear-headed and honest men will scorn to employ evasive language. They will say—The old law is good, or it *was* good once; but the commentary is *what we go by*; nor do we much

trouble ourselves to ask how the old law might have affected this or that case, if there had been no commentary.

Again—

We may easily bring these plain principles to the test of an instance—

If Matthew Henry's Exposition be any thing more to me than a very good and learned man's opinion of the meaning of Scripture—if it be *any thing* more, it is Scripture to me; it is my Bible, my law, my creed. But put the name of Ambrose in the place of that of Matthew Henry, and does logic demand a different conclusion?

Ambrose may be more to my taste than Matthew Henry—this is a question of private inclination. But if any *essential condition* distinguishes the interpretations of the bishop of Milan, from those of the nonconforming pastor of Chester, then that condition, bearing upon the religious use I am to make of the writings of the former, operates, so far as it goes, to remove the Scriptures from my eye, as the rule of belief and duty. Bring it to a matter of fact. The Inspired Rule says, Let a bishop be a married man;—Ambrose says, Nay, not so; it is *better* at least that he be a celibate; or if he be married, let him live apart from his wife. The Scripture says, There is one Mediator between God and man, virtually forbidding our applying to any other. The doctors of the ancient church tell us that the saints in heaven, and especially the Mother of God, are efficacious intercessors with God; and they set us the example of commending petitions to this celestial suffragation.

These two diverse Rules cannot both be Law; one must be law obsolete, the other, a statute in force. The one may be reverently spoken of, but the other must be obeyed. Although the one continue to be called *law*, and the other is called *interpretation*, it is the interpretation that actually regulates belief and practice:—that is to say, if the interpretation be put forth as *any thing* more than 'such a one's opinion.' The present controversy turns entirely upon this—*something* more, which is alleged to attach to the interpretations that are gathered from the patristic volumes.

The author then proceeds with the main enquiry of his work,—Whether the ancient church was marked with that conspicuous and undeniable excellence, virtue, and

spirituality, which might almost amount to a proof of the *peculiar* presence and blessing of the great Head of the Church; and hence in some degree appear to justify the conclusion, that the decisions, interpretations, and usages of that church were in some sort *binding* on all future ages?

This question he answers in the negative, supporting his argument by proofs from the patristic writers, too voluminous of course for any quotation in our pages. To those who find a want of such support against the grand error of the day, either for their own preservation or that of their friends, we can fully and earnestly recommend the portions already published of '*Ancient Christianity*.'

And, further, we would say to the various critics and antagonists to whom he refers, and some of whose productions we have seen, 'Meet the question *fairly* and *fully*. Cavil not about words or phrases which you may dislike; but manfully grapple with the argument. If you demand for the writers of the earliest ages of the church, peculiar honour or authority, establish their title to such a rank. Produce, if they exist, *better writings* from the pens of the Fathers, than we can adduce from the Reformers, and those who followed them. Who, among the primitive churches, ever gave us such a commentary as that of Luther on the Galatians, or Jewell on the Thessalonians, or Leighton on St. Peter? Shew us the books, from the authors of the first centuries, which will compete with the Pilgrim's Progress, or the Saints' Everlasting Rest. If you can do this, you will indeed have done something; but to talk of the authority of writers who have written nothing that Christians of our day can read, is a manifest and palpable absurdity.'

A NARRATIVE of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia : with observations on the condition of Mohammedanism and Christianity in those countries. By the Rev. HORATIO SOUTHGATE. In two volumes, post 8vo. London, 1840.

ANOTHER Christian tour through the East, demands our notice. The writer was commissioned by the Foreign committee of the Board of Missions of the Protestant Episcopal Church in the United States. Out of his investigation has grown, he informs us, two missions ; one at Constantinople, and another among the Jacobite Christians of

Mesopotamia. We are bound, therefore, to suppose that the trust imposed upon him was faithfully discharged. His narrative, however, appears to us too rapid ; scarcely dwelling upon any one scene or neighbourhood for a sufficient time to awaken an interest in the reader.

THE CHURCHMAN'S BRIEF MANUAL OF BAPTISM. By the Rev. CHARLES E. KENNEDY, A. M. Incumbent of Christ Church, Cheltenham, &c. In 1 vol. small 8vo. London, 1840.

THE author of this little volume has devoted great pains to the task of clearing up, or endeavouring to clear up, all difficulties in the use of the services of the church, in the matter of Baptism. We acknowledge his earnest attention to

the subject, and admit that he has thrown much light on it ; at the same time that we are compelled to add, that the obscurities of our service are not to our minds fully and satisfactorily cleared up.

THE PROPHET DANIEL, considered in a series of Lessons for a Sunday School. From the French. In 1 vol. London. 1840.

WE are glad to recognize the piety which runs through this little volume. But we should have been better pleased, had the translator omitted some of the interpretations

of prophecy which occur in the eleventh lesson, and which seem to us as mistaken and improbable, as any thing of the kind that we ever saw.

THE LAW AND CUSTOM OF SLAVERY IN BRITISH INDIA, in a Series of Letters to Thomas Fowell Buxton, Esq. By WILLIAM ADAM. In Post 8vo. London. 1840.

THIS work informs the British public, more fully, perhaps, than they were apprized of it before, that they have still a duty to discharge, in "letting the captive go free." Not fewer than 800,000 human beings are still held in slavery in our eastern colonies, while in our western, the yoke has been

utterly broken and destroyed. Some difficulty however, appears to exist in the case of the slaves of the east ; inasmuch as numbers of them have voluntarily sold themselves into servitude, to escape starvation, and would probably deprecate freedom, if unaccompanied by a provision for their maintenance.

FUNERAL OF MRS. STEVENS, OF KNARESBOROUGH.

THE following sketch, which we extract from the *Leeds Intelligencer* is, we believe, without a parallel.

This excellent woman, as many of our readers doubtless know, was the sister of Mrs. Cheap, the wife of the Rev. A. Cheap, Vicar of Knaresborough. She was extensively known in the religious world by her writings; but more especially in Yorkshire, by her labours in the education of the poor.

KNARESBOROUGH.

FUNERAL OF THE LATE MRS. STEVENS.

' Upon no occasion, nor at any time, do we recollect to have witnessed such a universal mark of respect as was paid on Tuesday last, at the obsequies of the above much regretted lady. As early as eight o'clock in the morning, almost every person appeared to be occupied in preparing to go to Stonefall, near Harrogate, the Vicar's residence, (where Mrs. S. had been laid since her return from London, whither she had been to undergo a painful operation for the removal of an abscess, that having been her complaint,) to join in the procession; the road from Knaresborough to the Wind mill was lined with young and old, rich and poor, male and female, in mourning; the bridge, the church yard, and every other place, where a glimpse of the solemn procession could be had was occupied; every shop in the town, WITHOUT ONE SINGLE EXCEPTION, religious scruples making no difference, (much to the credit of those who dissent from the established church,) were spontaneously closed; scarcely a person to be seen in the streets, every place in the town where the procession did not pass, being totally deserted. At one o'clock, the procession slowly moved down the lane, led by ladies in mourning, three abreast, of which there were 600; then

came the gentlemen, about half the number; next the scholars, amounting to 800; then the corpse, shoulder height, followed by the mourning coaches, private carriages, &c. &c. the whole line extending the distance of nearly a mile. Every corner of the church was crowded to excess. Mr. Davis read the burial service with such effect as to excite the greater part of the vast assemblage to an extent that cannot easily be described; at the conclusion, the venerable Vicar ascended the pulpit, and commenced addressing the congregation, by making a few general remarks as to the patient endurance and triumphant departure of the lamented lady, naming a very remarkable coincidence which is worthy of notice. The last time Mrs. Stevens was at church, which is nearly twelve months ago, Mr. Davis preached from Phil. i. 21. "For me to live is Christ, and to die is gain;" under which verse, in her own Bible, was marked her initials, which was not discovered until after her death, and then by pure accident. During the time of this address, the Rev. Gentleman was affected to incessant grief, which was, with few exceptions, universally returned by the congregation. The remaining part of the service was appropriately completed by the Rev. Mr. Hart, after which a general rush took place to have a last sight of the coffin. At this time there could not be less than five thousand persons, all deeply affected with the ceremony. We may safely say that never did a town or city so sincerely join in sympathetic sorrow for a departed inhabitant. Mrs. Stevens has for the last 36 years expounded the scriptures (in her schools) three times a week. She died on the 8th of July, in her 60th year.'

Intelligence.

CHURCH EXTENSION.

On the 30th of June, Sir R. H. Inglis brought forward the following motion in the House of Commons: 'That on Wednesday, the 15th day of July next, this House will resolve itself into a Committee of the whole House to consider of the following Address to Her Majesty, that is to say, that an humble Address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to take into consideration the deficiency which exists in the number of places of worship belonging to the Established Church, when compared with the increased and increasing population of the country, the inadequate provision therein for the accommodation of the poorer classes in large towns, and the insufficient endowment thereof in other places, as such facts have been severally set forth in the Reports of the late Ecclesiastical Commissioners; to assure Her Majesty that this House is deeply impressed with a just sense of the many blessings which this country, by the favour of Divine Providence, has long enjoyed, and with the conviction that the religious and moral habits of the people are the most sure and firm foundation of national prosperity; to state to her Majesty the opinion of this House, that no altered distribution of the revenues of the Established Church could remove the existing and augmenting evil, arising from the notorious fact, that an

addition of more than 6,000,000 souls has been made to the population of England and Wales since the commencement of the present century, and that the rate of this increase is rapidly progressive; that the grants made by the wisdom of Parliament, on the recommendation of the Crown, in 1818 and 1824, have been inadequate to supply the national wants; and that, though private and local liberality has been largely manifested in aid of particular districts, the greatest wants exist where there are the least means to meet and relieve them; to assure Her Majesty that this House, feeling that God has intrusted to this nation unexampled resources, is satisfied that it is the duty of the Government to employ an adequate portion of the wealth of the nation to relieve the spiritual destitution of large masses of the people, by whose labour that wealth has been enlarged; and humbly to represent to her Majesty, that this House will cheerfully make good such measures as Her Majesty may be pleased to recommend, in order to provide for her people in England and Wales further and full means of religious worship and instruction in the Established Church. The House divided—Ayes, 149; noes, 168.

We are rejoiced to understand that there are the best hopes of carrying this motion in the next session.

THE CHURCH IN CANADA—CLERGY RESERVES BILL.

HOUSE OF COMMONS, JUNE 30.

LORD JOHN RUSSEL said, that before the house proceeded to the business of the day, he wished to explain what course he meant to pursue with regard to the Clergy Reserves Bill. It was proposed that one-fourth, or rather the proceeds of that one-fourth which was already sold of the clergy reserves should be given absolutely to the Church of England and the Church of Scotland, in the proportion of two to one; that is, being divided into three equal parts, two of those parts should be given to the Church of England, and one to the Church of Scotland. It was proposed further, with regard to the remaining three-fourths of the clergy reserves, that they should be divided into equal parts, of which one should be given to the Church of England and Church of Scotland, and the other part should be left at the disposal

of the Governor and Executive Council of Canada, generally for the purpose of religious worship and instruction. With respect to that part which was to be left to the Churches of England and Scotland, it was proposed that a similar division should take place as was proposed with regard to the one-fourth that was already sold—namely, two-thirds to the Church of England, and one-third to the Church of Scotland. The number of members of the Church of England in Canada amounted in round numbers to about 80,000, and the other only to about 40,000. There was this further proposition, that the whole of the proceeds now payable to the Church of England and Church of Scotland out of the revenue of Upper Canada should be guaranteed permanently to the Church of England and the Church of

Scotland out of the funds of this country. The amount now paid to the Church of England was £7,700. and to the Church of Scotland, £1,580. It was now proposed to guarantee the payment permanently, and that one-fourth should be taken as the guarantee for that payment. Although it was not the proposition which he should have thought the best, yet those who had proposed it had conceded much of what they thought due to the Church of England, and for these reasons he was ready to submit it to the house, in the hope that it would meet with general concurrence.

Sir R. PEEL said it was a matter of the greatest satisfaction to him that the noble lord, the Secretary for the Colonies, had acceded to the just and

moderate proposal which had been made on the part of the Church of England, and he (Sir R. Peel) hoped the question would be discussed in the same spirit as the measure for the union of the two provinces had been, and he hoped to see both measures pass with general concurrence, and to see them form the foundation of happy relations between the colonies and this country.

In answer to a question from Mr. C. Buller,

Lord J. RUSSELL, said, it was considered better not to excite opposition by introducing into the measure any mention of the Roman Catholic religion, but to leave the distribution of the unappropriated funds to the local Government.

CHINA MISSION.

(FROM THE CHURCH MISSIONARY RECORD.)

THE hopes of the Committee, in reference to this Mission, have been, for the present, altogether suspended by the political circumstances affecting China. Mr. Squire, being at Macao as stated in the last Report, was diligently engaged in the study of the native language, and in the distribution, so far as was practicable, of the Scriptures and religious tracts.

On the 26th of August last, Mr. Squire quitted his residence at Macao, and went on board a ship for greater security. Subsequently to this, he writes, that the health of Mrs. Squire had suffered seriously; and that, by urgent medical advice, he was proposing to return with her, by the earliest opportunity, to Europe. They have since returned to this country.

Some idea of the perils to which Mr. and Mrs. Squire were exposed, may be formed from the following extracts from a letter from Mr. Squire, dated Typa Harbour, August 29, 1839.

On the 25th of August, Lord's-day, the Committee appointed by the British to watch over the present state of affairs, after an interview with the Portuguese Governor, issued a circular, strongly advising the British, to a man, to leave Macao. It was a time of great anxiety, as many rumours of anticipated danger were afloat; but on the same day, after I had retired to rest, two gentlemen were commissioned to wait on me, to inform me, that information had just been received by the Portuguese governor, direct from the Chinese authorities, that it was their intention to introduce their troops that night into the town, and surround the houses of the British. The reply was strongly advising them

not to pursue such a measure, and that the British would evacuate the following day: while both to the Chinese and ourselves the Governor pledged himself to defend us to the utmost of his power—which, alas! is very weak; while the Chinese troops were supposed to number about eight thousand, placed around the town, and on the islands near, where many were seen to land and exercise. Everything, according to our small means, was prepared to act on the defensive. It was a lovely bright moonlight night, and the morning dawned to the joy of the inhabitants. Both the military and the British had continued under arms, while the latter prepared to embark. During the 26th, all was bustle and excitement: the day passed off without any attempt on the part of the Chinese, while the numerous small boats which had been kept in readiness and collected during the past week, received us; and by five p. m. the evacuation of Macao by the British was complete, leaving all property, except clothing, and a few valuables such as could be conveniently carried away. It was evidently a great relief to the Portuguese, who were under much alarm, and not without sufficient reason. I mentioned in a former letter, that, on the first edict regarding servants and provisions, I discharged the former, and gave over my house to an American missionary, the Rev. D. Abeel, who was residing with me. By this means, I remained quite unmolested, and the same servants remained in the house. Under the circumstances in which I was thus suddenly placed, I decided to leave Mrs. Squire and my two children; especially as the

infant, only five months old, had a Chinese nurse, who could not possibly move with us; and to separate them would probably be to sacrifice the child; while an American family, the Rev. Mr. and Mrs. Brown, most kindly removed to our dwelling.

'Thus, dear Sir, you are acquainted with our condition. All is uncertainty and confusion, yet all is in the hands of God, to whom alone I would desire to look in faith and patience. We fled simply because our lives were threatened, and I have no doubt would have been sacrificed, if the Chinese soldiery had entered the town, the plunder of which would have been the prize of success: and moreover, by remaining, we must have compromised the Portuguese, whose provisions would have ceased. It is indeed cause for unbounded thankfulness. I look on it as a merciful deliverance that we escaped unmolested: for even had the English, assisted by the Portuguese soldiery—who, by-the-by, are more than half Chinese—gained a temporary success, the loss must have been great, and the result the same. I can form no plan for the future, yet I feel the Lord will be my guide. All was quiet at Macao yesterday, as Mrs. Squire managed to convey a few lines to me.'

After an absence of eighteen days, Mr. Squire returned to Macao. Mrs. Squire thus records her feelings of thankfulness to Almighty God:

'We have been called to pass through much trial of late, yet we sing of the Lord's mercy and faithfulness; and surely the remembrance of the tender care exercised over us must lead us to trust him implicitly, who has so cared for us, and not suffered us to be injured. When we recall the rapid succession of events that have fearfully marked the last few months, and find that we are now here safe, and hardly experiencing any inconvenience, save confinement to the house, we are full of wonder and gratitude. I think, when Mr. Squire last wrote, he had just returned after his flight to Hong-chong. At that period, when all the British fled, and he left too, I was lonely indeed. Kind missionary friends were in my house; but I scarcely hoped my husband would return at all. I felt a great responsibility at having, at such a season, to manage everything; at a time, too, when I was very delicate. I did not know my husband had a thought of returning, till he entered the house at dusk.'

ROMISH TOLERATION IN SPAIN.

HER Britannic Majesty's Consul in Cadiz writes to the Vice-Consul in Xerez, under date of 11th of August, 1839:—
'I am directed by Viscount Palmerston to instruct you to warn any British subjects who may attempt, by preaching or by distributing books in Spain, to assail the Roman Catholic Religion, that they will render themselves liable to a State prosecution, which may probably end in their imprisonment, or their expulsion from the country; and that her Majesty's mission at Madrid cannot be expected to protect them from the consequences of such open violation of the laws of Spain.'

The following is a certificate given by the Secretary of the Governor of Cadiz, on the expulsion of the assistant missionary, employed there by the sanction of the Methodist Conference, on behalf of British seamen, a Fourth Alcalde having illegally entered his house without any form or authorization whatever, where a few persons, chiefly Protestants, were assembled privately to hear the word of God explained, and prayer:—
'I certify, That in the office under my charge, there is a Report drawn up in consequence of Mr. James Lyon having been surprised by the municipal authority of this city,

in the act of going to preach the maxims of the Methodist sect, in a Meeting of persons assembled for that purpose: and that it appearing to be proved by the said Report that that individual has broken the laws of the kingdom, which forbid the establishment of any chair (catedra) in which doctrines shall be taught contrary to the Catholic dogma; his Excellency the Civil Governor has thought well to determine, that the said foreigner be expelled from this province, as it is so commanded by her Majesty. And that it may be known by whomsoever it shall concern, I issue the present, at the instance of the party interested, and by virtue of the order of his Excellency, in Cadiz, this sixth day of April, one thousand eight hundred and forty.

(Signed) JACO. CAVESTANY.
(Endorsed by the Governor) MOREDA.

Then follows the receipt of a fine paid by a servant for allowing her master to sleep in his own house, and for admitting his friends to see him:—
'Margarita Barca has delivered in the Alcalde's office of this district, the fine of two hundred reals, which the Fourth Alcalde, Don José Alsazua, has been pleased to impose on her, for having lodged Mr. Rule in her house,

No. 67, Port Street, without informing the authority thereof, and for having permitted him to hold Meetings in it.
Cadiz, 12th of May, 1840.

(Signed) GERMO. CARRASCO.

And again :— 'Mrs. Marcelina Gonzalez, mother of the child Anthony Mato, has paid in this *Alcalde's* office, twenty-two reals or two ducats, being a fine imposed by the Fourth *Alcalde* Constitutional, authorized by his Excellency the Civil Governor, for his having been found in the house of the Methodist, Mr. Rule, on the morning of Sunday, the 26th of last month, as he (the *Alcalde*) orders in officials of the 11th and 13th instant.—*Cadiz*, May 5, 1840.

(Signed) FRANCISCO. J. FAICOLA.

PROCEEDINGS AGAINST SOCIALIST LECTURERS.

Manchester, July 4.

A CASE of a very singular nature came on for hearing at the Borough Police-court. In consequence of a previous information being laid against the Socialists, under the Act 37 Geo. III., for taking money at the door of the Hall of Science for admission to their lectures, and they having on that occasion put in evidence a certificate of the building being registered in the court of the bishop of the diocese, as a place of religious worship for a body of Protestant Dissenters, called 'Rational Religionists,' the Rev. W. J. Kidd, the incumbent of the district in which the hall is situate (which stands within a hundred yards of Saint Matthew's Church,) felt it his duty to institute further proceedings, in order to expose the falsehood of this pretence of their being 'Protestant Dissenters,' which was obviously calculated to impose upon the ignorant and unwary. Accordingly a complaint was lodged with the magistrates, setting forth the facts above stated; also that the doctrines taught at the 'Hall of Science' were contrary to those of the Christian religion; one of their principles being, that man was not responsible for his actions; and praying that Robert Owen and two others might be summoned and required to take and subscribe the oaths and declarations contained in the Act 19 Geo. III., intitled 'An Act for the further relief of Protestant Dissenting Ministers and Schoolmasters.' The magistrates having ascertained that Mr. Kidd had just cause of complaint, owing to the frequent distribution of Socialist tracts at the door of his church, granted summonses upon this complaint, requiring Owen and his coadjutors to appear and take the prescribed oaths, and make the declarations as 'Protestant Dis-

Two other persons were also fined for the only offence of having been found in the above-mentioned house. The appearance of arbitrary proceedings is obvious in the above documents and in others, official and non-official, that might be produced, arising from the fact that the actual Constitution of Spain withholds the sanction of laws from the Roman Catholic Religion; and therefore it is only by a stretch of power that a Spanish Protestant can be persecuted in Spain. Let me ask the public if it should any longer be with their consent that the Protestant religion should be declared unlawful in this country, and English residents there be forcibly deprived of even the external forms of their religion?

senters,' the character they had taken upon themselves. On Saturday last, Robert Buchanan, one of the parties summoned, appeared. After a short argument, he refused to make the declaration, but expressed his readiness to take the oaths of adjuration and supremacy. Before tendering the oaths, the magistrates thought it necessary to inquire whether he believed in the sanctity of an oath, when he unblushingly avowed his disbelief in a future state. Of course this was tantamount to refusing the oaths, as well as the declaration, and he was proceeded against for the penalty incurred thereby, which ranges from £10. to £100., at the discretion of the magistrates; and the case came on for hearing to-day.

Mr. Bunting, Solicitor, who appeared in support of the information, briefly recapitulated the facts of the case, and stated the nature of the evidence he should have to lay before the court.

Evidence was given to prove that the 'Hall of Science' was certified under the 52nd Geo. III., as a place of resort for a body of Protestant Dissenters, called 'Rational Religionists,' that the defendant Buchanan, previous to being required by the magistrates to take the oath, had preached and taught in that building; that he had been so required on Saturday last, and had refused; that he was then resident within five miles of the court-house; that subsequent to this refusal he had again preached or lectured in the same place, and had announced his intention of continuing to do so.

Mr. Cobbett, Solicitor, who appeared for the defendant, called two witnesses to prove that the lectures of the defendant were not on religious subjects; but one of them admitted that one of

his lectures was in answer to the question, 'What is Socialism?' It was also attempted to be shown that different parts of the building were used for different purposes, and that, consequently, the license from the bishop might not refer to the part in which the defendant lectured.

Mr. Maude, in delivering the opinion of the bench, said, that sufficient connexion had been proved between the defendants and the 'Rational Reli-

gionists' of the license, to prevent him denying that he was one of that sect, which one of the witnesses had stated to be the same as were meant by 'Socialists.' It might be that this obtaining of a certificate as 'Rational Religionists' was a mere colourable pretence; if so, it was a very dishonest one. Thinking that the defendant had probably erred through ignorance of the state of the law, they would inflict the mitigated penalty of £50.

ROMISH MIRACLES.

A LATE traveller in Italy writes as follows:—'On visiting Milan, not a month ago, I found that between the immense pillars which support the lofty roof of this Gothic building, pictures of a large size were suspended, representing the following subjects. I shall translate literally from the Italian the inscriptions placed beneath each painting.

'Blood flows forth from the Holy Host (*the wafer*) when pierced through by four Jews.'

'St. Catherine of Sienna lives for a long time only on angels' food, and Christ changes his own heart with hers.'

'In Gaeta, two devils make a usurer buried in church reject the Holy Particle (*the wafer*) and then destroy him.'

'St. Catherine of Sienna communicating, sees the child Jesus in the Holy Particle.'

'A woman is saved amidst the ruins of a building by St. Catherine of Sienna, lover of the Holy Host.'

'A dove appears with the Holy Host to the holy martyrs, Faustinus and Jovitas, and these give the food to a new soldier in the faith.'

'In 1231 the devil pretending to be the Virgin Mary, St. Peter the Martyr discovers him by means of the consecrated Host.'

'Amidst emotions at the holy altar, and amidst penances, St. Catherine of Sienna faints away, and the angels relieve her.'

'By means of the Divine Sacrament St. Hyacinth passes the river Borythenes dry-shod.'

'St. Mary Magdalen supported by the angels whilst she receives the communion from St. Maximus Bishop.'

'In the plague of 1576 a devotee of the most Holy Sacrament leaps amidst the corpses, asks for it, obtains it, and dies.'

'St. Antony of Padua points out a beast (*an ass*!) which leaves its corn in order to adore the Holy Host, and by means of it convinces a heretic.'

'The Holy Host, fallen from the neck of St. Eudoxia, is changed into fire, and burns and puts to flight the wicked.'

'In Milan the most Holy Sacrament is placed by St. Bernard upon the head of a demoniac, and immediately she is delivered.'

'St. Catherine of Sienna receives the communion from the Saviour himself.'

'Christ rewards the fervour of St. Catherine of Sienna at the Divine Sacrament, by crowning her with thorns.'

'St. Stanislaus Kostka receives the communion from an angel in the temple of the Lutherans, supposed by him to be one of the Catholics.'

'St. Catherine of Sienna draws her charities from the Holy Host, and Jesus appears to her with a cross of silver, given by her to a poor man.'

'A prisoner receiving the Holy Particle, his chains are broken.'

'The Virgin Mary liberates the son of a Jew who had been thrown by his father into a furnace for having received the communion.'

'The Holy Host vanishes away when applied to the breast of St. Juliana Falconieri, and she dies with triumph.'

'The Virgin Mary assists a poor sick person devoted to her, and procures her the most holy viaticum.'

'A ball of wax is formed by the bees around the eucharistic Sacrament when fallen into the mire.'

'By celestial admonition St. Honoratus administers the most holy viaticum to St. Ambrose when dying.'

Surely, Sir, every enlightened Christian, on hearing of so deplorable an exhibition as this, will feel distressed that the religion of Christ his Saviour should be dishonoured in this manner; and he will sigh for that blessed time, when the millions of his Roman Catholic fellow-creatures shall be rescued from errors so appalling. Can any one be surprised at the prevalence of infidelity in Roman Catholic countries? When the religion of Christ is presented under such a form as this to the popu-

lation of a large city, and when (a crime, if possible, still more awful) they are not allowed to read that Sacred Volume, which at once contains within it the evidences of its Divine original and the revelation of the religion itself, the wonder is, that there can still be found a single believer in Christianity. I heard the Cardinal Archbishop preach a sermon in the very midst of all these pictures on Whitsunday, and his discourse partly explained the paradox. The Church of Rome still retains some of the great doctrines of the Gospel, and it is the good which remains which renders it possible for some who seem to be sincere to believe the sad errors "which have been

grafted upon it." The sermon of the Archbishop was certainly very defective, for, to my astonishment, he said nothing of the regenerating and sanctifying influences of the Holy Spirit, and there were of course allusions to the doctrine of human merit; but still there was much said on the great subject commemorated at Pentecost which was scriptural; and important truths, expressed with earnestness, on eternal interests, will reconcile many persons even to gross and fatal errors connected with them. I lately met with the maxim, 'More persons are deceived by error with some truth, than by no truth.'

THE REGENCY.

A BILL is now passing through Parliament, by which it will be enacted that in case the Crown should descend to an infant, his Royal Highness Prince Albert shall be invested with the usual powers of a Regent, and have the guardianship of such infant sovereign till the age of eighteen years. That on the assumption of the powers of Regency, his Royal Highness shall take the oaths of allegiance and supremacy in the form prescribed by the Act of William and Mary, and also the oath of abjuration according to the Act of the 6th Geo. III. and also an oath (prescribed by the present Bill,) of fidelity to the laws and to the Protestant religion. It further provides that

it shall not be lawful for such infant sovereign to marry under the age of eighteen years, without the consent of the Regent and both houses of Parliament. That the Regent shall not have the power to give the Royal assent to any Act of Parliament changing the order of succession to the crown, or for repealing the Act of 13th Charles II. relating to the uniformity of public prayers, consecration, ordination, &c.; or the 5th of Anne for securing the Protestant religion and Presbyterian government in Scotland. And, finally, that if his Royal Highness should marry a Roman Catholic, or absent himself from the kingdom, he shall then cease to be Regent.

THE MARTYR'S MEMORIAL AT OXFORD.

THE Committee for the appropriation of the funds subscribed for the erection of a monument to the memory of the three prelates, Cranmer, Ridley, and Latimer, who suffered martyrdom at Oxford, have selected, at a recent competition, the design of Messrs. Scott and Moffat, of Spring-gardens. The monument will consist of a very elaborate hexagonal cross, of a character corresponding with the crosses erected by Edward I. to the memory of Queen Eleanor, but somewhat larger in scale and more richly decorated; the second story will contain, in niches, on the alternate sides, statues of the three martyrs, which, from the situation of the monument, will face three different streets. The site chosen is remarkably appropriate, being in front of the church of St. Mary Magdalene, in which parish the martyrdoms took place, and opposite to the end of a very fine avenue leading from St. Giles's to St. Mary Magdalene's Church, which will be highly favoura-

ble to the effect when approached in that direction. The height of the cross is about seventy feet, which is about one-fourth higher than the majority of the ancient crosses in this country. A portion of the fund is also to be appropriated to the erection of a new aisle to the Church, and to rendering the side opposite which the cross will be placed, and which is much dilapidated, conformable in character to the cross. This aisle is to be called the 'Martyr's Aisle.' It will, with some corresponding alterations contemplated by the parish, render the church a very good architectural object, and will be a great addition and improvement to the internal accommodation. It is contemplated that the fund raised should be nearly equally divided between the two objects. The works will probably be commenced as soon as a contractor is chosen, which will be done by competition between a select number of builders of well known experience and respectability.

CHURCH PASTORAL-AID SOCIETY.

A MONTHLY meeting of the Committee of the Church Pastoral-Aid Society was held on the 2nd of July, when grants were voted for thirteen additional curates and three lay-assistants. The society now aids 278 incumbents, having under their ministerial care an aggregate population of 2,047,984 souls, or each on an average the charge of 7,366 souls, while the average amount of their incomes is only £164. One hundred and thirty-seven of these incumbents are without parsonage-houses. Previous to the aid of the

Society, only 315 clergymen were engaged in the pastoral care of the above-stated population. The grants are to provide stipends for 295 clergymen, and forty-four lay assistants, at a charge to the Society, when all the appointments shall be made by the incumbents, of £28,611. per annum. Two hundred and twelve clergymen, and thirty-eight lay assistants, are now supported in their important labours by the Society, at a charge of £19,476. per annum.

NATIONAL EDUCATION.

WE rejoice to be able to state, that this matter is now satisfactorily adjusted.

The dangerous and obnoxious 'Scheme' issued by the Committee of Privy Council in April 1839, was abandoned by that Committee in July of that year. Since then, the demand of the government has been confined to the point of 'inspection.' This claim has been regarded with jealousy by the National Society, as implying a kind of control; and as proposed to be lodged in the hands of persons, possibly not friendly to the church.

After long discussion, the question has been settled in the following manner; which, as our readers will perceive, effectually guards the church from any hostile or unfriendly interference.

'Extract from the Minutes of the Committee of Council on Education, 15th July, 1840.

'The Lord President having called the attention of the Committee to their previous minutes relating to the appointment of inspectors of schools in connexion with the Church of England, their Lordships deliberated thereon, and resolved, that a report be presented to Her Majesty in council, embodying the following recommendations: 1. That before any person is recommended to the Queen in Council to be appointed to inspect schools receiving aid from the public, the promoters of which state themselves to be in connexion with the National Society, or the Church of England, the Archbishops of Canterbury and York

be consulted by the Committee of Privy Council, each with regard to his own province; and that they be at liberty to suggest any person or persons for the office of inspector, and that no person be appointed without their concurrence.

'2. That the inspectors of such schools shall be appointed during pleasure, and that it shall be in the power of each Archbishop, at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment take place.

'3. That the instructions of the inspectors with regard to the religious instruction shall be framed by the Archbishops, and form part of the general instructions to the inspectors of such schools, and that the general instructions shall be communicated to the Archbishops before they are finally sanctioned.

'That each inspector at the same time that he presents any report relating to the said schools to the Committee of the Privy Council, shall transmit a duplicate thereof to the Archbishop, and shall also send a copy to the Bishop of the diocese in which the school is situate, for his information.

'4. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution, with the power of making exceptions in certain cases, the grounds of which will be stated in the annual Returns to Parliament.

SEE OF ST. DAVID'S.

THE late Dr. Jenkinson, who succeeded Dr. Burgess in the bishopric of St. David's, died at Malvern on the 6th of July.

The Rev. Connop Thirlwall, Fellow of Trinity College, Cambridge, has been appointed to the vacant See.

JAMAICA, MAY, 1840.

THE Bishop of this Diocese has just completed his visitation tours through every parish in the island, in the course of which, his lordship confirmed upwards of 8000 persons. The improved and orderly behaviour of the congregations in the rural districts was, in every place of worship, the subject of his lordship's remarks.

On the 16th ultimo, the new Parochial Chapel of St. Michael's, in the Eastern district of the city of Kingston, was, together with the adjoining burial-ground, consecrated by his lordship. This is a handsome structure capable of containing 1200 persons. The Society for Propagating the Gospel in Foreign Parts granted the sum of £1800. sterling in aid of its erection.

On the 25th ultimo, the Bishop con-

secrated the new Chapel of St. Mark's and the adjoining burial-ground in the parish of Portland. This building, in which the island curate officiates, will contain about 650 persons. The above-mentioned Society gave towards its erection the sum of £278. sterling.

On the 26th ultimo, the new parish church at Port Antonio was consecrated. This is a beautifully chaste and elegant building, far surpassing in architectural merit every other in the diocese. It has been erected at a very great expense, the Society for Propagating the Gospel having contributed towards the building funds, the sum of £1200. It is calculated that this Church, which has been named Christ Church, will accommodate about 1,800 persons.

PROTESTANT AND OTHER DISSENTERS.

AN Account of all payments out of the Exchequer, or Public Revenue, to any Roman Catholic or Protestant Institution, or bodies of persons dissenting from the Established Church, in each year, from 1801 to 1840 inclusive.

(By order of the House of Commons.)

		£.	s. d.
Royal Bounty to Prot. Dissenting Ministers } in England - - - - -	1801 to 1840	66,131	8 3
Ditto, to Prot. Dissenting Ministers in Ireland	1801 to 1818	14,168	2 6
French Prot. Refugee Clergy - -	1801 to 1840	65,347	0 6
Ministers at the French Church - -	1801 to 1831	1,114	0 0
Chaplains, Reader, &c. at the Lutheran Chapel	1801 to 1840	6,758	17 0
Vaudois' Churches - - - - -	1801 to 1808	4,000	0 0
Ireland, Nonconforming Ministers - -	1801 to 1840	585,766	8 4
Ditto, Seceders - - - - -	1801 to 1840	193,225	1 9
Ditto, French Church - - - - -	1801 to 1814	246	13 7
Ditto, Maynooth College - - - - -	1801 to 1840	338,391	8 1
		<u>£ 1,275,149</u>	<u>0 0</u>

NEW CHURCHES.

On the 30th of June, a new church was consecrated at Rotherhithe, Surrey, being the third erected by the Rev. E. Blick, the Rector, in the course of the last four years.

On the 7th of July, a new church was consecrated by the Lord Bishop of Hereford at Cruxton, Pontesbury, Salop.

On the 10th of July, the first stone of a new church was laid by the Lord Bishop of Ely, at Bury St. Edmund's, Suffolk.

On the 15th of July, the first stone of a new church was laid at Stanton, near Bridport, by the Hon. and Rev. W. Law; another chapel is in course of erection at Marshwood in the same parish. Towards the expense of both, Mr. Law, the vicar, has largely contributed.

On the 22nd of July a new chapel was consecrated by the Lord Bishop of London, at Barking Side, near Ilford, Essex.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

SEPTEMBER 1840.

MEMOIR OF THE LATE REV. G. T. BEDELL, D. D.

RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

THE subject of our present Memoir was one of the most distinguished of those many excellent, laborious and self-denying pastors, whom the American Episcopal Church of the present century has trained up.

Gregory Townsend Bedell was born on Staten Island, in the harbour of New York, on the 28th of October, 1793. His father, Israel Bedell, was a man of true excellence of character, of a peaceful temper and spirit, and much beloved by those who were connected with him. He lived to see fourscore years, to witness the full eminence and usefulness of his only son, and to receive many happy proofs of his filial gratitude and love. He died at Elizabethtown, in New Jersey, on the 30th of August, in the year 1830, in the comfort and confidence of a gospel hope, and leaving behind him a character unblemished and unreproached. The mother of the subject of our present notice, was a sister of the Right Rev. Bishop Moore, of Virginia. She was remarkable both for her mental accomplishments, and for her external beauty; adorned with a most amiable disposition, and kind and benevolent to the poor. She was early admitted as a communicant of the Protestant Episcopal

Church, and honoured the doctrine of her Saviour by a consistent walk of faith and piety. She was married late in life, and lived only until her son was nine years old.

It is said to have been the uniform and ardent desire of Mrs. Moore, the mother of Mrs. Bedell, that all her sons should devote themselves to the ministry of the gospel; a desire which was remarkably gratified by the gracious providence of God, in raising up from her sons and grandsons, not less than *five* preachers of the truth; three of whom still survive to labour in their important vocation.

The subject of the present memoir was the only son of his parents. His father had three daughters, the children of a former marriage, who were in a most eminent degree affectionate and useful sisters to him, and were made in the hands of God, the main instruments in educating him for the work in which his life was so usefully employed. They were permitted to receive from him in return the most unequivocal proofs of his affectionate gratitude, and two of them survived to lament his departure from the earth.

Though in most instances we are able to trace in childhood the germs of the future character of

the man, it is, perhaps, but rarely the fact that the brightest and most valuable traits in the mature character, are very early discoverable. In the instance before us, however, we find remarkable evidences in his earliest life, of the same lovely characteristics which were so strikingly displayed in his subsequent career of excellence. From his infancy, he is remembered as a gentle and interesting child, making himself the object of universal favour and affection in the family circle. His disposition was so amiable and equal, that he was scarcely ever seen to be excited by an angry passion. There was a sweetness in his voice, and a softness and delicacy in his manners, which attracted to him the love of all. His talent for music, which afterwards became so remarkable, developed itself very early in life. When but two years old, he could sing several tunes with accuracy, and at this infantile period, when taken to witness a military parade, his success in following the time of the martial music with a little drum which was slung upon his neck, arrested the notice of the bystanders with astonishment. From his childhood his constitution was delicate, and his nervous system painfully susceptible. His timidity and diffidence were so great, that for two years after the proper age for his instruction in school had arrived, he could not be persuaded to go, unless attended by his eldest sister, and was thus early led to seek for his amusements at home, and to avoid the society of other children, calculated to injure the moral influence under which his parents desired him to be educated.

These little characteristics of his childhood are interesting as developing the dispositions which characterized his succeeding life. They are less so, however, than some others which at this period

were equally remarkable. He exhibited in his earliest years the evidence of that benevolence and liberality which were so prominent in his mature character, and which literally scattered through his whole life, for the good of others, as fast as he was able to gather. Before he could speak with plainness, when the poor presented themselves at the door of his father's house, he would run to them with his little hands filled with articles of food, and unsolicited, press upon them its acceptance. So eager was this desire, that he could not be pacified unless he were supplied from the house, with the food which he sought, and his offering was received by those to whom it was made. His forgiveness of spirit was equal to his liberality. The same unwillingness to repeat the ill that he knew or heard of others, which marked him at all times as a man, distinguished him also as a child. This temper was beautifully displayed on one occasion, which is especially remembered by his family. One of his companions, in the hastiness of ungoverned anger at some small offence which he had received from him, ran into a blacksmith's shop, and seized a shovel of hot coals, which he threw down the back of this little child in the spirit of revenge. His dress was low in the neck, and the fire easily fell beneath it upon his flesh, and having to run a considerable distance to his home, his back was grievously burned, and many months passed before it was entirely healed. Yet when his father and friends made arrangements to punish the boy who had so cruelly injured him, he entreated with earnestness that he might be forgiven; and his friends could satisfy his importunities only by a reluctant consent. His strict adherence to truth, under all circumstances, became a general subject of remark at home and at school, and pre-

served him through many difficulties which he was obliged to encounter.

In all these traits of character, he stands forth as a beautiful example of excellence in childhood, well worthy the consideration both of parents and children. The spirit of God seems to have early guided him in the attainment and exhibition of such a character, as in its ultimate fruits highly adorned the gospel of which he became a minister. The only son of a mother adapted in every respect, both in power of intellect and piety of heart, to direct his youthful mind into paths of peace and excellence, he had great advantages for the early formation of valuable principles of character. And though in his subsequent youth, he was comparatively thoughtless, but never immoral,—when we connect together his early sweetness of mind and temper, with his final course of usefulness to men, we cannot but feel the conviction, that the Lord was early sowing the seeds of spiritual life in his heart. We cannot indeed say distinctly how much he was indebted to this excellent mother, who was so soon removed from him, nor feel authorized actually to add his name to that long list which stands in the history of the church, as witnesses to the worth and influence of maternal piety. But we ought not to notice the remarkable connexion between his early and later life, under the circumstances in which he was placed, without deducing the encouragement to fidelity in duty which they may gain from it, to whom God has been pleased to give, both children to be guided to himself, and a real desire that they may become his children in eternal glory. A mother's instructions in the things of the Lord, and a mother's prayers for the spiritual blessing of the Lord, form the most valuable privileges and trea-

sure which can be bestowed upon a child. "The promise is to us, and to our children."

In the year 1802, this valued mother was taken to her rest, leaving an animating example of piety to bless this only son, with whom she is now rejoicing in "a city not made with hands, eternal in the heavens." He was left to the charge of his elder sisters, of whom it is not too much to say, that in tenderness, affection, and usefulness, they filled up to him a mother's place. Not long after his mother's departure, his father failed in business, and the family was in consequence reduced to very narrow circumstances in life. This unexpected change in their condition gave them peculiar distress on account of this much-loved child. They had nursed and cherished him with united affection, and had watched over the talents which he displayed, and the promise which he gave of future usefulness, with the deepest interest; and they were particularly anxious that he should be properly educated to be ultimately useful in the world. The hope of accomplishing this favourite purpose, appeared for the present to be frustrated. But that God who had appointed for him his future work, led him to the attainment of a preparation for it, in ways that he knew not; and it is truly instructive to see, how in all his course of life, the same hand was secretly, but surely directing him, to his final point of labour and usefulness.

God directed the heart of one, who had but little to spare of the goods of this world, to minister of her small substance to his present necessities. An aunt of his mother, a maiden lady, who was particularly attached to her, requested that he might be sent at her expense, to the Episcopal Academy at Cheshire, in Connecticut. The object in this choice was not only the benefit of an education in that

valuable school, then under the direction of the Rev. Dr. Smith, but also to separate him from the temptations so incident to the circumstances of a youth in a populous city. At Cheshire he became an universal favourite, and his father received great delight from the accounts of his correct deportment and improvement in study. Even at this period of his life, his name seems to have become connected with the ministry of the gospel, and Dr. Smith used to say of him, in reference to his excellence as a scholar, and his purity of character and conduct, that he would be the Bishop Bedell of America, in allusion to the celebrated Bishop Bedell of Ireland, a man as remarkable for personal excellence of character, as he was distinguished in ecclesiastical station. The points of resemblance in his character to this illustrious man in subsequent life, although the providence of God never exalted him to a similar station in the church, were not a little remarkable.

He was ordained Deacon by Bishop Hobart, on the 4th of November, 1814, within one week after he had attained the canonical age. His very uncommon powers as a public speaker immediately arrested much attention. In reference to his first sermon, which was preached in Christ Church, New York, on the Sunday after his ordination, under circumstances of much bodily indisposition, it was remarked by a distinguished gentleman present, that 'he seemed as much at home in the pulpit as if he had been born there.' Through the winter and spring after his ordination, he was engaged in a journey through some of the southern cities; and the recollections of those with whom he then associated, exhibit him as a general favourite in the circles which he visited. His musical talents, added to his peculiar vivacity of spirit,

and cheerful pleasantry in conversation, made him every where acceptable as a companion; while much admiration followed him in his public appearances in the pulpit. But there are no recollections which bring to light, at this period of his life, those useful and sanctified traits for which the Christian's eye searches the character of the youthful minister of Christ, and which, in connexion with his brilliant and attractive powers of mind and person, would have been esteemed so especially precious, and so adapted to influence others for their good. The impressions made upon the memory of his hearers, by his public addresses at this time, were very marked. But they were those of admiration for man, not of submission and love to God. Though twenty years have now passed by, many who heard him then in public, are still found to speak of him as very wonderful in his talents as a public speaker. Poor indeed, however, will be a retrospect confined to the mere admiration of men, before the judgment-seat of Christ, for the minister of Jesus. His only crown of rejoicing is the souls who have been brought, by his labours, home to God. If he have not this, he is far better without the other.

After his return from this tour, he received invitations from several different quarters, to engage in the duties of a parochial minister. For a little time he hesitated in regard to an opening which was presented to him in one of the southern states. But he subsequently determined to accept the charge of the church at Hudson, on the North River, to which place he removed in the commencement of the summer. His first sermon in Hudson, as the minister of the church, was delivered on the 4th of June, 1815, from the 41st and 42nd verses of the 5th chapter of the Acts: "And they departed from the

presence of the council, rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." In this sermon, in which his particular subject was 'Gospel preaching,' we find just those partial and imperfect views of divine truth, which a knowledge of his previous course and character would have led us to expect. But there is also a spirit of seriousness, in the contemplation of his own duties, which shows us, even then, the incipient guidance of that Spirit who was eventually to lead him into all truth.

An incident, which has been communicated by a highly respected brother in the ministry, the Rev. Dr. Henshaw of Baltimore, will be interesting here, as giving, in some degree, an insight into the instrument of producing this manifest increased seriousness of spirit, as well as, perhaps, of much assisting the subsequent entire alteration of his religious views.

"On the Sunday after taking charge of St. Ann's Church, Brooklyn, I preached two sermons upon the 'nature and effects of evangelical ministrations.'

"Mr. B. then, I believe, a candidate for orders, or recently ordained, was an attentive hearer of these sermons; but I have reason to believe that there was little in their doctrines or spirit that was congenial with the views then entertained by him. About the time, however, when he was invited to take charge of the church in Hudson, he borrowed those sermons and retained them several weeks. It struck me as a remarkable circumstance at the time, considering the difference in our views, and I could not but cherish the hope, and offer the prayer, that the Lord's hand might be in it, and that it might be overruled for

good. Whether the hearing and subsequent perusal of those sermons produced any effect upon the views and feelings of my young brother in the ministry, in reference to the spirit, the responsibility, and the duties of the pastoral office, it is impossible for me to say; but I have always entertained a hope, that divine grace was then opening his mind and preparing his heart for the reception of those evangelical doctrines which were afterwards so precious to his own soul, and of which he was for many years a living witness and successful advocate."

The full opening of his mind to those great principles of doctrine which marked his later ministry, appears to have been very gradually attained, and yet it may be distinctly traced through the whole of his subsequent preaching. And though he had evidently undergone a radical change in his views of divine truth before he left Hudson, yet through his whole ministry both here and in Philadelphia, there might be observed enlargement of his mind still progressing, and his preaching growing every year more simple, apostolical, and evangelical in its character, as he approached the glorious termination of his course.

When he entered upon the duties of his ministry at Hudson, he seems to have become aware of the importance of his office and duties, and he laid out for himself a scheme of labour which was much in advance of those who were around him. He established Sunday Schools in the Church, and opened a Bible class for persons of all ages, instructed by himself. These institutions, which have since become so extensive and important, were at that time almost unknown. There were few Sunday Schools in the United States in operation so early as 1815, and still fewer Bible classes for persons of adult years. He

met with some opposition in his efforts, for their efficacy was much disputed. He persevered, however, in these valuable plans, and was gratified in finding very happy results from his efforts among the congregation committed to him. When his subsequent important instrumentality in these departments of ministerial exertion, which will be exhibited in his succeeding history, is considered, it cannot but be interesting to know how early his attention was called to them; and that as his mind was receiving light in the truth of God, his heart was expanding with the desire to communicate the benefits which he gained to others. His preaching while at Hudson was frequent, generally as often as three times on the Lord's-day, in his own church, or others in the vicinity. Nor was it altogether without effect. The church flourished, temporally, to an important extent; and spiritually, in a good degree, under his ministry. His popularity as a preacher was very great, not only there, but also in New York, which city, as the residence of his family, he frequently visited. His visits to the city were anticipated by many with great pleasure, and frequent messages of eager inquiry for the time at which they might be expected, were received by him. He became a general favourite in the churches of the city, which were always full, and sometimes very crowded when he was expected to preach, and his popularity increased as his ministry became more decided, and he learned "to know nothing save Jesus Christ, and him crucified."

In the year 1816, on the 29th of October, he was united in marriage to Miss Penelope Thurston, of Hudson. Of this lady, though she still survives him, it is but duty and justice to say, that God thus gave to him a most faithful,

competent, and affectionate friend, one whose kind care and assiduous attention were successfully devoted, until the very closing of his eyes in death, to the promotion of his usefulness, the increase of his comfort, and the melioration of his great sufferings and protracted sickness; and whose duties in this connexion have been rewarded with the undoubted prolonging of his ministry, with the high estimation of his friends, and with the sure approbation of his Lord. The offspring of this marriage are a son and daughter, both living, and worthy of a deep interest in the affections and prayers of the many friends who so much and so justly loved their lamented father. In connexion with his marriage, an evidence of his peculiar attachment to Bishop Hobart may be noticed, in the fact, that he postponed that interesting ceremony for a considerable time, in order that it might meet the convenience of the Bishop to officiate in a crisis of his life so interesting to him.

In the summer of 1818, a member of the Vestry of the Church in Fayetteville, N. C. was in New York, commissioned to engage a minister for that Church. On his application to Bishop Hobart for information in the discharge of this appointment, the Bishop directed his attention to Mr. Bedell of Hudson. The result of the information which this direction elicited, was, that immediately on the return of the gentleman referred to, to Fayetteville, an unanimous call from the Church was transmitted to Mr. Bedell. This unexpected demand upon him, agitated and distressed his mind. It opened to him a field entirely new, very remote, and never before considered. He must leave his native territory, which he had never left before, to dwell among entire strangers. He must withdraw the prop of an only son from his father bending under the

weight of years. He must dwell in a southern climate, the effect of which, upon his own health, and that of his wife, must be dreaded, and amidst circumstances peculiar to that portion of our country, not congenial with his own feelings or principles. But though he hesitated much during his consideration of the call, when he came to the conclusion that it opened to him the path of duty, he delayed no longer. He gave up all his cares to God, and determined to follow at once in the way by which he was leading. He had been ordained a Presbyter in July, 1818, and in October of that year, he removed with his family to his new field of pastoral labour in Fayetteville.

In this place he was instituted as the Rector of the Church, and entered with diligence and zeal upon a field of labour entirely new. The Episcopal Church in North Carolina was at this time composed of but few and scattered members. In Fayetteville a congregation had been collected by the Rev. Bethel Judd, who had been with them for a short time previous to this, and under whose labours they had commenced the erection of a house for public worship. When Mr. Bedell removed thither, the building was still unfinished, and the public services of religion were performed in the hall of the academy. Here he preached his first sermon in October, 1818, from which we have before given some short extracts. He was now entirely removed from early friends and associations, in a portion of country where the few ministers of his own Church were very widely separated from each other, and where he was obliged to consult and determine and to act in the concerns of his ministry entirely alone. These circumstances were made the occasion and instrument of developing his mind, and giving firmness and character to all his principles. -

There had been evidently seen, in his short ministry at Hudson, a strongly marked change of views and habits. He came to Fayetteville with the full benefit of the education and experience through which he had been thus led, and entered upon a new field of duty with a new style of preaching and a new system of ministerial action. Although the change in his religious views and feelings had been gradual, as noticed in his previous course, it exhibited itself very decidedly in the commencement and through the whole course of his ministry in Fayetteville. His great and unceasing desire now was for the spiritual conversion of his people; and for the attainment of this he did not cease to "teach and to preach Jesus Christ." He laboured and prayed for a reviving spirit of piety in the Church. Besides the stated services of the Lord's day, he established a weekly meeting for prayer and the exposition of the scriptures at his own house. He gave himself up to the great work he had undertaken, of leading sinful men to the Lord Jesus Christ. He instituted here also his favourite instrument of good, and that to which his heart was peculiarly given to the very last of his ministry,—Sunday schools and Bible classes; and not only engaged others thus in the labour of Christian instruction, but attended to a weekly Bible class himself for adults of every age. He was in this method literally abundant in labours, and his character and usefulness as a minister of Christ, soon became extensively known and appreciated throughout the United States.

In the autumn of 1819, he was visited with violent disease. From this he recovered in a few weeks, but it sufficiently proved the unfavourable influence of the climate upon his constitution, and laid the foundation for much serious suffering. Successive attacks of

ague and fever, endured both by himself and his wife, made it more evident in each succeeding year, that he could not long remain to labour in that portion of country. Through the summer of 1821, he was absent with his family on a visit to their friends in the northern states, in consequence of their ill health, and returned in the autumn of that year to Fayetteville, in a good degree improved. He came to the conclusion, however, in which all his friends seem to have concurred, that it was quite indispensable for him to remove to a more northern settlement. And in the spring of 1822, the determination for this removal was carried into effect. He had resided in Fayetteville three years and a half, and in that time had witnessed the rising of the church under his care to eminent prosperity and usefulness. The congregation had greatly increased in number; the number of communicants had become also much enlarged, and many seals had been divinely affixed to his ministry in the conversion of souls to Christ, even among some of the most influential citizens of the place. He had become deeply attached to this flock, and participated most keenly in the sorrow which was felt by them, when the separation appeared inevitable. His reputation and influence in the diocese were so established and extended, that a committee of gentlemen waited upon him with the request that he would remain among them, and accept the office of their bishop. His own feeble health, however, absolutely required the projected departure, and he felt entirely inadequate to remain, even in reference to such an opening for usefulness. He left the church in a most flourishing condition, and the whole community united in their tribute of respect and affection for his character and ministry. A member of the Society of Friends has stated,

that in passing through Fayetteville shortly after his removal, he could meet with none, even on the business for which he was there, without hearing expressions of commendation upon his character, and of deep regret for the loss which they had sustained.

The next circumstance in his life may be given in his own words, in a sermon preached in St. Andrew's church at the distance of ten years from its erection.

"After a residence of four years in one of the Carolinas, circumstances, the details of which would be uninteresting, induced me to seek a residence in a climate which I considered more congenial. In the month of May, 1822, I reached this city (Philadelphia) on my way to New York, and being hospitably entertained in the family of my friend, the late Rev. Benjamin Allen, I was induced to remain and officiate for him in St. Paul's Church, which I did three times on Sunday.

"On Monday morning some of the leading members of that church did me the favour to call, and request that I would delay my journey to New York for a few days. To this proposition assent was given; and on the Wednesday or Thursday following, the same gentlemen came with the proposition that I would establish my residence in this city for one year, they pledging themselves for my support, and to an effort to erect a church of which I should be the pastor. This, of course, being entirely disengaged, was considered as a decided indication of Providence as to the course of duty, and the offer was accepted. During a few weeks subsequent to this, the Rev. Mr. Allen, with the gentlemen already alluded to, were actively engaged in ascertaining whether it would be practicable to build an additional church. They had no doubts as to its necessity, and although much reproached and

opposed by some who were not capable of taking large views as to the interests of the Redeemer's kingdom, they determined that they would carry on the work. After many meetings, in which the blessing of God was continually sought to aid their counsels and endeavours, it was determined to purchase a site; and although the funds to which they could confidently look, did not, in the aggregate, amount to 10,000 dollars, the work was believed to be agreeable to the will of God, and in faith it was commenced. The great burden of responsibility rested upon two gentlemen, one of whom departed this life before the work was completed, the other lives, and holds at this day one of the only two offices of honour which the church can give. Delicacy forbids me to say more, yet I cannot leave the subject without this remark, that whatever of public service he may live to render, this house will be the proudest memorial of his public spirit, for it was carried on with the contingency of great personal sacrifice. The same may be said, though in a subordinate degree, of every individual concerned in this incipient undertaking. But they nobly persevered, and the result of their perseverance I need not at this time consider."

On the 9th day of September, 1822, the corner-stone of this church was laid by the Right Rev. Bishop White, with appropriate religious ceremonies, the Rev. Mr. Allen having, as the earliest friend of the church, been called upon to pronounce an address upon the occasion. This address, with other documents, was placed in a cavity of the corner-stone, that stone lying under the north-east corner of the building, excluding that portion which is called the portico. From the time of the laying of the corner-stone, the work steadily and rapid-

ly proceeded, till on Saturday, May 31st, it was ready for consecration. This solemn act, by which this house became for ever set apart and dedicated to the service of the living God, was performed by the Right Rev. Bishop White, himself preaching the appropriate sermon.

During the year in which the church was in the process of erection, his time was occupied in the collecting of a congregation, and uniting and moulding the energies of those who were to be connected with him in his future efforts. He preached among the different churches through the summer, generally, as we find by his records, as often as three times on each Lord's day. In all the churches of the city he was welcomed as a preacher, and his services were gladly sought, for occasions when there was a special desire to make an impression upon the mind of the community, or to enlist their interests in any proposed object. Probably no clergyman of any denomination has ever acquired and sustained, in the city of Philadelphia, so large a share of public admiration and acceptance as a preacher, as Dr. Bedell. This was the fact upon his very first removal to this city. Wherever he was expected to preach, a large assemblage was sure to be present, and few, it is believed, went away disappointed.

In the autumn of 1822, he commenced a regular service for the benefit of his own congregation. This was held for a time in the Masonic Hall. Subsequently, and through the succeeding winter, the vestry of St. James's Church, with great liberality, granted to him the use of their house of worship on Sunday evenings. And when these services were closed, preparatory to his entrance upon the new church which had been erected, they permitted him also to solicit a collection for the bene-

fit of his new enterprise. His preaching during this year was eminently useful. His powers as an orator attracted very general attention, and the directness and freedom with which he preached the great truths of the Gospel of Christ, constituting, in a great degree, an advance upon the general style of preaching previously heard, was made, by the Spirit of God, especially effectual in the conversion of souls to God. His reputation, which had spread far and wide in the church while he was at Fayetteville, prepared the way for great interest in his efforts, and much inquiry for them, when he came to Philadelphia; and few could attend his ministry and listen to his powerful appeals without impression. One striking incident among others, may be recorded as an evidence of the power which attended his preaching at this time.

On one of the Sunday evenings during the winter in which he was preaching in St. James's Church, a dissipated young man was passing the church with a number of gay and thoughtless companions, when their attention was arrested by the sound of the preacher's voice. Some of the company exclaimed, 'Come, let us go in and hear what this man has to say, that every body is running after.' He vociferated in reply, 'No, I would not go inside of such a place, if Jesus Christ himself was preaching.' On another evening, some weeks after, this young man was again passing the same place, and the former invitation of his thoughtless companions occurred to his mind. Being alone, and with no particular object in view at the time, he resolved to indulge a momentary curiosity, if he could effect it without being observed. On opening the door, he was awed by the solemn silence of the place, though the house was excessively

crowded. Every eye was fixed upon the preacher, just rising to commence his discourse. He mingled in the crowd without fear of observation; but his attention was suddenly arrested, and he was riveted to the spot, by the solemn annunciation of the text—"I saw a young man void of understanding." His conscience was smitten at once by the power of truth. The sermon proceeded, and he became more and more convinced that he was the "young man void of understanding." A view of his profligate life passed before his eyes, and for the first time he trembled and was humbled under the consciousness of his sin. He heard the sermon through, and was the last person to leave the church. He gazed with an intense interest on the preacher, until he, with the congregation, had passed out of the church. He found himself alone in the house before so crowded, and walked slowly out and returned to his home, conscience presenting to his astonished view, the awful picture of ruin in this world, and eternal perdition in the world to come. He had early imbibed the awful principles and adopted the habits of French infidelity, and he had these, with all their connecting circumstances, to oppose him in the new views which he had been compelled to take of himself. But the Spirit which had aroused him in his folly, now led him to a persevering attendance upon the ministry of him who had been the chosen instrument of awakening his mind. His proud heart was made to yield. He cast away his besetting sin, and made a surrender of himself to a life of virtue and holiness. He subsequently made a profession of faith in the Lord Jesus Christ, and of personal devotion to his service, and has been made a seal of God to the apostleship of this valued minister of Christ.

(To be continued.)

PURGATORY AND INDULGENCES.

I WAS staying in a village of one of the romantic cantons of German Switzerland, and wishing to become acquainted with the curate of the place, I called upon him. He was an old man of a singularly gentle and venerable aspect. I found him in his study, and he received me with great frankness of manner, and in a way which gave me at once to understand that his politeness was that of the heart.

I merely made myself known as a friend of the Bible, desirous of conversing about its truths with those who believed in them; and we at once entered into conversation upon the happiness which the knowledge of the love of God in Christ Jesus gives.

My venerable friend, (for from this first day, he honoured me with this appellation,) spoke with much feeling. We were seated near the window, and the last rays of the setting sun irradiated his countenance, shewing its expression of deep interest, as well as a few tears which were glistening there; such tears they were, as never cause regret for having shed them.

‘Allow me to ask you,’ he said, with much interest, towards the end of the conversation, ‘to what communion do you belong?’

‘You may have perceived it,’ I answered, smiling, ‘since I have the blessedness of knowing the grace of God in Christ. I am a Christian.’

‘I plainly perceive it,’ said the old man, ‘and I hope,’ he added, sighing, ‘that I also feel it. But are you a Protestant, or a Catholic?’

‘What,’ I replied, taking one of his hands, and pressing it affectionately, ‘is it not sufficient that I am of Christ?’

‘Well,’ said he, ‘that shall

satisfy me for the present, and I say it from my heart; but come and see me again; come every day, if you can.’

Our friendship soon ripened into intimacy, and I was not long in discovering that this dear old friend did not possess that peace, which I was in the enjoyment of, and that whenever I asked him the question, ‘Do you believe that your soul is saved?’ the only answer I could obtain was, ‘I hope so. But how can I be assured of it? Can any man living have the right to feel sure of such a thing, and does not the Church pronounce an anathema against such an assurance?’*

‘And yet,’ I answered, ‘for many years this peace of God has been bestowed upon me, and I do not think that it has brought a curse.’

The old man sighed, and said in a low tone, ‘you are very happy.’

This observation made me perceive to my great joy, that this interesting man was not held in complete subjection by the authority of his church, since he could appreciate as a blessing, that which his church condemned; and I conceived a hope that he might be a partaker in that peace of God, which his soul groaned after.

But I found that I must first thread with him all the paths, and the innumerable bye-paths, which he had been following for nearly eighty years, and our first conversations on the subject had but the character of skirmishes, preparing the way for a decisive engagement.

Our discussions about heavenly things chiefly took place during our walks in the country; and a most unexpected incident occasioned one of the longest and most serious of them all.

* Conc. Trid. Sess. VI.

One day that we had extended our walk to a village situated in the declivity of a mountain; and as we were entering into it, we met a young girl who was weeping and bewailing herself as she walked along the road. My friend asked her, what was the cause of her sorrow, and she told us that her father had been long dead; and that her mother whom she tenderly loved had also died a few months back, and, she continued, in an agony of grief, 'I have not money enough to have a mass said for her.'

'A mass,' I exclaimed, 'and for what purpose?'

'Oh, Sir, to deliver the soul of my dear mother out of purgatory, to be sure.'

At these words my aged friend coloured, and appeared embarrassed. 'You think then,' I said, my poor child, that your money could do good to the soul of your mother?'

'No, not my money,' she answered, hanging her head, but the mass which our vicar would celebrate for her. Ah, yes, that would indeed do her soul good.'

'And how much would the mass cost you?' I asked.

'Twelve sous, Sir, and I have not been able to save up more than eight, because I was obliged to pay for the schooling of my little brother, as well as for a new pair of shoes for my aunt with whom I live.'

'Well, my dear child,' I replied, 'shew me where you live. I will call upon you, and I am sure I can bring you something of much greater value than money.'

She pointed out the cottage where she lived, and then left us.

'Is it possible,' I then said to my aged friend, 'that such things take place in the midst of you, and that money must be paid to help the souls which have departed this life?'

The old man sighed, and only

answered vaguely. He became thoughtful and abstracted, and the remainder of our walk was performed in silence. But as we drew near the village, he took my arm and led me, without speaking, into a chapel adjoining the church, the walls of which were covered with pictures and images, and with a multitude of votive offerings.

'It is in this place' he then said, 'that we will speak of *Purgatory*. This is the chapel belonging to it, and these pictures will inform you of what the church teaches on that subject.'

I exclaimed at the number, as well as at the value of these pictures; and he told me that an ancient and rich family of the place had at different times brought them from Italy, and had piously ornamented the chapel with them.

I then begged the old man to explain their import to me, which he did with considerable animation in the following words:

'It is, as says the great Bossuet,* Jesus Christ, both God and Man, and he alone, who by his infinite merits, has been able to offer a sufficient sacrifice to God for our sins. But what a superabundance must there not have been in him, who by one single drop of his blood, could have redeemed ten thousand worlds! What a superabundance of merit also is there not in his holy and blessed mother, in that Virgin, whose glory fills the heavens! And again, what a superabundance of merit must there be in those friends of God, those holy saints, who, while on earth, by those works of charity to which they were not obliged, have prepared, conjointly with the blessed Virgin, and above all with Jesus Christ, the heavenly and inexhaustible treasure of those *Indulgences*, which the Holy Father, and with him the archbishops and even the

* Exposition of the Doctrine of the Catholic Church.

bishops disperse during their lives, for the relief of faithful souls.'

'But,' said I, interrupting him, 'for the relief of what? for their sicknesses or for their trials?'

'I ought, I see, to have opened the subject in a different manner,' replied my aged friend, 'I ought first to have told you, that the Church teaches, that the *particular judgment* of every soul takes place the instant after it leaves this world, and that they are then sent either to heaven, or to hell, or to purgatory, according to the deserts of each soul. The first are the souls of those in whom no sin whatever remains. The next are those who die in mortal sin, and the last are the souls of those, who, though in a state of grace when they died, had not quite made a sufficient satisfaction for their sins. These therefore go into purgatory to suffer, for a longer or a shorter period, in the flames which purify them, the remainder of that temporal punishment which their sins deserve, but which they had not fully atoned for while upon earth.'

'These pictures are then representations of this intermediate hell,' I said enquiringly.

'Do not call it a *hell*,' answered the old man severely, 'there is no curse in *purgatory*. The tender love of God, joined to his infinite and all-wise justice, has prepared this place, where by means of some little temporal punishment, (for eternal punishment was entirely remitted to them at their baptism,) these dear children are cleansed from every impurity, and are made worthy of the kingdom of heaven, where nothing that defileth can enter.'

'But it strikes me, that these ideas are very similar to the opinions of the heathens concerning the state of souls after death!'

'And this proves,' continued the old priest, 'that some sparks of the light of truth have always existed in the heart of man. But

to proceed; I beg you to remark these three large pictures, for they together represent the whole of purgatory, which is a very extensive place, situated most probably in the centre of the earth. Some learned doctors have even considered that the fires of volcanoes are, as it were, its ventholes. But first, you here perceive, hell itself, where lost souls, together with the perfect consciousness of all they are shut out from, endure everlasting misery. This dreadful place is without the bounds of purgatory. Purgatory itself consists of three divisions. The first, which you here behold, contains those souls which suffer, and even severely, but with the feeling of a merely temporal punishment; for they know the period appointed for the end of their suffering. Secondly, you see what is called the limbo for children, where the fire of hell can never penetrate, and where merely the absence of all happiness exists, unaccompanied by any sense of punishment. The souls of these children remain here to all eternity.'

I here interrupted my aged friend, saying with solemnity, 'Those who have invented this, were not fathers of families. They had rejected marriage, which God has blessed: they had abjured all its sacred affections, to them it signified but little, that children should, or should not be shut out from heaven.'

'You are very serious, my friend,' answered the old man, 'but I understand you'

He did not finish his sentence, but resuming the subject of his discourse he continued; 'Thirdly, in this picture you see the limbo of the patriarchs, that is, the souls of the faithful who died before the coming of Jesus Christ. This place was formerly completely filled, but you see that it is empty now, because the soul of Jesus Christ descended into it, and took from it, as St. Peter tells us, all

those spirits which, since the days of Noah, were imprisoned here.'

'You have informed me of many things,' I said, 'some of which I own have surprised me not a little. Till now, I have believed the Scriptures alone, and it appears to me that they contain nothing of what you tell me about *purgatory* or *indulgences*. And permit me even to remind you that the Church of Christ does not here agree with you.'

'What is that you say,' answered the old priest warmly. 'Why even in the time of the first martyrs, it was their high privilege to have recourse to *indulgences*.'

'It is true,' I answered, 'that from the early ages, when any member had been excommunicated from the Church, and found the punishment imposed upon him too heavy, he sometimes applied to one of the confessors of the faith, then in prison, or in exile, and prayed that he would intercede for him, not with God, but merely with the Church, under whose discipline this excommunicated member was suffering; and it frequently happened, that Church, in consideration of the intercession of the faithful member, employed *indulgence*, as it was then called, towards the chastised member, and admitted him again sooner than they otherwise would have done, to the peace of the Church. This certainly was an abuse of discipline; but whatever it might be, the difference is great between this diminution of a mere earthly, arbitrary, and finally human punishment, and the *indulgences* of which you speak and which relate to punishment after this life, and presume to meddle with that which belongs to God alone.'

'I own,' replied my friend, 'that there does exist a difference. But notwithstanding, the Church has always recognized the institution of *indulgences*, and in her love, she has wisely made use of

them, for the relief of such of her children upon earth, who on their part, make satisfaction to divine justice; and in the unseen world, for those who by their piety have rendered themselves worthy of it.*

'And yet,' I said, (laying an emphasis on the names of the Fathers and Doctors as I cited them) if the fantastic and superstitious Origen has put forward this doctrine, which he must have gathered, I should imagine, from the writings of Plato, and if kindred imaginations have reproduced it, they do not compose the Church. Clement of Alexandria in the year 220, spoke thus on the satisfaction of man for his own sins: 'Would that be a grace of God which would not be plenary, for where he gives his grace, does he not do it fully and perfectly?' †

'Who art thou,' says Tertullian, 'who wouldst imitate God, by remitting sins? If thou hast no sins of thine own, thou mayst suffer for me. But, if thou art a sinner, how can the oil of thy little lamp suffice for thee and for me?' ‡ What again does Jerome say, Ah, if the Romish Church had listened to him, and followed his counsel, would such pictures as these ever have been painted? "Every one," as says the Apostle, shall "bear his own burden." This short sentence therefore declares to us, that as long as we are in this world, we may help and assist one another, by our good counsels, and our faithful prayers; but that when once we are before the tribunal of God, neither Job, nor Daniel, nor Noah can pray for any one; for then each must bear his own burden. § If therefore we desire to trust in any one, let it be in God only; for it is written, "cursed is

* Abridg. of Catech. Less. 12, 45. Expos. &c. Art. VIII.

† Clem. Alex. Pædag. lib. i. c. 6. Pros. Evang. See 232.

‡ Tertull. De Pudicit, c. 22.

§ Hieronym, in Gal. VI. et in Ezech. xiv.

he who puts any confidence in man, even in the greatest Saints and Prophets." And again he says, "It is good not to put any trust in the powerful, nor in princes;" and not only the secular princes, but even in the princes of the church, who if they are righteous, shall deliver their own souls, but those alone, and not those of their sons and their daughters.

'This is the language which the Fathers speak. And does not even a Pope of the Romish Church write thus, in one of his letters? 'The just have received crowns, but have never given them; and from the virtue of the faithful, examples of patience have flowed, but not gifts of righteousness. For their death concerned themselves alone, and by it, not one of them ever payed the debt of another man.*

'But more than this, my dear Sir, what are the words of *Cardinal Cajetan* himself on the subject of *Indulgences*. 'We know nothing certain on the origin of *Indulgences*, neither have we any written authority on the subject, either in the Holy Scriptures, or from the ancient Fathers, or from the Latin and Greek Doctors.'† And in commenting upon these words of the Apostle Peter: "*There shall be false teachers among you, and through covetousness shall they with feigned words make merchandise of you.*"‡ Here the kind-hearted old man to whom I was speaking, sighed heavily. 'Of such sort,' says the Cardinal, are those covetous preachers, who for the sake of gain, abuse the devotions of Christian people, and with a rash ignorance, dare to preach, that those who pay a carlin or a ducat—the old priest sighed again—'for what is called a *plenary Indulgence*, are in the same

state as if they had just been baptized, and that they even deliver a soul from purgatory.

'Such words,' he continues, 'are monstrous, and are nothing but a traffic of Christian people; therefore does the Christian religion reprobate them.

'The celebrated scholastic, *Gabriel Biel*, also tells us that *Indulgences* were all but unknown till the time of *Gregory VII.* in the eleventh century.*

'But let us listen to the Bishop of Rochester, that martyr to the Pope. 'As to *Indulgences*,' he says, 'it is uncertain by whom they were instituted. And as to *Purgatory*, there is no mention made of such a thing among the ancients; even to this day, the Greek Church has no faith in it. The belief of these, either as it regards *Indulgences*, or *Purgatory* was not necessary to the Primitive Church. As long as *Purgatory* was not thought of, *Indulgences* were not cared for. If you take away one, there will be no need of the other?†

'Indeed,' said the old priest, while he paced up and down the chapel, 'indeed if this is a true statement of things, what do these paintings mean? . . . And above all, (sighing bitterly,) what have I been teaching up to this day?'

'It is well known, my much respected friend,' I said, 'that *Indulgences* took their rise, or at any rate were first adopted by the Romish Church, in the time, and by the authority of Pope Urban II. who established them and caused them to be published in favour of the Crusaders, who were then setting out to reconquer the Holy Land! Is it not also notorious, that Pope Leo the 10th, in order to procure the sums requisite for the constructions of the Basilica of St. Peter, published a

* In Can. Miss. Lect. 57.

† J. Fisher, Ant. Cont. Luth. Pros. Evang. Sect. 233.

* Leo I. Epist. 83. Pros. Evang. p. 214.

† Tract. de Indulg. c. 2.

‡ 1 Peter ii. 1—3.

plenary Indulgence to whoever would contribute money towards it? And after having bestowed the benefice of *Indulgences* which were to be sold in Saxony to his sister Magdalene, wife of Cibo, the Son of Pope Innocent VIII.; this benefice was *farmed* by an Archbishop, who filled Germany with *collectors of Indulgences*, and that these people in the most sacrilegious terms, and by the most sacrilegious practices, selling them to rich and poor, to the high and to the low, collected enormous sums of money, till the day when these dauntless servants of the Lord Jesus, Luther in Saxony, and Zuinglius in Switzerland, rose up to protest, both by their doctrines and their intrepidity, against such infamous practices?'

'Stop, I entreat you,' exclaimed the aged priest, holding my hands in his trembling ones, 'moderate your feelings I beseech you, for I fear that you will profane . . . this holy chapel.'

These last words expired on his lips; and I resumed after bowing respectfully to him.

'Forgive my indignation. But how is it possible to speak calmly of doctrines, and of practices, at once odious in themselves, and offensive to the word of God, and to the merits of the Lord Jesus?'

'But,' said the old man, 'is this the case with Indulgences? Are they not rather a benefit of the Church, for the souls of the faithful?'

'A benefit do you say!' I exclaimed. 'The real benefit to the soul, is to teach it what Jesus had done for his people; to teach it by the Word of God, that the blood of the Saviour, received by faith, cleanses from all sin, either mortal or venial, (though this distinction is an imaginary one,) it is to assure it, that this glorious and all-powerful Saviour has made satisfaction fully and for ever, for all the sins past, present, and future, of that church which he has

loved: and to prove to it that all Scripture bears a powerful and consistent witness to this.*

'Yes, my venerable friend, the real benefit to the people, is to tell them of the grace of God, of the infinite love of the Saviour, of the infinite efficacy of his sacrifice: of the *easy access* to salvation, which is a gift, open to all, within reach of all, proceeding from the love of the Father and the Son; and not an arduous and wearisome undertaking, one impossible to accomplish, depending on man, and man only, gratifying to his pride and his dignity. This is the only benefit which deserves the name of one. But as for the doctrine of *Indulgences*, and this doctrine of *Purgatory* which invented, and circulated them, as long as the Bible exists, it will declare, that *after death is the judgment*, and not a separate one to each individual; that when the faithful die, *they are taken from the evil*, and do not fall into it; *that mortality in him is swallowed up of life*, and not of flames and torments; that *his spirit returns to God*, and not to punishment; that *he departs to be with Christ*, and not to groan far from him for ages; that *precious in the sight of the Lord is the death of his saints*, and not that it takes place under his anger, even his fatherly anger; that *the Lord will remember their sin no more*: and not that he punishes it with flames and anguish—that then the children of *God rest from their labours*, and not that they then begin more difficult ones than ever: *that the crown is then given them by the righteous Judge*, and not that he drives them from him to a frightful prison; that there souls depart to that place where *are the spirits of just men*

* 1 Tim. ii. 5; Matt. xx. 28; 1 John iv. 10; 2 Cor. v. 20; Heb. x. 14; Col. ii. 14; John xix. 30; 1 Pet. ii. 23; Isa. liii. 5; 1 John i. 7, 9; ii. 1, 2; Rom. v. 10; viii. 33; Heb. i. 3; ix. 34; Rev. vii. 14.

made perfect, and not that they are sent to weep and lament far from their brethren.*

'This is what the Bible tells us, and it adds that their good shepherd and great High Priest, who says to them, *ye are clean through the word which I have spoken unto you*, also says, that he was going to prepare a place for them, in the mansions of heaven, and not in purgatory;—that, as he asks of his Father, *where he is, there they may be also*; and that this is why the martyr Stephen, at the moment of his death, when he was committing his soul to the Lord Jesus, *saw the heavens opened*, and not a flaming purgatory;—and that like him, all the faithful children of God, to whom God has vouchsafed this grace, know and experience even in this world, that their spirit is indissolubly united to Jesus, and that it is impossible for their souls, which are *sealed with the Holy Spirit of promise*, to descend into a place of torment; for the Holy Spirit cannot go to such a place.†

'No, no, it was not as a powerless man, but as an all-powerful God, that Christ Jesus has saved his church; and to imagine the necessity of other *satisfactions*, of *indulgences*, or of a *purgatory*, is virtually to deny the divinity of the Redeemer.

'I would also, my venerable friend, refer you to the opinions of the Fathers of the Church upon this subject.

'After death,' says Justin Martyr, 'there is at once a separation between the good, and the wicked, and the first depart to Paradise.'‡

'The wicked,' says Ireneus, 'go away to everlasting fire,' and the 'righteous,' says Cyprian, 'are

called to the refuge prepared for them.'*

'I believe,' says Gregory Nazianzen, 'that the souls of the righteous, when freed from their bonds, at once enter upon the enjoyment of ineffable delights, and that full of felicity they wing their flight to God.'†

'I cannot believe,' says Cyril, 'that the souls of the faithful go to a place of torment; for it is written that they shall ever be with Christ.'‡

'When we shall leave this earth,' says Chrysostom, 'we shall no longer have the opportunity of repenting, or of blotting out our sins.'§

'He who has not on this side the grave, received the remission of his sins,' says Ambrose, 'will not, in the other world be in the abode of the blessed.'||

'There are,' says Bernard, 'but three places; heaven, earth, and hell. Heaven contains none but the good; on earth there is a mixture of good and wicked; in hell there are none but the wicked.'¶

'You must own, my dear Sir,' I continued, 'that the language of these doctors, is much more simple, as well as much more powerful than those fancies of which you were discoursing to me just now.'

'But,' answered my venerable friend with a mournful expression, 'if this is true, what is the meaning of the Church, when she enjoins us to do these things, and tells us they are of God? What is her intention! what can be the object of teaching such doctrines?'

'I fear I shall wound your feelings,' I replied, 'if I recal to your remembrance that which we saw this morning, and which grieved you so deeply at the time? You heard the lamentations of that poor

* Heb. ix. 27. Isa. lvii. 1; 2 Cor. v. 4; Eccl. xii. 7; Phil. i. 23; Psalm cxvi. 15; Jer. xxxi. 34; Rev. xiv. 13; 2 Tim. iv. 8; Heb. xii. 23.

† John xv. 3; xiv. 1—3; xvii. 24; Acts vii. 56; Eph. i. 13, 14.

‡ Quest. lxxv.

§ SEPTEMBER, 1840.

* Iren. lib. i. c. 2. Cyp. in Serm. on death.

† In Evang. Joh. c. 36.

‡ Hom. 2 de Lazaro.

§ De bono Mortis, c. 2.

¶ In Sentent. c. 9. These quotations have been taken from Schapirus Cursus theol. p. 2005.

young girl, and what she told us about the payment.'

'Oh, I beseech you, do not revert to that,' exclaimed the aged priest, pressing his hand to his forehead, 'that *money* lies heavy on my heart.'

'But, my excellent friend,' I said, 'if your heart feels so deeply upon this point, how very different the case is with some others. Do you imagine, for example, that every Bishop and every priest disapprove of the *Romish Chancery Tax*,* wherein is specified the amount to be paid for *indulgences*, and *dispensations*, according to the sin, or the crime which is to be remitted, or the duty to be dispensed with; and where every iniquity which can be named under the sun, is marked down, with its proper value in silver or in gold. attached to it, according as it has been determined by the Pope, assisted by the sacred college?

'Forgive me; forgive me if I compel you to blush for him whom you call Holy Father, and if I declare, that the college which has determined how much a paracide, or a ravisher, or a murderer, &c. &c. is to pay of money, to redeem himself from the punishment of his crime; and who have decreed that *he who shall kill his father*, must pay four crowns, but *that he who shall kill an abbot* must pay twenty-four; forgive me if I say that such a college has never been presided over by the Holy Ghost!'

This conversation deeply affected the old curate. He returned to his home, deep in thought, and, when we parted, he pointed with his hand to heaven, and lifted up his eyes, but he did not speak a word.

The next day (reader, I only repeat that which I have seen and heard) I found the venerable man in his study, and before him a Greek Testament was lying open, and the latin Vulgate by its side.

* For the particulars of this tax, see *Museulus*.

'You are studying the infallible book,' I said.

'Yes, my brother,' he replied with deep feeling, 'infallible indeed! I have, as you perceive, resumed the Greek text. I used to read it formerly; but for many years, I have not touched it; I wish to read it again. It is not too late, even at the age of eighty, to return to the only book which does not lead us astray.'

Our conversation then turned on the simplicity, the sufficiency, the energy and majesty of the word of God; and when we set out on our walk, the subject was still continued.

Upon our return from that walk, (Reader! I again repeat, I heard this and saw it) the aged curate entered into the chapel of purgatory, and brandishing his cane, he said to me, in latin, with a calm but decided manner, '*Let us destroy these vain idols!*'*

'No,' I exclaimed, 'for your people would not yet understand you, and these idols would be but the more likely to rise up again in their hearts. But may God strengthen you, and may it be given you, to spend the rest of your days, in destroying error by the words of the gospel, and thus withdrawing from the net of ignorance, those souls, which till now, you have kept there.'

'May God our Saviour assist me so to do!' was the answer of this upright and pious man. We prayed together in his humble dwelling; and when I quitted him never to meet him again in this world, he embraced me with much affection, and thus addressed me, "I say of you, and I say it before God: *Blessed is he who has come to me in the name of the Lord!* Farewell! *May the Lord bless thee from his holy habitation!* Farewell! and may the Spirit of his grace enrich thee more and more with the gifts of his word!"

(From C. Matan.)

* *Hæc idola vanitatis detrudamus!*

ON THE AUTHORITY OF "THE FATHERS."

SIR,—The controversy between the author of 'Ancient Christianity,' and the favourers of the Oxford Tracts, may be reduced within a very narrow compass. The main question is, whether a higher degree of authority is due to the writings of the ancient Fathers, than to those of other uninspired authors of acknowledged piety and good sense. The writers of the Tracts, and their supporters maintain the affirmative, and would even persuade us to remodel the doctrines of our Church, in some degree, and its ritual and discipline still more, in order to reduce them to a closer agreement with those of the period in which the most distinguished of these Fathers lived, i. e. the 4th and 5th centuries.

Their opponent, whose positions no one, I am persuaded, will be able to controvert, while he does not deny to the Fathers the character of pious men, asserts that their authority should be reduced within narrower bounds than that of writers of the same general respectability among ourselves, inasmuch as they were the declared abettors of opinions and practices, the tendency of which has been, as experience proves, to subvert the very foundation of the Christian religion, and engender a grievous corruption of morals.

In proof of his assertion, he adduces evidence of the countenance which these (in many respects) great and good men gave to vows of celibacy, especially among the clergy, in direct opposition to the will of God as declared in the scriptures,—and to that harsh uncomely system of will-worship, affected humility, and bodily austerity (εθελοθρησκεία και ταπεινοφροσύνη και αφειδία σωματος) so emphatically denounced by St. Paul in his epistle to the Colossians, as, even in his day,

making encroachments on the simplicity of Christ's religion.

The fact of their having done so is indisputable—but that such of your readers as are less acquainted with the subject, may be better able to form a judgment upon it, I will, with your permission, shew them by one example, how miserably the minds of even the ablest and best Christians of the Nicene age were infatuated by the errors of the times.

The example I refer to is that of Theodoret, bishop of Cyropolis in Syria, who flourished in the former part of the 5th century. It is scarcely possible to read the voluminous writings of this Father, without perceiving that he was a man of considerable powers of mind, and a sincere Christian. His commentaries on the scriptures are often very sensible, and his ecclesiastical history, though short, is valuable for the authentic documents it contains. We have the advantage of learning from one of his own letters a few interesting particulars of his life and conduct. The letter was written to an officer of distinction under the emperor Valens, complaining of the treatment to which he had been exposed by the emperor's orders for opposing the practices of the Arians in his diocese. In the course of it, the worthy bishop takes occasion to refer in a simple modest manner, to his conduct through life, to shew how little worthy he was of the harsh usage he had received.

'His parents,' he says, 'promised him to God before he was conceived, devoted him in his cradle, and brought him up accordingly. Previous to his becoming a bishop, he lived in a monastery, and was made bishop against his will. Bishop of Cyropolis he had been for twenty-five years, during

which period he had never brought an accusation against any one in the imperial courts, nor had any of his numerous clergy. He had not accepted a penny of any one's money, nor had he nor his domestics received the offering of so much as an egg or a loaf of bread. He would possess nothing but the sorry clothing which covered him; yet, out of the ecclesiastical revenues (whence derived he says not) he had erected two bridges of great magnitude; had taken care of the public baths, and built an aqueduct to supply the city with water, of which it was in great need. He had, moreover, recovered eight whole villages out of the hands of the Marcionites and other heretics whom he names, and this not without imminent peril of his life.'

Theodoret was a great admirer of St. Basil, and appears to have been personally acquainted with him, as he was with most of those who were considered eminent for talents and piety in his part of the world; and, certainly, he bears the marks of having been one of the most enlightened, laborious, pious, upright prelates of the eastern church. The statements of such a man, your readers will think worthy of considerable credit in relation to matters of fact, and the record of his opinions a favourable exhibition of the religious sentiments of the best ecclesiastics of his times.

Now, this Father has, among his works, what he terms a religious history, consisting of what we should call 'biographical notices' of the most remarkable ascetics, who had recently lived, or were then living, in his part of the world. With many of them he was intimately acquainted, and his account of the rest was derived from the information of friends upon whose fidelity he thought he might entirely rely. There seems but little reason to question the integrity of

the text, or to suspect the interpolations of monks of later times, and though some parts of the narratives discover the extreme credulity and superstition of the writer, they may be relied upon in the main as an honest man's exhibition of what he himself had witnessed, or of what was generally believed concerning the parties in question.

The first of those wonderful beings whom I shall now introduce to your readers, is Peter the Galatian. This extraordinary person 'began his contests in philosophy,' says mine author, 'when he was eight years old, and continued them for ninety-two years. He visited Palestine, and dwelt in a tomb accessible only by a ladder. For some time he lived alone, but afterwards admitted into partnership a poor creature named Daniel, whom he delivered from the power of the devil. Theodoret was familiarly acquainted with him; for his mother, ten years before his birth, had paid him a visit to obtain the cure of an incurable distemper in one of her eyes. She went to him elegantly attired, and received a sharp and philosophical lecture upon the sin of *dressiness*; but the holy man's prayer, and the sign of the cross, procured her the use of her eyes. Theodoret was her only child, and she used to take him every week for old Peter's blessing. Daniel proposed that Theodoret should come and succeed him in his attendance upon Peter, but the old gentleman, from regard to his mother, would not allow of it. He did many miracles, and Theoderet's mother had half of a girdle, of which Peter wore the remainder, and whenever her husband or her son was ill, applied it with unfailing success. The neighbours used to borrow it for the same purpose, and at length some one stole it. Let me mention that he lived on bread and water, which he took every other day.

Theodosius of Antioch was a person of good birth, but 'desiring to lead an evangelical life,' retired to a wild part of Cilicia, near the sea. The ground was his place of repose; his ornaments certain collars of iron which he wore round his neck, loins, wrists, &c. His amusement and means of support, basket-making. He at length became famous and had many disciples. Mariners within a thousand stadia of the place would in storms call upon the God of Theodosius, and allay tempest by Theodosius's name. Some robbers, Isaurians, shewed their reverence by only asking him and his monks for a little bread and his prayers, when they had brutally plundered all the country round; but the bishop of Antioch and others fearing that these pirates would take him away, as they had lately two bishops, and require a high ransom, which those who loved divine things would certainly have paid, insisted upon his removing to Antioch. His hair reached to the ground, which obliged him to tie it round his waist.

Romanus succeeded Theodosius in the care of the monastery. In hair, iron, &c. equal to his predecessor, in meekness, his superior. Theodoret seems to have been acquainted with them both.

Salamanis built himself into a scanty inclosure without door or window, where he remained for years, *burrowing under the wall*, once a year, to obtain the food which was to serve him for the next twelve months. A bishop broke through his fence to make him *priest*. Salamanis having taken orders, simply told him to restore the wall. The people of a neighbouring town carried him off and shut him up in a similar cell; but his old neighbours brought him back; there he remained till his death, fulfilling, says Theodoret, Gal. ii. 20, "I live by the faith of the Son of God!"

Another admirable personage whose name I forget, but whom I mention here because he also was ordained priest, lived in the same region, occupying himself for fifty years in solitude, meditating upon God, reading the Scriptures, and in prayer. He shut himself up in a poor hovel, and received his daily mess, bread steeped in water, through a hole so constructed, that no one might see him: he passed his hand through for what he wanted in an oblique direction. He used however to go out at night to a neighbouring spring for water, when on one occasion a shepherd mistaking him for a wolf, took his sling and attempted to bring him down. The stone knew better, and refused to stir; but sadly alarmed was the poor shepherd, when he thought what a condition he might have been in, if the stone had not had more sense than himself. This is the only miracle recorded of him. But about fifty days before he expired, he was warned by a dream that his end was near; and such was his sanctity, that the bishop of the diocese, hearing that they were likely to lose him, besought him to honour his tenure of office by accepting *ordination* from his hands. The poor old man protested that he had been all his life apprehensive of the responsibilities of the sacerdotal office, and had therefore, up to this period, absolutely declined it, but now that his life, as he had been assured, *was nearly at its close*, he would give his consent to be received into the order of presbyters. So he was: and soon after died!

Let me observe that Theodoret speaks on terms of almost unqualified admiration of all the strange worthies whose lives and actions he records: seldom indeed intimating the least suspicion but that they deserved the highest praise for their fantastic philosophy! the name which he commonly gives to this species of *wild-worship*.

The persons hitherto mentioned, great as were their merits, were inferior to others whom I shall proceed to mention, and all to that '*facile princeps*' of all ascetics, Theodoret's great friend, the famous Simeon Stylites.

We will now present the great Eusebius to the notice of your readers. This wonderful man retired into a poor lone hovel, to the east of Antioch, and there dwelt several years, first with an uncle, then quite alone; till another anchorite read him a short good lecture on charity "not seeking her own," and invited him to take the charge of a large party of anchorites who had settled about him. The great Eusebius very properly consented, and read and conversed and prayed with them daily till one (hapless) day as he sat with one of the party, who was, as usual, reading a portion of the Scriptures, and asking him for an explanation, Eusebius, whose attention had been diverted by the sight of some agricultural labourers working busily at a little distance, requested him to read it again. I suspect, said the disciple, that your mind was too much taken up with yonder husbandmen to attend to what I was reading. From that day forward the great Eusebius, (what shall we say was his motive?) resolved to keep his eyes under the severest restraint: from that day forward, never did he walk beyond the very narrow path which led to his little oratory. He put a stout iron collar round his neck and another round his waist. These he so fastened together with a chain, that his back was bowed down, and he could never take his eyes from the ground, much less allow them to wander over the fields as they did on that hapless occasion. This practice he continued for forty years! When asked the reason of this extraordinary kind of mortification, he replied that he had had many a

severe struggle with the enemy; and thought he had now discovered the way to baffle his attacks, or to make success itself ridiculous, for what harm could Satan do him, when the scene of conflict was in such very narrow bounds! This man was admired as a miracle of wisdom, his responses were regarded as almost oracular, and many were his followers in the same pitiful course. Theodoret was personally acquainted with some of them: one of whom never allowed himself to lie down, seldom to sit, though he always carried a great weight of iron.

There was also one Jacobus with whom Theodoret was very intimate and admired greatly. He lived in neither cell nor cave, but in the open air, exposed to the view of all. He also had many admirers, and his biographer records a case in which they were the occasion of a severe trial of his '*philosophy*.' The poor fellow had a severe bilious attack, attended with intense inward pains. But for the multitude of admirers who surrounded him he would have relieved himself as ordinary persons do under such painful circumstances, either withdrawing himself or requesting the company to do so; but, being what he was, what could he do but signalize his valour in resisting the impulse of nature. Theodoret who was in the secret, gazed with wonder at the man who proved *propositi tenax*. Night left him master of the field. This person had a heavy iron collar for his neck, and another for his loins, connected by two chains before and two behind, forming two crosses. Theodoret relates the stratagems he practised to make his friend sit and lie down, when he was very ill, on the night, I think, of that singular triumph.

Polychronius, too, should be mentioned, a most modest man, who would not load himself with chains and collars of iron, lest they

should be seen, and procure him an excess of credit. Instead of them he provided himself with a large block of wood, as if for some other purpose. With this he would encumber himself during his prayers at night, and when he thought himself unobserved, dropping it the instant any one came in sight. Theodoret, who had an idea what it was for, tried to get possession of it, but the holy man was jealous of its removal. The good bishop could scarcely carry it with both hands.

Such were the extravagancies to which a *false principle* led many a well-meaning person in that age. There were hundreds, yea, it would seem thousands upon thousands of such characters, and the bishops and great divines of the age were far from reproving their excesses; instead of saying, 'who hath required this at your hands?' they distinctly countenanced them. Theodoret, worthy man as he was, yielded altogether to the infatuation, and even Augustine, by far the most accurate divine of any of the fathers, records it as a high glory of the Catholic Church, to have had such supremely holy beings within her pale.

The great question in dispute, your readers will understand, is, not whether we shall return to follies of this kind, because approved of by the most learned and holy men of the ancient church; but whether any *extraordinary* weight of authority should be given to the sentiments of men, however learned, holy, or *ancient*, who could accord to such follies the stamp of their declared approbation: not whether even, devout men of modern times are, or are not, in danger of verging to an extreme opposite to that of the ascetic institute of the days we speak of: but whether we should not be thankful to God for the great light which was shed upon our own and other lands at the

time of the Reformation. Then our church was mercifully cleared from the superstitions and errors which antiquity had rendered sacred to the minds of our forefathers: *now*, it is become a subject of regret with many among us, that so entire a supremacy was given to the authority of Scripture, the revealed will of God,—and the traditions of men so greatly disparaged. The attempt is made to introduce dogmas and practices which the Fathers of the Reformation rejected as antisciptural, under the authority of the Fathers of the Nicene period. It becomes therefore a good work, and indeed necessary for these times, to shew that these "ancient" Fathers are unworthy of the credit which the advocates of high Church principles would give them. Whatever they might be with regard to personal piety, the defence of some most important doctrines of Christianity and the general usefulness of their writings, the support which they gave to gross and glaring errors, as parts of the church system of their time, render them, to say the least, very unsafe guides. No practice is to be admitted simply because it was theirs, yea, we may say it with confidence, the fact of its having been theirs, is rather a reason for distrust. It must be brought strictly to the test of the spirit of the Scripture, if not exactly on every occasion to the letter of it.

Once prove the point, that these great and good men, Ambrose, Chrysostom, the Gregories, Augustine, &c. gave the same kind of honour to these specimens of ascetic sanctity, that this honest Theodoret did, and you shew them to be too much infected with what may be called, in reference to those things, 'vulgar errors,' to be admitted *as authorities*; you degrade them, in fact. This is a matter of sore complaint with many; but it is well to degrade them, if their

names are made use of to sanction the revival of opinions and practices, which have heretofore been productive of evil, and are likely to be so still. What was said of others of old, may be well applied to the present case. *Amicus Ambrosius, Amicus Augustinus, sed magis amica veritas.* Let no man's authority be allowed to stand in competition with truth.

Theodoret is a man so unexceptionable as a witness of the prevailing sentiment of his times, with respect to the facts he relates; that when he discovers no misgivings, (which, one would say, his good sense and knowledge of the Scripture must have induced,) in his relation of the monstrous things recorded of his worthies, we may safely conclude that the religious world at large joined in his admiration of them. No one seems to have considered that "the Son of Man came eating and drinking," avoiding anything like artificial singularity; and that St. Paul, His so honoured servant, who says,

"Be ye followers of me, even as I also am of Christ," was a man of charitable compliances, wherever truth and holiness were not compromised, exhibiting in his conduct "whatsoever things were lovely and of good report." With very few exceptions, the piety of that age was tainted deeply with will-worship: so much so, indeed, that if Augustine himself had ventured to expose it, or even to express his disapprobation of it, it seems very questionable whether he would have retained his influence in the church. Old Jerome, for one, would have raised a fearful outcry against the impiety of the man who would disparage the sanctity of the monastic institute; and there were multitudes of the same spirit.

I will, with your leave, present your readers in a future paper, with a sketch of Theodoret's great friend, Simeon Stylites. They will, I think, find it very instructive: at present,

I remain, your's truly,

Z. A.

AN ENQUIRY.

SIR,—May I take the liberty of soliciting your assistance, under the following circumstances, and in thus seeking help for myself, I know I am at the same time the inquirer for a great number of persons in this metropolis, who desire to serve the Lord with a perfect heart in their daily walk and conversation.

The nature of my application, then, is, a desire to be directed into a *concise* plan of Scripture reading for private use. I am, in the providence of God, placed in a situation where I am occupied from an early hour in the morning until late at night, so that I cannot possibly pursue an extended system of scriptural reading. I have, in fact, only *scraps* of time which I can call my own, and to employ these to the best advantage, is my

earnest desire. When I take up my Bible, I often find my opportunity for reading nearly gone, while turning over its leaves, seeking where to commence; and although there are many most valuable helps, (Mr. Bickersteth's for instance,) for the profitable perusal of God's holy word, yet I find them drawn up on such a large and systematic scale, that they are quite beyond my adoption.

If you, Sir, or any of your correspondents will be so kind as to notice this subject, and consider the same, it will confer a great benefit, not only on myself, but upon many who like me, can hardly command a quiet half hour from Monday morning until Saturday night.

Your's very respectfully,

THOMAS.

ON PREPARATION FOR THE LORD'S SUPPER.

CAREFULLY examine, in the interval between your successive attendances at that table, even should they be every Sabbath, what progress you are making in the divine life, proportioned to the privileges you enjoy. Are you really gaining ground? Is your soul actually strengthened and refreshed? Are your corruptions growing weaker, and your graces growing stronger? Are you able more successfully to strive against your besetting sin? Is your love to the Saviour deepening in your heart, and more influential over your life? Is your conformity to his image more distinctly visible to the eye both of God and man? Are you advancing also in love and charity to all men? Do you find that since your last commemoration of this feast of love, you have imbibed so much more of the spirit which is there so pre-eminently displayed, that you can, not only freely forgive, from your heart, the most unprovoked and aggravated injuries and insults, if you have received such, but also cordially delight in pouring out fervent prayer on behalf of your bitterest enemies, and ministering, by any means within your reach, to their temporal—but still more—their eternal welfare? And have you felt a warmer interest in the happiness of all, who come within the sphere of your influence? Are you treading more closely in the steps of Him, “who went about doing good” to the bodies and souls of men? Have you expended more deliberation in devising, and more time and money in executing, schemes of practical benevolence, by which you may be instrumental in alleviating the wretchedness, and augmenting the enjoyments, temporal and spiritual, of all to whose comfort you can, through any medium, contribute? Are you more solicitous, by gen-

tleness and affectionateness of manner, to diffuse the sunshine of domestic happiness at home, and to gladden every social circle in which you may be engaged? Is it more constantly your endeavour to draw all, with whom you are acquainted, to Christ, if they are strangers to Him, and closer to Him, if they are already the objects of His love? Do you feel a livelier interest in every society, which is labouring to promote at once the glory of God, and the happiness of man? And do you testify this interest by denying yourself in all superfluities of luxury, whether in dress or any other department, that you may be able to contribute more largely to the support of those societies, and thus become, to the utmost extent that your means can reach, a benefactor, in the highest sense of the word, to your family, your friends, your country, and to all mankind?

Ask yourself also such questions as the following, in your self-examination—Am I advancing in the joys and comforts of the Holy Ghost? Have I, since last I approached the sacred table, followed more faithfully the suggestions of this blessed Spirit; listening more teachably to the slightest whisperings of his voice; cherished more carefully his sweet and sanctifying influences; and watched more jealously against the indulgence of any thoughts, desires, or tempers, which could grieve him, or provoke him to withdraw from my soul, even for a season, the manifestations of his love, and the communications of his grace? Have I a sweeter sense of my Redeemer's love? Do I find communion with him more of a foretasted heaven? And do I look forward with increasing ardency of desire for the day, when I shall sit down with him at the marriage supper

of the Lamb? Do I find increasing happiness in meditation on his love, when I am alone—in conversing about him, when I am in the society of his people—and pleading his cause with those, who do not yet know the preciousness of his name. Have I a larger measure, since last I commemorated his dying love, of that feeling towards him, which prompted the pardoned penitent of old to bathe his feet with her tears, to wipe them with the hairs of her head, and to pour upon them the most precious ointment, deeming it best employed, when bestowed on him, as a token of the gratitude with which her heart overflowed?

Do I thus increasingly feel it to be my highest privilege and happiness, to lavish on him every manifestation of my love; to consecrate to him whatever I possess most precious; every gift he has bestowed—every talent he has entrusted to me; and to esteem myself honoured, with the highest honour that any created being can enjoy, in being permitted to be instrumental in advancing his cause, and promoting his glory? Am I thus continually realizing so much more of this blessed frame of mind, as to be enabled more fully to enter into the spirit of that sweet hymn, which breathes such love to Jesus, while contemplating His love, displayed on Calvary's cross, as should be perpetually burning on the altar of a believer's heart, and bringing down the very essence of heaven's happiness into the believer's soul?

'See! from His hands—His side—His feet,
Sorrow and love flow mingling down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing—so divine—
Demands my soul—my life—my all!'

Child of God! never rest satisfied, till you feel the full power of

that sentiment pervading your whole soul, and regulating your whole life, (and surely the sacramental Table is pre-eminently the place where you may hope that the Holy Spirit will bring it, in *all* its divine energy, to your heart) and then you will want no other motive to constrain you to abound in every work and labour of love, for his name's sake.

Such, believer, are some of the points, which I would affectionately suggest to you, as matter for self-examination. And be assured, if you deal faithfully with your own soul in this matter, and do all that in you lieth, by prayer, meditation, study of the Scriptures, watchfulness, and persevering exertion, in humble and cheerful dependence on the promised blessing of the Holy Spirit, to make the Sacrament of the Lord's Supper as effectual a channel as it was designed to be, for the conveyance of divine grace from the fountain above, and the enjoyment of divine communion with the God of your salvation—if you do indeed thus seek to find it a spiritual feast, appointed to strengthen and refresh your soul, you shall not be disappointed of your desire. No! through the faithfulness of a covenant-God, and the power of the blessed Spirit, it will be made a means of so invigorating and comforting your soul, that you will go on, in your heavenward course, progressing from strength to strength; continually advancing in holiness, and its inseparable attendant, happiness; so that every successive attendance on this sacrament will find you at once nearer to, and meeter for, the sublime joy and satisfying pleasures of that world, where, in the presence of a triune God, there is the fulness of joy, and at his right hand pleasures for evermore.

(From the Rev. Hugh White.)

THE ORACLES OF GOD.

SIR,—Allow one whose pen has been employed for your pages before, but whose communications are not frequent, to express very briefly his opinion as to the meaning of an important passage in the Epistle to the Romans.

In the third chapter, the apostle is contending about the privileges of that people, whose history is to constitute an important part of the dispensations in store for an expectant world,—I mean the sons of Abraham,—to whom pertaineth the primary and plenary fulfilment of blessings, which spiritually apply to us gentiles.

The Jew, jealous in behalf of his nationality, tenacious of exclusive rights, and delighting in various external ceremonies, was he to find himself dispossessed, and eventually a loser, by the substitution of the *περιτομή καρδίας*, the *circumcision of the heart*, and spiritual devotedness, in the place of the superseded *ἐν σαρκὶ περιτομή*, the fleshly observance of the Mosaic ritual? In other words, what was the *πισσάν*, the thing that marked a difference or superfluity in the Jew's scale of the transaction.

'Much,' says the converted son

of Abraham, the man who in the most straitest sect of his religion, lived a pharisee,—'much every way.' Much in every method of computation. Much, count it as you please: the *περισσόν*, was unquestionably great; there was no denying the advantage. For in the first place, 'they,' the Jews, 'were entrusted with (*κατὰ*) the oracles of God: 'ἐκπευθῆσαν,' they had a responsibility, consisting in holding, 'as our librarians,' as Paley calls them, the oracles of God.'

Nor did the fact of their not availing themselves of such a trust, invalidate the faithfulness of God. Invalidate! Can man counteract what God decrees? Impossible. However faithful, as librarians, that people might be, yet if they had the oracles of God laid up in a napkin, it was at their peril that they neglected them; the scheme of providence was not frustrated, but fulfilled. Seeing they did not see, and hearing they did not hear: the very thing prophesied concerning them. "As it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

ZONA.

THE JEWS.

THE numbers who entered Palestine from the wilderness were evidently not much more than three millions; and their census, according to the German statists, who were really considered to be exact, is now nearly the same as that of the people under Moses. They are thus distributed:—In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 in Austria. In Asia, 738,000, of which 300,000 are in Asiatic Turkey. In Africa, 504,000, of which 300,000 are in Morocco. In America, North and South, 5700. If we add to these

about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000. This extraordinary fixedness in the midst of almost universal increase is doubtless not without a reason. May we not naturally conceive, that a people thus preserved without advance or retrocession; without a nation, yet united as no nation ever was before or since—has not been appointed to offer this extraordinary contradiction to the common laws of society, and even the common progress of nature, without a cause, and that cause one of divine grandeur.

Review of Books.

THE ECCLESIASTICAL AND POLITICAL HISTORY of the Popes of Rome during the Sixteenth and Seventeenth Centuries. By LEOPOLD RANKE, Professor in the University of Berlin. Translated from the German by SARAH AUSTIN. In 3 vols. 8vo. Murray.

IT is obviously out of our power, in the narrow space allotted in this periodical, to *review*, in the ordinary sense of the word, this extensive and learned work. Our only object is, to give those of our readers who may be likely to meet with the work, a caution, or previous notice of the real nature of its contents.

The indefatigable industry, and endless resources of the great Prince of the power of the air, often fill our minds with awe and amazement. In the present instance, we have a German neologian compiling an elaborate work; an English Unitarian translating it, and the publisher of the great church periodical, the *Quarterly Review*, bringing it forth, and many leading journals of all classes bepraising it. And yet, what is its obvious drift and object? It is to rub off some of the stains of the Romish church: to represent many of its worst characters in more favourable lights than heretofore; to secularize as much as possible, the whole history of the Reformation; and by any and by all means to give the impression, that 'the two confessions,' have each of them some favourable, as well as unfavourable points of view, and that all that now remains, is, that they proceed, side by side, in peace and amity, neither of them upbraiding the other for the past, or rebuking her for the future.

A single passage or two from the preface will exhibit the bent of the work, more distinctly than any lengthened description.

An Italian, a Catholic, would set about the task in a totally different spirit from that in which the present work is written. By the expression of

personal veneration, or it may be (in the present state of opinion) of personal hatred, he would impart to his work a characteristic, and, I doubt not, a more vivid and brilliant colouring; and, in many passages, he would be more circumstantial, more ecclesiastical, or more local. In these respects a Protestant and a North German cannot hope to vie with him. The position and the feelings of such a writer with respect to the papacy are less exposed to the influences which excite the passions, and therefore while he is enabled to maintain the indifference so essential to an historian, he must, from the very outset of his work, renounce that warmth of expression which springs from partiality or antipathy, and which might perhaps produce a considerable effect on Europe. We are necessarily deficient in true sympathy with purely ecclesiastical or canonical details. On the other hand, our circumstances enable us to occupy another point of view, which, if I mistake not, is more favourable to historical truth and impartiality. For what is there that can now make the history of the papal power interesting or important to us? Not its peculiar relation to us, which can no longer affect us in any material point; nor the anxiety or dread which it can inspire. The times in which we had any thing to fear are over; we are conscious of our perfect security. The papacy can inspire us with no other interest than what arises from its historical development and its former influence.

Again, professor Ranke observes, after giving the history of the revival of Romanism in the seventeenth century,

Never more can the thought of exalting the one or the other confession to universal supremacy find place among men. The only consideration now is, how each state, each people, can best proceed from the basis of its own politico-religious principles, to the development of its intellectual and moral powers.

Such is the author's view of the relative positions of "the two confessions." Of course, the denun-

ciations of St. Paul and St. John, as to the character and the doom of Popery, have either never been read, or, which is more probable, never attended to !

The whole tenor of the work is uniform. All the vices of the worst of the Popes are extenuated ;

and heroes and heroines fabricated out of monsters who disgraced humanity. It is no matter of surprise, therefore, to find, that, with some alterations, the Jesuits of France have reprinted this product of a Protestant University for the use of their own students !

OLNEY LECTURES, delivered on particular occasions to the Congregations assembling in the Parish Church of Olney, Bucks. By the Rev. D. B. LANGLEY, Vicar. One Vol. 12mo. Hamilton and Co.

THIS is a plain and useful volume, superior to many which come under our notice. It is published in aid of a school for training up the girls of his congregation in household work ; a species of institution which we are happy to see on the increase among us. The subjects of the Lectures are, Prayer for a Minister

the people's duty,—An appeal to the Young,—the Cleansing of the way,—Confidence in God,—the controversy between Cain and Abel,—the History of Job,—the Christian Soldier,—The Church's anxiety for a godly ministry,—the broken and contrite heart,—the Sin unto Death.

DECAPOLIS : or the Individual Obligation of Christians to save souls from death. An Essay. By DAVID EVERARD FORD. In 18mo. Simpkin and Co.

A STRIKING and useful discourse, with a strange title. The truth and force of its appeals may be judged of from the following passage :

With all humility and tenderness, I would submit to my dear and honoured brethren in the ministry the question, Whether there must not be something radically wrong in that preaching to which the unconverted can approvingly listen, year after year, and remain in their sins ?

It may, perhaps, be replied, that the same event happened to Ezekiel, whose fidelity none will presume to question. "They come unto thee," said the Lord to that prophet, "as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them. And lo ! thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument ; for they hear thy words, but they do them not," Ezek. xxxiii. 31, 32.

The relevancy of this passage to the case under consideration is, however, destroyed by the context. The men who, as a matter of necessity or courtesy, listened to the message hated the

prophet who brought it: they spoke against him "by the walls and in the doors of the houses," (verse 30.) The case of Ezekiel, then, after all, was no exception to the general rule. Like Moses, and Jeremiah, and Daniel, and a host of holy men, "of whom the world was not worthy," who "wandered in deserts and in mountains, and in dens and caves of the earth," Heb. xi. 38, he found it impossible to serve God faithfully without provoking censure.

We may boast of the enlightened age in which we live ; but we deceive ourselves if we imagine that the world is yet so changed as to render obsolete the caution of our Lord to his disciples,—“Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets,” Luke vi. 26.

The commendation of an unconverted hearer is very questionable praise. It is possible, indeed, that the man may have information enough to acknowledge as truth the evidence of his condemnation, or honesty enough to give us credit for the sincerity of our ministrations ; but it is far more likely that he endures our sermons, because they press but lightly on his conscience ; because we afford him so many opportunities of evading our appeals ; or

because we invariably suffer him to hide himself in the crowd; and when we describe the man for whom there is no escape, because he neglects the great salvation, Heb. ii. 3, we carefully guard against every thing like personality, lest he should possibly imagine that we mean him.

But we do mean him, or ought to mean him, and the man will never be saved till he knows it. Should he not find it out from our public discourses, let us see him at home, and tell him so. We have often indirectly described his character, but still he has very little notion that the description applies to himself: we must remove from his mind all misapprehension, and with

boldness, yet with affection and tenderness, say, "Thou art the man."

Is it demanded, Who can do this? I reply, That servant of Christ who is found "warning every man, and teaching every man, in all wisdom," that he "may present every man perfect in Christ Jesus," Col. i. 28. The preacher who wishes to save himself and them that hear him, 1 Tim. iv. 16, must thus be made all things to all men, that he may by all means save some, 1 Cor. ix. 22. If sinners will take warning in the ordinary way, our work will be so much the lighter; but if public exhortations fail to produce the effect desired, we must adopt other methods, lest any one fail of the grace of God,

MODERN EVASIONS OF CHRISTIANITY. A Sermon. By the Rev. JOSEPH MENDHAM, M.A. Hatchards.

WE rejoice to have from the hand of this experienced antagonist of Rome, his testimony against the revived spirit of Romanism which is now springing up in the English Church. Few men are better qualified than Mr. Mendham, to discern and to detect, the latent essence of Popery. He thus discriminates with a master's hand, the truth from its exaggerations and perversions:—

I observe, then, that, as in the Church of Rome, so in her followers here, the great error and mischief is *Excess*. *Succession* has a legitimate and valuable meaning within its bounds, or (without being too precise,) near them. So has *Tradition*, properly understood, and confined to the earlier ages: so have the *Sacraments*, or permanently divine institutions, restraining them to two, or to their *real* meaning: and so of various others. But when succession is carried to the unwarrantable extreme of making it absolutely and invariably necessary to the validity of every Christian ministration; when tradition, which, in sober fact, is hardly any thing more than credible testimony, is exalted to be a compeer, or superior, to the direct written word of God, to the authenticity of which it can alone aspire to give its testimony; when the sacraments *opere operato*, and corrupted as they are in their very substance (the chief in particular), are made so indispensable and effective, as to trench upon the fundamental doctrine of gratuitous justification through faith in

Christ, and the paramount necessity of internal holiness—when this is the case, there is not only superabundance, which might be reckoned no evil, as including the good, but there is an assault, and where successful, a sorely injurious, if not fatal assault, upon the vitals of the religion by which alone sinners can be saved. Should it be alleged that excess does not alter the *nature* of a thing, it may confidently be replied, that *morally*, or *spiritually*, it does. And the assertion may be illustrated by the familiar example of food and drink, which, when taken in moderation, or a certain quantity, communicate no guilt, but when used in excess, become respectively gluttony and drunkenness. There is the same essential difference created by excess in certain medicines, which, in the proper quantity, are beneficial, but beyond it are injurious, and may be fatal.

We have nothing to do with the *personal character* of the propagators of the revived heresies under consideration. Whether their apparent piety may be real or null, how far, and in what manner, the sound part of their doctrine may be affected or not by the unsound, is the province of the Searcher of hearts to determine. The enemy of human souls is sagacious and careful enough not to injure his cause by the choice of discreditable and repulsive instruments. For common, and the best use, we are concerned, not with the *formal* but the *material*, not with the *person*, but with the *substance*. The person, if saved, is saved as by fire. Various professed papists possessed some qualities apparently religious; but of the man who scatters

bread with one hand and poison with the other, it is difficult, if not impossible, to form a correct estimate; and we might reverence even the adulterated devotion of a Xavier, if we did not know, that by his particular and earnest entreaty to the King of Portugal the Inquisition was introduced into Goa.

The appeal to the Fathers, or early writers, of the Christian Church, by the present revivers of substantial popery, in support of the dogmas, some plainly unsound, and others doubtful, which they are so zealous to introduce, is peculiarly unfortunate. For a great deal in their remains of what is really valuable; for the evidences of prevailing piety which they display; for the important information which, as memorials of the age, they convey; all who value true Christianity owe them a deep and lasting debt of esteem and gratitude, and are forward to vindicate them, when unfairly and too rudely depressed by those who may even seem to have some apology for their conduct. But to go to the opposite extreme, and pay them a superstitious reverence; to suppress and palliate their defects; to erect them to the seat of arbiters of religious truth, with simply so much qualification or distant counter-assertion as to afford an escape when accused, is an act, not only of injustice and imbecility, but likewise of high imprudence. For, by such a procedure, it is made the imperative duty of those who think better, to expose and detail the multiplied and serious deficiencies and errors of men, over whose occasional uncomeliness they would otherwise gladly throw a veil; and oblige them to strip these venerable elders of the habiliments of idolatrous respect with which their indiscreet and false friends have invested them. There is, however, one important inference from the painful fact; and that inference, there can be little doubt, was intended by the providence, which permissively produced the fact, and whose acts are not always inciden-

tal and accidental (except to us,) namely, that the broadest and most sensible distinction possible might lastingly be established between things, which there was serious danger of confounding—the simply inspired scriptures of the apostolic and other writers, and the simply uninspired productions of their immediate successors. And this distinction and distance is perhaps more strongly marked with respect to the first succeeding generation of Christians, as the very substance and quality of their writings are concerned, than with respect to those who succeeded them; because, as we may fairly infer, there would, in their case, be more danger of co-equality in the general estimate among Christians. For certainly, of those who are intended to be honoured, by being familiarly called the apostolic Fathers, the sad offences against correct doctrine and discretion in the effusions of Barnabas and Hermas (as they are now extant), not to add some portions even of the supposed genuine Ignatius, will make them rather suffer than gain, by being placed in juxta-position with the Christian writers who followed them. Selections and translations may indeed injure this argument, but it is at the expense of integrity.

Would that Mr. Mendham,—than whom few more competent are to be found among us,—could be persuaded to enlarge this argument from a tract into a treatise. It appears as though the main stress of the controversy now carrying on in every part of the Church—was made to turn upon this one point, SCRIPTURE; or, the FATHERS. We say again, Scripture, or the Fathers, because it has been abundantly shewn; in every possible way, that in this, above all other matters, “*no man can serve two masters.*”

Intelligence.

THE CATHEDRAL BILL.

THE plan for the modification of the Cathedral Establishments of England and Wales, which has long been under the consideration of Parliament, was passed and received the Royal Assent on the 11th of August. Its principal clauses are as follow :—

‘ II. And be it enacted, That, subject to the Provisions herein-after contained, the Number of Canons in the several Cathedral and Collegiate Churches of the New Foundation, and in the Cathedral Churches of Saint David and Llandaff, and in the Queen’s Free Chapel of St. George within the Castle of Windsor, and of Canons Residentiary in the several Cathedral Churches of the Old Foundation in England, shall be the number respectively specified in the Schedule hereto annexed.

Schedule.

Cathedral or Collegiate Church.	No. of Canons.
Canterbury - - -	6
Durham - - -	6
Ely - - -	6
Westminster - - -	6
Winchester - - -	5
Exeter - - -	5
Bristol - - -	4
Carlisle - - -	4
Chester - - -	4
Chichester - - -	4
Gloucester - - -	4
Hereford - - -	4
Lichfield - - -	4
Lincoln - - -	4
Manchester - - -	4
Norwich - - -	4
St. Paul’s, London - -	4
Peterborough - - -	4
Ripon - - -	4
Rochester - - -	4
Salisbury - - -	4
Wells - - -	4
Windsor - - -	4
Worcester - - -	4
York - - -	4
Saint David’s - - -	2
Llandaff - - -	2

‘ III. And be it enacted, That in every Cathedral and Collegiate Church, the Term of Residence to be kept by every Dean thereof hereafter appointed shall be Eight Months at the least in every year, and the Term of Residence to be kept by every Canon thereof hereafter appointed shall be

Three Months at the least in every year.

‘ VI. And whereas Her Majesty has graciously intimated to Parliament Her Royal Will and Intention to found Two new Professorships in the said University of Oxford, and it is expedient that the same should be competently endowed; be it therefore enacted, That the Two Canonries in the said Chapter of Christchurch (not being either of them a Canonry annexed or to be annexed to any of the Professorships already founded in the said University) which shall be thirdly and fourthly vacant shall, upon the Vacancies thereof respectively, and the Foundation of such Professorships respectively, become and be permanently annexed and united thereto, in such Order as Her Majesty shall, in and by Her Royal Letters Patent founding such Professorships, direct and appoint; and if either of such last mentioned Canonries be vacant before the Foundation of such Professorships, the same shall not be filled up until after such Foundation; and after such Annexation the said Canonries shall and may be held by the Holders of such Professorships respectively for the time being; provided that if the Member of any College or Hall in the said University except Christchurch shall hereafter accept any Professorship to which a Canonry of Christchurch is or shall be annexed, he shall thereby cease to be a Member of such other College or Hall.

‘ XII. And be it enacted, That so soon as conveniently may be, and by Authority herein-after provided, the Two Canonries in the Chapter of the Cathedral Church of Ely which shall be secondly and thirdly vacant shall be permanently annexed and united to the Regius Professorships of Hebrew and Greek respectively in the University of Cambridge.

‘ XXXIV. And be it enacted, That, so soon as conveniently may be, and by the Authority herein-after provided, subject to the Consent of the Bishop, any Archdeaconry may be endowed by the Annexation either of an entire Canonry or of a Canonry charged with the Payment of such portion of its Income as shall be determined on towards providing for another Archdeacon in the same Diocese, or with such last-mentioned Portion of the Income of a Canonry, or by Augmentation out

of the common Fund herein-after mentioned, provided that the said Augmentation shall not be such as to raise the average annual Income of any Archdeaconry to an amount exceeding Two hundred Pounds; and that no Canonry shall be so charged with the Payment of a Portion of the Income thereof to any Archdeacon, unless the average annual Income of such Canonry, after the Payment of such Portion as aforesaid, shall amount to or exceed Five hundred Pounds: Provided always, that no Archdeacon shall be entitled to hold any Endowment or Augmentation, or other Emolument as such Archdeacon under the Provisions of this Act, unless he shall be resident for the Space of Eight Months in every Year within the Diocese in which his Archdeaconry is situate, or as to any present Archdeacon, within the Diocese in which his Archdeaconry was situate before the passing of the first-recited Act, subject to the same Provisions as to Licences for Non-residence which was enacted with respect to Incumbents of Benefices by an Act passed in the Second Year of Her present Majesty, intituled 'An Act to abridge the holding of Benefices in Plurality, and to make better provision for the Residence of the Clergy.'

'XLI. And be it enacted, That, subject to the provisions herein-after contained, the Patronage of all Benefices with Cure of Souls possessed by Deans and other individual Members of Chapters in right of any separate Estates held by them as such Members, or possessed by Prebendaries, Dignitaries, or Officers not residentiary, in right of their Prebends, Dignities, or Offices respectively, shall be transferred to and vested in the respective Bishops of the Dioceses in which the Benefices shall be respectively situate, subject nevertheless to all such Provisions respecting the Apportionment or Exchange of Ecclesiastical Patronage as are contained in the first herein-before recited Act: Provided always, with respect to any Benefice now or heretofore possessed by any Dean in right of any separate Estate held by him as such Dean, that every future Dean of the same Deanery may, upon any Vacancy of such Benefice, present himself thereto; that with respect to Benefices in the Patronage of the Prebendaries of the Collegiate Church of Southwell, the same shall, so soon as conveniently may be, and by the Authority herein-after provided, be transferred so as to become vested, as the Prebends fall in respectively, partly in the Bishop of Ripon and partly in the

Bishop of Manchester, in such Proportion as shall be determined on; and that upon the Vacancy of any such last-mentioned Benefice before the Patronage thereof shall have been so transferred as aforesaid it shall be lawful for the Bishop of Ripon for the Time being to present thereto.

'XLV. And be it enacted, That from henceforth the Right of appointing Minor Canons shall be in all Cases vested in the respective Chapters, and shall not be exercised by any other Person or Body whatsoever; and that so soon as conveniently may be, and by the Authority herein-after provided, Regulations shall be made for fixing the Number and Emoluments of such Minor Canons in each Cathedral and Collegiate Church; provided that there shall not in any Case be more than Six nor less than Two; and that the Stipend of each such Minor Canon hereafter to be appointed shall not be less than One hundred and fifty Pounds per annum; and that Arrangements may from Time to Time be made by the like Authority for securing to any Minor Canon not otherwise competently provided for such annual Sum as shall make up to him an Income as Minor Canon, not exceeding in any Case the said Sum of One hundred and fifty Pounds.

'XLVI. And be it enacted, That no Minor Canon hereafter to be appointed in any Cathedral or Collegiate Church shall be allowed to take and hold together with his Minor Canonry any benefice beyond the Limit of Six Miles from such Church.

'XLVIII. And be it enacted, That all Ecclesiastical Rectories without cure of Souls in the sole Patronage of Her Majesty, or of any Ecclesiastical Corporation, Aggregate or Sole, where there shall be a Vicar endowed or a Perpetual Curate, shall, as to all such Rectories as may be vacant at the passing of this Act immediately upon its so passing, and as to all others immediately upon the Vacancies thereof, respectively be suppressed; and that as to any such Ecclesiastical Rectory without Cure of Souls, the Advowson whereof or any right of Patronage wherein shall belong to any Person or Persons or Body Corporate other than as aforesaid, the Ecclesiastical Commissioners for England shall be authorized and empowered to purchase and accept Conveyance of such Advowson or Right of Patronage, as the Case may be, at and for such Price or Sum as may be agreed upon between them and the Owner or Owners of such Advowson or Right of Patronage, and may pay the Purchase Money and the Ex-

pences of and attendant upon such Purchase out of the common Fund hereinafter mentioned; and that after the Completion of such Purchase of any such Rectory, and upon the first Avoidance thereof, the same shall be suppressed; and that upon the Suppression of any such Rectory as aforesaid all Ecclesiastical Patronage belonging to the Rector thereof as such Rector shall be absolutely transferred to and be vested in the original Patron or Patrons of such Rectory.

‘LXVI. And be it enacted, That so soon as conveniently may be, and by the Authority herein-after provided, and subject to the Provisions herein contained respecting the University of Durham and the Canonries in the Collegiate Church of Westminster annexed to the Rectories of Saint Margaret and Saint John, such fixed annual Sums shall be determined on to be paid, and shall accordingly be paid to the Ecclesiastical Commissioners for England, by the Deans and Canons of the Cathedral Churches of Durham and Saint Paul in London, and the Collegiate Churches of Westminster and Manchester, as, after due Inquiry, and a Calculation of the present average annual Revenues of the Chapters of such Churches respectively, shall leave to the Dean of Durham an average annual Income of Three Thousand Pounds, and to the Deans of Saint Paul's, Westminster, and Manchester respectively an average annual Income of Two Thousand Pounds, and to the Canons of the said Four last-mentioned Churches respectively the average annual Income of One thousand Pounds; and such other annual Sums shall be determined on to be paid, and shall be accordingly paid, by the said Commissioners, or such Deductions shall be allowed to be made out of the Proceeds of any suspended Canonry or Canonries, as, after like Inquiry and Calculation, shall give to the Dean of every Cathedral and Collegiate Church in England an average annual Income of One thousand Pounds, and to the Deans of Saint David's and Llandaff respectively an average annual Income of Seven hundred Pounds, and to the respective Canons of every Cathedral Church in England an average annual Income of Five hundred Pounds, and to the Canons of the said Churches of Saint David and Llandaff an average annual Income of Three hundred and fifty Pounds, and as shall also enable the respective Chapters of Chester and Ripon to provide for the efficient Performance of all the Duties of the said Churches and the Maintenance of the Fabrics thereof.’

‘LXVII. And be it enacted, That, except as herein otherwise specified, all the Monies and Revenues to be paid to the Ecclesiastical Commissioners for England, and all the Rents and Profits of the Lands, Tithes, and other Hereditaments vested and to be vested in them the said Commissioners by and under the Authority of this Act, together with all Accumulations of Interest produced by and arising therefrom, shall be from Time to Time carried over by the said Commissioners to a Common Fund, and by Payments or Investments made out of such Fund, or, if in any Case it be deemed more expedient, by means of an actual Conveyance and Assignment of such Lands, Tithes, or other Hereditaments, or of a Portion thereof, additional Provision shall be made, by the Authority herein-after provided, for the Cure of Souls in Parishes where such Assistance is most required, in such Manner as shall, by the like Authority, be deemed most conducive to the Efficiency of the Established Church: Provided always, that in making any such additional Provision out of any Tithes, or any Lands, other Hereditaments allotted or assigned in lieu of Tithes, so vested or to be vested in the said Commissioners, or out of the Rents and Profits thereof, due Consideration shall be had of the Wants and Circumstances of the Places in which such Tithes now arise or have heretofore arisen.

‘LXXII. And be it enacted, That with respect to any Parish in which both the Profits and the Spiritual Charge are divided between Two or more Incumbents, each having a Moiety or Portion of the Benefice, a Plan or Plans may be framed by the Bishop of the Diocese, with the Consent of the Patron or Patrons, and so as not to prejudice the Interests of any existing Incumbent, for constituting any of such Portions separate Benefices, or for consolidating Two or more of such Portions into One Benefice to be held by One Incumbent, or for making such other arrangements as he may judge likely to promote the efficient Discharge of Pastoral Duties in such Parishes; and any such Plan may be carried into effect by the Authority herein-after provided: Provided always, that nothing herein contained shall restrain the Bishop from doing any Act or exercising any power which he may now lawfully do or exercise without the consent of the Patron or without the Aid of the said Commissioners.

‘LXXIII. And be it enacted, with an especial View to the better Care

of populous Parishes, That Arrangements may from Time to Time be made by the like Authority, for improving the Value or Making a better Provision for the Spiritual Duties of ill-endowed Parishes or Districts, by means of such Exchange of Advowsons, or of such other Alterations in the Exercise of Patronage, as may be agreed upon by Patrons, with the Consent of the Bishop in every such Case, or in the Case of Benefices lying in more than one Diocese, then with the Consent of the Bishop of each Diocese, and, where a Bishop is himself one of the Patrons, with the Consent of the Archbishop.

'LXXIV. And be it enacted, That Arrangements may be made by the

like Authority for the Apportionment of the Income of Two Benefices belonging to the same Patron between the Incumbents or Ministers of such Benefices, or the Churches or Chapels connected therewith; provided that no such Arrangement shall be made with respect to Benefices in Lay Patronage without the Consents of the respective Patrons, nor in any case so as to prejudice the Interests of any existing Incumbent, nor without the Consent of the Bishop of the Diocese, nor, in the Case of Benefices lying in more than One Diocese, without the Consent of the Bishop of each Diocese, nor, where a Bishop is himself one of the Patrons, without the Consent of the Archbishop also.'

STATISTICS OF DISSENT.

In the controversy now going on, both in Parliament and out of it, between the Church and the Dissenters, it is impossible but that statistics should have great weight. Whether the immediate matter in dispute be the continuance of an ancient impost, such as the church-rate, or the increase of the church's means of usefulness, as in Sir R. Inglis's motion, all facts bearing upon the question of the real nationality of the establishment must be allowed to exercise a considerable influence on the decision.

The Dissenting organs are well aware of this; and most unremitting have been their exertions, especially of late, to impose upon the public a most outrageously exaggerated statement of the strength and importance of their own party. They are evidently acting upon the established rule with all unscrupulous controversialists. "Repeat any one lie every week for a year together, and a large portion of your readers will inevitably come to take it for a truth." But they thus make it the more our duty, in order to frustrate this their pious design, to shew that the whole statement on which they rely is a most unconscionable and discreditable exaggeration.

We allude chiefly to the broad assertion, repeated of late again and again in their chief daily organs, that Dissenters and Dissenting places of worship are as eight to eleven, when compared with those of the establishment. We quote a single instance out of many of such an assertion:

'Their self-taxation, spontaneously imposed, creating eight Dissenting chapels for every eleven Established churches, is so disproportionately large a contribution towards the general provision for religious instruction, &c.

The foundation, however, for all these large and vague assertions was laid by Mr. Baines, the present mouth-piece of the Dissenters in the House of Commons, in his reply to the motion of Sir Robert Inglis on the 30th of June. He then offered to the House the following enumeration of what he called 'Dissenting churches,' founded, he declared, upon documentary evidence, faithfully collected:—

Congregationalists or Independents	-	-	2,060
Baptists	-	-	1,460
Presbyterians	-	-	62
			3,582
Wesleyan Methodists	-	-	3,720
Calvinist Methodists	-	-	130
Welch Methodists	-	-	640
			8,072

He further added the following estimate of the annual expenditure of the Dissenters upon their religious worship and the maintenance of their pastors:

Support of 8000 ministers at £150. per ann. each	-	£1,200,000
Expenses of public worship, missionary contributions, charitable donations, &c.	-	800,000
		£2,000,000

Here, then, is the official statement of the Dissenters laid before the House of Commons, and carefully republished in all the journals which favour their cause, and then argued upon, from day to day, as an irrefragable fact. 'The Dissenters have 8000 churches, and they contribute £2,000,000. per annum to the maintenance of religion among them.' These two assertions we shall now show, by evidence taken entirely from their own publications, to be exaggerations of the grossest and most intolerable description.

First, however, let us disentangle the Dissenters, rightly so called, from that larger and more important body with which, on all occasions of this kind, they are so anxious to connect themselves—we mean the Methodists. By their own shewing, the Methodists vastly outnumber all the “three denominations,” the Dissenters rightly so called. Now, the Methodists are not Dissenters, and they constantly repudiate the attempt to confound them with the opponents of the church. Their founder was himself a clergyman not objecting to either the doctrines or the ritual of the church, but merely claiming more liberty than at that period he could be allowed within her pale. He, therefore, established a neutral—an irregular body; to oppose or destroy the church, but to act upon the masses of poor and irreligious in a way in which, it appeared to him, the church's order and discipline prevented her from acting. He himself constantly repudiated the idea of dissenting from, or being opposed to the church; and at the very last general meeting of the whole Wesleyan body in London, the same disclaimer was again made, and responded to by the entire mass. It is nothing less, then, than the grossest dishonesty to seize upon the Wesleyans, in order, by their means, to reach the grand total of ‘8,000 Dissenting churches.’

Honestly and fairly, the Dissenters of England are comprehended in what they themselves term ‘the three denominations;’ and these profess to have by Mr. Baines's statement, only 3,582 churches. We shall soon see that even this number is far beyond the truth.

But, first, let us remark an important distinction which ought ever to be borne in mind. The term ‘church’ as used in our national establishment, implies a place of worship with a minister attached to it. 11,000 churches with us, mean 11,000 buildings, in each of which, Sunday by Sunday divine worship is maintained. But among the Dissenters, the term has quite a different meaning. It means, with them, a religious society whether consisting of 500 persons or 50, or even of 10. Hence we find in a transatlantic publication, (where the same practice obtains) the following accounts of ‘independent’ or ‘congregational’ churches: ‘Beverly.—A secession has taken place from the second church connected with this parish, and a fourth church organized. This church consists of 20 members, four of them males; leaving but one man in the original church.’

‘Fairhaven.—The time was when Captain J. Swift constituted the whole church of this village in his own person.’

We do not suppose that this sort of subdivision, the peculiar vice of Dissent, has yet reached such a point in this country. We have no doubt that most of those societies, calling themselves ‘churches’ in England, have both a place of meeting and a respectable number of associates. Still, however, it is important to be borne in mind, that a ‘church,’ according to their nomenclature, does not necessarily imply a place of worship; but merely a society, whether of an hundred individuals, or of only five.

Let us now, however, turn to Mr. Baines's statement, and see how they consist with other and still more authoritative accounts published by the Dissenters themselves.

He tells us that the Dissenting churches consist of—

Congregationalists and Independents	-	-	-	2,060
Baptists	-	-	-	1,460
Presbyterians	-	-	-	62

3,582

Unfortunately, however, it so happens, that only ten years since the *Congregational Magazine*, the chief monthly organ of the Dissenters, set forth their numbers, after the most diligent inquiry, to be as follows:—

Independents	-	-	-	1,289
Baptists	-	-	-	888
Presbyterians	-	-	-	258

2,437

And this statement received a very strong confirmation by another account, given in the same publication in the year 1831, which enumerated the whole of the congregational or independent ministers in England, and made them amount to only 1,073.

Doubtless, since 1829, the date of the former statement, many Dissenting chapels have been built. But, then, it is equally true that many of the old ones have been sold to the established church. We doubt if the net increase within the ten years, has been equal to ten per cent upon the whole. But we may be told that this statement of 1829, does not include Wales; and that other and later statements have appeared in the *Congregational Magazine* of more recent date. We are aware of this, but we confess that we look at these later accounts with considerable distrust. They have been made after observing the effects of the former confession of weakness; and they are evidently swelled up so as, if possible, to get rid of the impression

created by the statements of 1829. However, let us now look at the account given in December, 1835, the latest of which we are aware in which any details are furnished.

This account gives us a total of			
Independents	- - -	1,843	
Baptists	- - -	1,067	
Presbyterians	- - -	195	
			3,105

But, when we come to inspect the details furnished, we at once perceive how a total so far exceeding that of 1829 is made out. Of the 1,843 Independent churches, no fewer than 224 are either 'vacant' or 'supplied by the pupils of this or that academy,' or 'Home Missionary Stations.' And there can be no doubt that in the Baptist and Presbyterian Societies, the same deficiencies exist. This allowance made, the real total of 'Dissenting churches' falls down at once to about 2,730, which we take to be about the actual number.

Lastly, a word or two touching the alleged expenditure of £2,000,000. per annum by the Dissenters on their religious worship. Mr. Baines quietly sets down £150. a year as the average salary of a Dissenting minister. We believe that the greater part of them would rejoice, if he could insure them half this sum. But again we refer to their own organ, the Congregational Magazine, which in its supplement for 1830, says, 'We fear that the average income of the whole body (of Congregational ministers) would not much exceed £100. per annum.' 'Among the Baptists, the congregations are generally smaller and poorer, and the support of their pastors is necessarily less.'

Allowing, then, £100. a year for the 1,621 Independent or Congregational

ministers whom we find named in that magazine, and £75. for the 866 Baptist ministers whose names we find in the Baptist Magazine of the same date, and an equal sum for the Presbyterians, we arrive at a total of £241,675. as the whole sum annually expended on their ministers by the Dissenters, properly so called, instead of the £2,000,000. per annum so magnificently claimed by Mr. Baines.

One word more. The same animus which leads to an exaggerated view of the Dissenters, very naturally inclines them to lower the extent and numbers of the Established Church. While '8,000 churches' are claimed for the Dissenters, only 11,000 are allowed to the church.

But this is nothing like the truth. The 'parishes' returned in the report of the Church Commissioners, are 10,701, which, with extra-parochial places, would make the 11,000.

But it would be a most absurd error to set down only one church for a parish. The parish of Islington has ten churches, the parish of Cheltenham seven, the parish of Rotherhithe four, the parishes of Liverpool. Manchester, and Birmingham, somewhere about twenty each.

The lowest calculation, at all consistent with reason, at the present moment, would give about 12,500 or 13,000 churches in the establishment. The Dissenting 'churches,' as they are called, number, as we have seen, about 2,730. But of these a great number are little more than cottages or barns, with the walls plastered and whitewashed. We do not say this of them in any mood of derision or contempt; but when men strive to pass for something which they are not, it becomes necessary that the truth should be told.

BETHNAL-GREEN CHURCHES.

ON Monday, August 3rd, the Right Hon. the Lord Mayor, attended by the Sheriffs, the Treasurer, Secretaries, and Committee, accompanied by a number of their friends, proceeded to lay the first stone of the first of the projected churches in a part of the above-named parish adjoining the Hackney Road. A vast concourse of people attended to witness the solemnity, when an appropriate service was performed; the Rev. J. Mayne, Sen. Curate of the parish, officiating in the absence of the Rector. The sum raised since the commencement of this fund, including grants from the Metropolis Churches Fund, the Incorporated Society for Building Additional Churches, and other public

bodies, amounts to £52,370. 16s. 1½d., leaving a deficiency of £22,629. 3s. 10½d. to make up the sum of £75,000., requisite to carry out the design of building ten additional churches, schools, and parsonage-houses in this populous and destitute parish. In five of the twelve projected districts, sites have, by gifts and purchases, already been procured; whilst in a sixth, a building, hitherto known as the French Protestant Chapel, in St. John Street, has been opened, under the bishop's licence, for the purpose of public worship. The existing churches of St. Matthew and St. John, and the Episcopal Jews' chapel, supply the religious wants of two more of the proposed districts;

thus leaving only four as yet unprovided with sites for the proposed new churches. It is proposed to supply the existing deficiency, by opening an 'Annual Subscription List for the lim-

ited term of four years; a plan by means of which it is confidently expected, that ample means will be placed at the disposal of the Committee for the completion of their work.

OTHER NEW CHURCHES.

THE consecration by the Bishop of Winchester, on June 29, of All Saints' Church, situated in the Deptford Lower Road, in the parish of St. Mary Rotherhithe, completes the comprehensive plan of church extension for this parish. The present Rector, the Rev. E. Blick, was inducted into the living not quite five years ago, and found but one church and two schools for the spiritual instruction of the parishioners and the education of the poor. He proposed that three new churches and five new schools should be erected, assigning to each of the new churches, a district with a population of 3,000, and leaving 4,000 to the mother church. The whole expense was estimated at £25,000, of which £23,000 have been collected. Of this sum £21,000 have been obtained by voluntary subscriptions. The five new schools have been long in full operation, as well as the old parochial schools; one of the new churches was consecrated eighteen months since, the second about twelve months ago, and the third as above. Thus upwards of 3,000 additional sittings have been provided, of which one half are free and unappropriated, and a resident minister appointed to each. Suitable endowments have been provided; and it is in contemplation to erect forthwith a parsonage-house near each church.

The first stone of St. James' Church, Wolverhampton, the first of the intended churches proposed to be erected in that populous district, was laid on Tuesday last, by Dr. Bowstead, Bishop of Lichfield. We should think there were at least ten thousand persons present. Suitable prayers were offered up by the Archdeacon; and the Bishop, after laying the stone, stood upon it and addressed the assembled multitude for some time, in an appropriate and truly Christian manner. His Lordship then pronounced the blessing, and the vast assembly separated. This day, which we trust is only the beginning of the good work, will be long remembered in Wolverhampton.

There are now being built in Liverpool, six churches, viz. (by the Building Society), St. Barnabas's, Greenland Street; one in Naylor Street, not named; St. Clement's, Windsor; St. Silas, Pembroke Place, by Mr. M'Neile's congregation; St. Saviour's, Parliament Street, by subscription; and a large one, to cost about £6,000, in Warwick Street, by John Gladstone, Esq. In addition to which, there is one at Woodside and one at Crosby, and the Earl of Derby is about to build one at Knowsley. And yet much, very much, must be done before the whole of our population can be accommodated.

ROMAN CATHOLIC CHAPLAIN.

ON Thursday, July 23, there was an exceedingly numerous meeting of the magistrates of the county of Middlesex, at the Sessions House, Clerkenwell Green, by special adjournment, to take into consideration the propriety or expediency of assenting to a motion, of which due notice had been given by Mr. Tulk, for the appointment of a

Roman Catholic chaplain to attend prisoners of that religious persuasion confined in the house of correction. A long discussion ensued, after which the court divided, and there appeared to be, for the motion 7; for the amendment, declaring such an appointment unnecessary and inexpedient, 27: majority against the appointment 20.

LIVERPOOL, WEDNESDAY, AUG. 19.

(Before Mr. Baron ROLFE.)

COTTERELL, AN INFANT, BY HER NEXT FRIEND AND GUARDIAN, LORD ASHLEY, v. STOCKS.

THIS was an action brought to recover a compensation in damages for an injury sustained by the plaintiff from some unprotected machinery in a mill of the defendant.

Mr. Cresswell and Mr. Atherton ap-

peared for the plaintiff; and Mr. Alexander and Mr. Wightman for the defendant.

Mr. Cresswell, in addressing the jury, said, that the plaintiff was a poor girl of the age of about fifteen years,

who had received a number of severe injuries whilst working in a mill of the defendant, who is an extensive cotton-spinner. In the mill was an upright shaft, which revolved at the rate of sixty times in a minute, which was nevertheless left unprotected by any casing. The plaintiff, who had been a fine healthy young girl, had occasion to be near the shaft, when it caught her clothes, and, from the velocity with which it revolved, wound them up and carried her round for the space of five minutes before the engine could be stopped and the shaft brought to rest. When taken from it she was found dreadfully mangled, yet she survived, and after lingering in great suffering for a long time, had partially recovered her health, though she must remain a cripple for life. He would say a word as to the manner in which the Noble Lord, by whose aid the present action had been brought, was connected with the case. It was well known that much suffering had been endured by the youthful poor in factories. Their case had excited great sympathy, and no one had more generously and successfully applied himself to their redress than the noble Lord he had named. That noble Lord, on hearing of the circumstances of the case, and finding that the sufferer and her parents were alike unable to procure her redress, stepped forward in her behalf, in the hope not only of obtaining for the plaintiff such compensation as money could supply, but also for the purpose of an example, which might lead to measures of precaution, by which such accidents

might be prevented in future. He had also another motive in connecting his name with this case. He might have supplied the means of carrying on the action, and in case of a failure have left the plaintiff, a pauper, to pay the costs, but he had determined that no such imputation as that should rest upon the case, and he had placed himself in a position to render himself liable if by chance the action had failed. Of that, however, he had no fear, and his Learned Friend seemed on consideration to have come to the same opinion; for he was happy to say, that though he thought it right to make this statement, it would not be necessary to go into any evidence upon the subject, as it had been arranged that a verdict should be taken for the plaintiff for a sum agreed upon between them.

Mr. Alexander then rose, and expressed in very high terms his sense of the humane exertions of the Noble Lord; at the same time he wished to say in behalf of the defendant, that the machinery in his mill had been manufactured and put up under the direction of one of the first engineers of this country. No danger was apprehended, and in fact the machinery had been working for several years without any accident occurring, and he thought it argued equally well for the feelings of the defendant that he consented to a verdict passing against him for the sum agreed upon, and no doubt care would be taken to protect the machinery in future.

A verdict was then taken for the plaintiff for £100. and costs.

NEW ZEALAND.

PAPERS have been printed, by order of the House of Commons, containing the Reports of Captain Hobson, R.N. of his proceedings on arriving at New Zealand. The first of these is an address of congratulation on arrival, presented to his Excellency by the (forty-five) inhabitants of the township of Kororarika, expressing their gratification of his safe arrival, and declaring that the establishment of British laws and British authorities had long been the desire nearest to their hearts. There is also a letter, by Captain Hobson to Sir George Gipps, stating that immediately on arriving, he had issued an invitation to all British subjects, to meet him at the church at Kororarika, to hear read her Majesty's commission, extending the limits of the colony of New South Wales, and his own appointment as Governor of such part of the colony, as may be acquired in

sovereignty in New Zealand. The most interesting portion of these papers, however, is a letter addressed by the Lieutenant-Governor to Sir George Gipps, from the Bay of Islands, describing the proceedings at a meeting which he had called of the native chiefs of the confederation, and of the high chiefs who had not signed the declaration of independence, for the purpose of explaining to them the commands which he had received from her Majesty, and of laying before them the copy of a treaty, which he had to propose for their consideration. A vast number of chiefs, with a multitude of followers, crowded in from every quarter, and assembled under spacious tents decorated with flags. His Excellency proceeded to the tent, supported by his officers, Mr. Busby (the late Resident) the members of the Church Missionary Society, the French

bishop, the officers of the government, and all the principal European inhabitants, in procession, and took his seat on a raised platform. In the centre of the area, within the tents, the chiefs seated themselves upon the ground, leaving a space around them for the Europeans. His Excellency opened the meeting by explaining, in the fullest manner, the object of his mission, and the reasons that had induced her Majesty to appoint him. He then read the treaty, and dwelt on each article, offering a few remarks explanatory of such passages as they might be supposed not to understand. Mr. H. Williams, of the Church Missionary Society, interpreted, and repeated in the native tongue, sentence by sentence, all that his Excellency addressed to them. When his Excellency had finished, he invited the chiefs to ask explanations on any point they did not comprehend. Twenty or thirty chiefs in consequence addressed the meeting, five or six of whom spoke with so much violence and effect, that his Excellency was apprehensive that they had fairly turned the tables on him, but at this crisis the Hokianga chiefs, 'under Neni and Patawoni, made their appearance,' and nothing, says Captain Hobson, 'could have been more reasonable.' His Excellency insinuates that underhand influence had been at work, and two chiefs, whom he names as being followers of the Catholic bishop, were the principal opposers. One of these orators, 'Revewah,' said, 'Send the man away; do not sign the paper; if you do, you will be reduced to the condition of slaves, and be obliged to break stones for the roads. Your lands will be taken from you, and your dignity as chiefs destroyed.' In this dilemma, and when things appeared to be looking very black for his Excellency, at the first pause, 'Neni' came forward and eclipsed all rivals. He spoke with so much 'natural eloquence as surprised all the Europeans, and turned aside the temporary feeling that had been created by the arguments of the other orators. No wonder, then, that Captain Hobson should speak favourably of his talents. He was to him a friend in need, and seems to have done his part of the business

effectually. He pointed out to the New Zealanders how impossible it was for them to govern themselves, and concluded his harangue by strenuously advising the chiefs to place confidence in the promises of the British. He was followed by two other favourable chiefs, and, after an adjournment of one day, it having been announced that the chiefs had become impatient to sign the treaty, that they might return to their homes, his Excellency gratified their wishes, and, having accordingly proceeded to the tents, the treaty was signed in due form by forty-six head chiefs, in presence of at least five hundred of inferior degree, which, being held to be a full and clear recognition of the sovereign rights of Her Majesty over the northern parts of the island, was announced on the 7th of February last by a salute of twenty-one guns from her Majesty's ship *Herald*. By the first article of the treaty, the chiefs of the confederation of the united tribes of New Zealand, and the separate and independent chiefs, expressly cede the powers and rights of sovereignty to her Majesty over their respective territories; and by the second her Majesty confirms and guarantees them in the possession of their lands, and estates, forests, fisheries, and other properties, so long as they wish to retain the same; but they yield, at the same time, to Her Majesty, the exclusive right of pre-emption over such lands as they may be disposed to alienate; and the third grants to the natives of New Zealand all the rights and privileges of British subjects. The acceptance by the chiefs is as follows:—We, the chiefs of the confederation of the united tribes of New Zealand, being assembled in congress at Waitangi; and we, the separate and independent chiefs of New Zealand, claiming authority over the tribes and territories which are specified after our respective names, having been made fully to understand the provisions of the foregoing treaty, accept and enter into the same in the full spirit and meaning thereof. In witness whereof, we have attached our signatures or marks at the places and dates respectively specified.

Done at Waitangi, this 6th day of February, in the year of our Lord 1840.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

OCTOBER, 1840.

MEMOIR OF THE LATE REV. G. T. BEDELL, D. D.
RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

(Continued from p. 330.)

ON the first Sunday of June, 1823, Mr. Bedell preached for the first time in St. Andrew's church. A large congregation immediately took possession of the church, which continued to increase in numbers until the whole building was fully occupied, and many were unable to gain the accommodation in it which they desired. On the day after it was opened for public service, the sale of pews amounted to 33,000 dollars, and from that day sales were gradually effected, until the whole of the seats of the church were disposed of. Of this subject it is sufficient to say, that the temporal concerns of St. Andrew's church were at once, and have always since been, in the highest degree prosperous.

At this point we enter upon a new and the chief department of the ministry of Mr. Bedell; a portion of it for which his whole previous ministry seems to have been in a good degree preparatory, and in which his labours were a course of interrupted and wonderful success and usefulness. It is a period, however, which is not so much to be traced by distinct events, as by characteristic principles. His health, which had suffered much in the climate of Carolina, had become considerably improved. He was still, in comparison with others,

a feeble and delicate man, and never exempt from a large amount of bodily sufferings. But for four years following the commencement of his labours in St. Andrew's Church, when compared with his succeeding years to the close of his life, he was in moderate health, and able to accomplish a very great extent of pastoral labour and public duty. From his entrance upon his duty as a pastor in this important field of labour, to the close of his life, his history is entirely identified with that of his church. The success with which he laboured in it has been abundantly manifested by the results which have been produced. The eyes of the whole community, not only in the city in which he lived, but in the Episcopal Church throughout the United States, have been turned with deep and inquiring interest upon this instance of successful labours. No Episcopal Church in the United States ever exceeded this in spiritual or temporal prosperity, and very few have been able at all to equal it. The influences of the Holy Spirit have been seen to rest abundantly upon it, in the numerous conversions of sinners to God, and in the united and energetic efforts of professing Christians for the promotion of the great objects of Christianity among men.

The clergy have looked upon the ministry of Dr. Bedell as remarkable for its very successful character, and have desired to understand more intimately, the instrumentality which was employed to produce the important results which have been seen to be attained. This cannot perhaps be better done than by tracing successively his efforts and plans in the various departments of his pastoral duty, through the eleven years in which he was connected with this important Christian enterprise. Such a course will be likely to exhibit his ministry as a whole; and as he could truly say, in reference to his labours as a minister of Christ, "this one thing I do," it will be adapted also to display the history of his own life in the circumstances which distinguished it to its close.

His method of preaching, which had become in a great degree formed and settled at the time of his removal to Philadelphia, though it improved and advanced in its chief characteristics in every subsequent year, as his own experience and knowledge were enlarged, was in many points very peculiar. Probably no ambassador for Christ ever adopted a system of preaching better calculated to arrest the attention of an audience, and to guide and inform that attention aright, than the one which he selected. He habitually dwelt in his sermons upon those great truths of the Gospel revealed in the redemption of sinners through the obedience and death of the Lord Jesus Christ, which were given to make men "wise unto salvation." These truths he exhibited in a singularly clear, intelligible, and faithful manner. This was the chief peculiarity of his preaching. He ceased not, in the most direct and simple language, "to teach and to preach Jesus Christ," the peculiar intelligence of redeeming love for sinners, as the appointed instrument in the divine hand of everlasting good to

their souls. The necessity and danger of man as a lost being, the wonderful grace and power of "God manifest in the flesh," as the sinner's glorious substitute and Saviour, were his theme in public and from house to house. He was never wearied in the consideration of these truths himself, and he feared not the wearying of others by their repeated declaration. Christ was "all in all," in his addresses to the souls of men. No sermon of his could be heard, without the opportunity to gain from it a plain and distinct delineation of the sinner's wants and the Redeemer's grace, and a knowledge of that blessed path in which the wayfaring man need not err. Connected with this remarkable directness in the exhibition of the truth, there was in his style of composition a simplicity which never soared above the understandings of the illiterate or the young, and yet never descended to the least mixture of vulgarism or coarseness. None who heard him could fail to comprehend him, and yet none were ever able to despise. United with this simplicity of style, there was an equal simplicity of manner, which added yet more to the ease with which he was heard and understood. He was very remarkable for the beauty of his oratory, and has been regarded by those best qualified to judge, as a model of chaste, dignified, and impressive elocution. He was entirely removed from every thing like parade, or noise, or violence in voice or gesticulation. He never preached *himself*. There was no attempt at effect, save the all-important effect of reaching the conscience and heart of the sinner, and bringing him back in subjection unto God. His open and clear method of illustration and argument, like the glass of the astronomer, was estimated in its value by him, wholly by the distinctness with which it brought

"heavenly things" before the vision of man. And as others listened to him, they too forgot the preacher; and there seemed to be nothing so arresting and peculiar, as the unaffected simplicity, with which he would tell, over and over again, the story of man's redemption, and urge upon the hearts of his hearers, the acceptance of the mercy which this redemption offered, without any apparent disposition to add attractive ornament to the plain facts of the case. In this attribute of his preaching he excelled all whom we have ever heard beside, and this undoubtedly was the secret of his surprising success. He stood before men as the mere instrument of God, and though possessed of peculiar ability to instruct and amuse upon multiplied topics, he poured out all that he had, and all that he was, before the cross of the Lord Jesus Christ; and was himself concealed, as he desired to be, for the sake of the great truth behind which he stood, for its exhibition to men, and to which alone he desired to attract their minds.

On Sunday, October 5, 1823, the first communion in this church was celebrated. In an anniversary address of the date of 1833, Dr. Bedell himself thus alludes to it.

"There were then present thirty-four persons, all of them; it is believed, having been communicants of some of the other churches of our city. It is not my intention to trace the gradual increase. Suffice it to say that on Easter last, our actual number amounted to three hundred and thirty-four, exactly three hundred more than when the communion was first administered. This however does not give us as favourable a view as the case really requires, for during the ten years which have passed, changes have taken place by death, removals, &c. to the amount of more than one hundred, so that there has been actually added to the church more than four hundred,

the most of these by a profession of religion here first made. This would make an average of forty a-year, which is a circumstance cheering in some respects, while melancholy in others. It is melancholy when we consider it in comparison with the numbers who continually listen to the sound of the Gospel; but cheering when it is viewed in comparison with others. Not to mention the fact in relation to the communicants of any Episcopal Church, I will merely state that in the life of a late most eminent and successful minister of the Gospel* belonging to another denomination, it is observed, that the communicants added to his church during a ministry of thirty years' continuance, averaged twenty-five a-year. So that for the last ten years, we have exceeded that by an annual average of fifteen. So far then as numbers are concerned, we go not behind any, and have reason to be thankful. But this is a small matter. It is not the number of the communicants of a Church, but their spiritual character, which constitutes the subject of rejoicing. But on this point I am forbid by delicacy to say much. Let it be sufficient to remark, that with the most who have been admitted to the table of the Lord, under my own immediate ministry, I have reason to be satisfied. I have endeavoured to be guarded; and by some have been thought unnecessarily severe. As it is, error has been fallen into in some cases, but I am not aware that there have been in ten years, more than six cases of actual backsliding. There are some few who I think are not careful to walk as circumspectly as they ought, considering the solemnity of the profession they have made—some who have given too much up to worldly conformity, and are thus injuring their own spirituality and the cause of Christ. But as a body, I have

* Rev. Dr. Payson, of Portland.

reason to rejoice in God, that there is so much of real spiritual religion. My spirit has been continually refreshed with the idea, (that with but little exception, (less, much less, than is generally experienced,) I have no reason to doubt of the spiritual religion of those who kneel before this altar; and when I think that nearly four hundred, who have at previous times, or will now this day join with me in commemorating the dying love of our Master and only Saviour, Jesus Christ, are able to trace their first religious impressions, to the blessing of God on my feeble ministrations, I have reason to say, "my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour."

In this connexion may be also related his continued earnestness for the increase and revival of true piety in his church, and the frequency and extent in which the church was blessed with precious seasons of refreshing from the presence of God. While he was the rector of St. Andrew's church, there were several of those blessed out-pourings of the Spirit of God, with which the American churches have been so frequently favoured, under which many souls together were awakened from sin, and brought to a knowledge and acceptance of forgiveness in the blood of the Lord Jesus Christ. These seasons of revival, it may be remarked, generally followed the weeks of Lent, which had been passed, as we have seen, by this people, in habitual prayer. His eager desire for the conversion of his hearers, kept him ever upon the watch, for any promising indications among them, of special attention to the great concerns of their souls. He marked the first manifestation of peculiar seriousness and interest, and welcomed it as the dawn of glorious light. He immediately called together, in a separate and stated meeting for

prayer and religious conversation, all whose minds were seriously impressed with a view of their own dangers and wants, and like a faithful shepherd, having thus withdrawn the feeble from the residue of the flock, he set himself to bind up the broken heart, to guide the seeking soul to Christ, and to lead them all to a full and immediate acceptance of the divine offers of salvation, and to an unreserved dedication of themselves to God. The results of these meetings of awakened and anxious persons, were most valuable and happy. He became individually acquainted with the cases and feelings, and circumstances of all; and they found, in the advice and exhortation which he was able thus to give them, the means of wisdom unto salvation. In preparing those who gave evidence that they had believed with their hearts unto righteousness, for a public profession of religion, we have already seen evidence of his vigilant and guarded habit. He watched over them and instructed them as a father does his children, meeting them collectively and individually, again and again, for instruction and prayer, in reference to the profession which they were to make, of personal devotion to God their Saviour. In his personal arrangements for the occasion of their confirmation, his remarkable love for order and harmony, left no circumstance unnoticed that might promote the serious impression or happy feeling which he desired to have produced. Every candidate for the ordinance had a particular seat and position assigned, so that there could be no confusion, nor any disturbance from this source, of the state of feeling which he desired. As the result of this care in all arrangements, both those of the greater and less consequence in themselves, there was uniformly an important and deep impression produced upon the minds of the con-

gregation, by the administration of this ordinance, as there was also by his method of administering all the Christian ordinances, and many have dated their first desires for a religious character and hope, from a personal observation of these interesting scenes. One such occasion is described in the following extract :—

“ During a period of great seriousness, and very soon after I had professed the name of Christ, many were about to make a public profession of religion ; our dear pastor had delivered a deeply interesting course of lectures on the subject of confirmation, and had conversed privately with all the candidates about to partake of that solemn rite. None could say that they were ignorant of the nature of those vows which were to be ratified by the recipient of confirmation in St. Andrews. Faithfully, perseveringly, and affectionately, did Dr. Bedell, both in season and out of season, instruct all who came to him for counsel, upon a subject of such deep solemnity. Sabbath morning was the season selected on this occasion, and when memory reverts to that morning, my heart feels as though it would invoke the holy influence which pervaded the sanctuary on that blessed day, and from its deepest recesses breathe desires like these, ‘ Come, blessed Spirit ! who wert so sweetly present then, and visit again all our hearts with the same elevating influence which then touched us with hallowed emotions of penitence and love.

“ At an early hour the candidates had all assembled, I think above fifty were present; they were seated in pews near the chancel, and presented an appearance of solemnity, simplicity, and devotion, which was touching in the extreme ; there was reason to hope that in every case they were about cheerfully, deliberately, and without reserve, to dedicate themselves to the ser-

vice of God. They were almost all in the freshest season of youth ; and there in the sanctuary, before the altar of the Most High, removed far away from the busy scenes of the world, they had turned aside to sit at the feet of Jesus ; like Mary, to choose that better part which shall not be taken away from them ; many had left father and mother, sister and brother, to follow Christ : youth, beauty, and talent knelt that day beneath the cross of Jesus, and in the presence of men and angels, vowed to be his for ever. It was a scene with which the worldly could not sympathize, for it could not yield them joy to see so many of their young companions leaving their ranks and joining themselves unto the crucified Saviour.”

In another sermon Dr. Bedell thus describes his labours among the young. “ Within the last twenty-five years, an entirely new class of causes have been brought into operation, upon which the prosperity of churches is made very materially to depend. Among those causes, there is none so prominent as that which may be called the Sunday school enterprise. However it may have come to pass, it is nevertheless certain, that with the success of the Sunday school operations of a church, its spiritual welfare is indissolubly connected. This is a matter of experience which is paramount to all theories. In relation to this matter, the hand of God is strikingly apparent, and your minister can safely say, that as he states to you the brief history of our Sunday schools, he may remark that it all seems necessarily to be traced to the hand of God. He is not conscious of any extraordinary effort on his part, except that of falling in most cordially with the evident leadings of the providence of God. When our Sunday schools met in September of 1823, the vestry-room was amply large enough to contain all the teachers

and scholars for the purposes of organization. Gradually the cause went on, till in January, 1833, the whole consisted of *seventy-five* teachers, and within four of *eleven hundred* scholars. In the schools immediately connected with our church, there are now seventy-five teachers employed; but this would give an unfair statement, for from a school in the Commissioners' Hall in Southwark, to the House of Refuge, our teachers are to be found scattered in various directions, so that not less than ninety actually belonging to this church are thus actively employed. It is not my business in this discourse, to tell the wonders which have been achieved by the Sunday school enterprise. Suffice it to say, it has been the instrumental cause of more conversions than could be here enumerated; it has changed the face of society among those poor who have been willing to come under its influence; it has introduced cleanliness and neatness, where before there was nothing but dirt and rags, and the most squalid wretchedness; it has carried the saving influence of the Gospel where there was nothing but ignorance and spiritual death; it has carried the consolations of the Gospel where there was hitherto almost unpitied wretchedness; and it has transformed the rising generation of our streets and alleys, nearly ready to become a blight and a curse, into a healthy population and a blessing."

After the development which has thus been given, of Dr. Bedell's character and usefulness as a pastor, it must awaken surprise, that one labouring under the burden of such feeble and failing health, should have been able to accomplish such an unusual amount of duty. His persevering assiduity and diligence will account for it in part. But another trait in his character which has yet been but partially noticed, will tend still more to explain it; it was his

large and benevolent spirit of enterprise, and singular disinterestedness. He always kept before his mind the noblest plan of effort for the propagation of the Gospel abroad, and for its extension and establishment at home. His calculations and designs were never small. His faith laid hold of divine promises with much confidence, and he was persevering in his expectations of a good result to Christian effort, sometimes long after the expectations of others had begun to flag and fail. Though so quiet and unpretending in his character and habits, and appearing to have so little that was sanguine in his temperament, his cheerful and bright anticipations always sustained himself, and furnished encouragement and strength to others who were ready to sink under the power of despondency. Remarkably prudent and cautious, he was an invaluable guide in the various efforts of Christian usefulness. And however extensive or difficult appeared to be the plan which was advocated by him, a firm reliance upon his judgment led others to unite in it without hesitation or fear. He thus threw himself wholly into the attainment of the object which he pursued, and without selfishness, or fear, or weariness in its pursuit, he rarely failed in the accomplishment of his ultimate design, though the amount of labour which he devoted to it, was often wonderful to those who were unacquainted with his character and habits. He had unusually large conceptions of the personal duty of the Christian, of the sacrifices which he must make, and of the losses with which he must be content. Heavy pecuniary responsibilities and incumbrances were laid upon him through his whole maturity, yet he cheerfully robbed himself to do others service. His talents and influence were wholly consecrated to the great work of doing good. All

that he had, and all that he was, he counted as an offering unto the Lord. The question before his mind was never at what bound of duty he might be permitted to stop, but what measure of usefulness it was possible for him to fill up. His feeble health required an indulgence of mind which he never yielded to it. He never held back his hand from the work of the Lord. And with this spirit he laid himself down in the mid-day of his life, wasted, exhausted, worn out, but calmly and watchfully waiting for his crown, and receiving his reward.

For a few of the first years during which Dr. Bedell ministered in Philadelphia, his health was comparatively good; though when contrasted with most other men, he was even then weak and infirm. He had been delicate in his constitution from his earliest childhood, and has often said he had never known the enjoyment of what others would call good health. After he had been connected with St. Andrew's church about four years, his health seemed to be manifestly undermined. He had engaged in labours quite too exhausting for his constitution to endure. Frequent spitting of blood, and increasing debility and failure of appetite, appeared to indicate to others, that his course was nearly finished. For several of the past years of his life he was kept in being and in active effort, beyond any of the expectations of his friends. The kind providence of God had favoured him with the attentions of a physician, Dr. John K. Mitchell of Philadelphia, whose remarkable skill in his profession, united with the tenderest concern for his patient's comfort, a clear understanding of his constitution and habits, and the most untiring assiduity in watching over his health, was blessed from above, to the preservation of his life, and mitigating his sufferings, for several

years after it was supposed by others that he was very near the end of his course. In the spring of 1829, when the writer of this sketch was first brought into that intimate connection with Dr. Bedell which was closed only by death, he was confined, as he had been for a large part of the winter, under what was by most of his friends supposed to be a final attack of his disease. From this, however, he was again restored to his ministry, and to the surprise of his friends, enabled to undertake not only his previous labours, but even a still larger measure.

In the winter of 1833, his health began very sensibly to decline, and it was apparent to all his friends that his days on earth were soon to be numbered and finished. He was much confined to the house, and unable to undertake more than the occasional discharge of public duty through the succeeding spring. Early in the warm season he removed with his family to Bristol, (U. S.) where he found the retirement and quietness which he so much required, and from whence he paid occasional visits, by water, to Philadelphia. His physician had now ceased to encourage him with the hope of life much longer protracted, though in the hearts of some of his nearest friends, there was still sometimes the lingering expectation of his restoration. While at Bristol, in the month of June, he took a short journey to Elizabethtown and Newark, N. J.

Dr. Bedell arrived at Baltimore, with his wife and son, on their return homewards from Bedford Springs, Saturday, 23rd August, 1834, in the afternoon. Owing to his long ride of sixty miles on the railroad, exposed to the gas, and dust, and heat of the weather, he was then in a state of great debility and exhaustion.

"Calling upon him," says Dr. Henshaw, "in the evening, as soon as I heard of his arrival in

town, I found him in too weak a state to converse much, and apparently sensible that the period of his dissolution was rapidly approaching. In answer to an inquiry of mine, whether he had derived any benefit from his journey, he replied, 'I feel that I am sinking every day.' I asked, 'Do you enjoy peace of mind?' He immediately answered with as much animation as he was capable of at the time, 'Yes, my only hope is in Jesus, the Saviour of sinners. I am very comfortable—all is peace.' I then took my leave, promising to see him on the next day.

"Owing to my public duties on the Lord's-day, I was unable to see him till between four and five o'clock in the afternoon. He had enjoyed a refreshing rest on the Sabbath and the preceding night, and appeared to be much better than he was the previous evening. I sat with him an hour or more, during which time he conversed with me on the concerns of his own congregation—the state of the church at large—and points of experimental and practical religion, with quite as much interest and strength, as he had manifested during an interview I had with him in his own house, in May last. He told me he had determined to spend a few days in Baltimore at the house of our friend Mr. Boyle, as the physician thought he would derive benefit from rest, and could then, with more comfort, prosecute his journey home at the close of the week. My visit was, at his request, closed with prayer, in which he appeared deeply interested and fervently engaged.

"As I was obliged to go to my family (who were in the country, about twenty miles distant) on Monday morning, I congratulated him on the improvement of his health which had taken place since the preceding day, and bade him adieu, with the expectation of

seeing him again on Wednesday evening.

"Upon my return to the city on Wednesday, I found that he had been removed to Mr. B's on Monday morning, and was suffering from an attack of diarrhœa, a common and too often fatal symptom of the last stage of the disease which had so long preyed upon his system; but probably then occasioned by a great change in the temperature of the weather, which had taken place about that time. His state was such that I was not admitted to his room that night or the following day. I learned, however, in answer to my inquiries, that his disease was gaining ground, and his strength gradually declining. On Friday morning early, Mrs. Bedell sent for me; and from that time, with the exception of an hour or two, I remained with our dear brother till his soul had entered upon his everlasting rest.

"On my approaching his bedside, he reached out his hand, and with an affectionate smile, bade me welcome. But I was shocked at beholding the great change which had taken place in him since our previous interview. I inquired if his sufferings were great, and he assured me that he felt no pain; but that in that, as well as other respects, the Lord dealt very mercifully with him. When I communicated to him the opinion of the physician that he would probably survive but a few hours longer, he received it with the most perfect composure, and seemed cordially to respond to the sentiments of the apostle which I quoted:—"For to me to live is Christ, and to die is gain. To depart and be with Christ, is far better." I then repeated the first lines of that beautiful hymn, 'Jesus, Saviour of my soul,—let me to thy bosom fly.' and he immediately said with much feeling, 'I will!—I do!'

"I was obliged to leave the room of our sick friend at half-past seven o'clock on Friday evening, to attend my stated lecture; and in our social religious services, the fervent prayers of many Christian hearts, which had occasionally been profited and refreshed under his ministry, were, I doubt not, in unison with mine, that God would either spare his servant for greater usefulness in the church, or strengthen and prepare him for the approaching conflict. On returning to his sick room after my lecture, at about nine o'clock, I found him in a state of increased weakness, and and he continued sinking fast from that time till near eleven o'clock; but still enjoying uninterrupted tranquillity and composure of mind.

"Dr. Buckler, the able and skilful physician who attended him with the utmost tenderness and assiduity, now entered, and after examining the patient, told me there was a great change for the worse. He then proposed, as a means of lessening nervous excitement, and procuring for our brother a little refreshing rest, to administer an anodyne, containing a small portion of laudanum. Dr. Bedell then called me to him, and fixing his eyes upon me intently, said, with great solemnity, 'Brother Henshaw, is it wrong, when the soul is in perfect peace, and ready to depart, to take an anodyne as a remedy for the pain of the weak body? If so, I will not do it. For I would not, on any account, do any thing which is offensive to God, especially now that I am going out of the world.' I answered, that I thought there was nothing sinful or improper in the measure proposed, particularly as the doctor assured him that the anodyne he designed to administer was intended only to sooth his nerves, and would not be of sufficient strength to overwhelm his mind, or even to cloud or affect it in the least. He then submitted

to the proposal of the physician, and addressing himself again to me, said, with the same solemn emphasis as before, 'If in consequence of this, I should be delirious or flighty, and in that state say any thing inconsistent with the Christian profession, or dishonourable to the cause of Christ, bear me witness that I asked this question. I leave it with you to vindicate my character.'

"The same self-possession, thorough consciousness of his situation, and clearness of intellect, which he displayed on this occasion, never forsook him, so far as I could perceive, to the last, except for a moment, as is very common with all persons in a state of great debility, when first awakening out of a sleep. As an illustration of my meaning in this last remark, I will give you two instances. Between one and two o'clock in the morning of Saturday, Mr. Boyle came into the room; at that instant Dr. Bedell awoke out of sleep, and seeing the shadow cast upon the wall, inquired with some alarm, 'Who is that big man?' Mr. B. approached the bed, and took the hand of our dying friend. The question was then asked, do you know him? and he replied, affectionately squeezing his hand at the same time, 'O yes, Mr. Boyle, God bless him!' Perhaps an hour or more after this, while I was bending over him, watching his slumber, he suddenly awoke, and stared wildly at me for an instant; and then, with a sweet smile, said, 'O now I know you!'

"About half-past three o'clock in the morning, his extremities became cold, his pulse was sunken and quivering, and we thought him to be dying. Still, notwithstanding the difficulty of his respiration, when his parched tongue and lips were moistened with ice, (which he frequently asked for,) he could speak short sentences,

slowly, but with distinct articulation. In answer to questions, and spontaneously, he often spoke of the supports and hopes with which the Lord favoured him, and expressed the same consoling assurance which he had previously uttered. It was, I think, about this time, that he whispered into the ear of his afflicted wife, special messages of love and instruction for his absent children, and sisters, and some other friends, and for such members of his congregation as he thought would be likely to desire a particular remembrance in his last hours.

"He then sunk into a state of rest and apparent slumber, but in a short time roused again, and, as if conscious that the time of his departure was at hand, and that he had already entered "the dark valley of the shadow of death," rallied his remaining powers for a last effort in the cause of the blessed Saviour, and for the promotion of his glory upon earth. Lifting his finger with great solemnity, (as he often did in the pulpit when about to utter any thing emphatically important,) he said, with a feeble and quivering, but yet distinct and articulate enunciation, 'Hear me, I acknowledge myself to have been a most unprofitable servant;—unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness, and guilt. But **JESUS IS MY HOPE**; washed in his blood, justified by his righteousness, sanctified by his grace. I have peace with God. Jesus is very precious to my soul—my all in all—and I expect to be saved by free grace through his atoning blood. This is my testimony;' with emphasis, '**THIS IS MY TESTIMONY!**'

"Not long after this striking and remarkable testimony of our dying brother, (so full of consolation to his surviving friends; so gratifying and encouraging to the children of God,) had been given, so anxious

was his nearest friend, that while he had the power of speech, he should be encouraged to employ it for the honour of his Lord, that I said to him, 'My dear friend and brother, now that you are upon the border of eternity, do you in this trying hour still feel the supports and consolations of that faith and hope which you have preached to others?' He answered, 'Yes, I do—they are very precious to me.' I asked, 'Have you any message to leave for your brethren in the ministry?' He replied, 'Yes, it is this—"Be faithful, unmovable, always abounding in the work of the Lord!"' This answer was given deliberately; but he spoke with great difficulty, and we were unwilling to subject his already exhausted powers to the painful effort of answering any more questions.

"After this he sunk into a state of repose, with his hands clasped together over his breast, and, (as I doubt not,) with a heart much occupied by thoughts of heaven, and enjoying the rich pleasures of communion with God. About the dawn of day, while I was standing by his bed-side, he opened his eyes, and seemed for a moment surprised to find himself still an inhabitant of this world—for he immediately said to me, 'I thought I should have been at HOME before now;'—and then, as if he feared I should understand him as referring to his earthly home, he impressively raised his finger, and pointing towards heaven, said, 'There.' This was, I believe, the last connected sentence which he uttered before he was indeed admitted to his *home*—that "house not made with hands, eternal in the heavens."

"About six o'clock, while the doctor was with him, he pronounced the name of Dr. Mitchell, his beloved friend and physician in Philadelphia. He said to his wife, 'Dr. Mitchell—tell him—tell him

—tell him’—He seemed anxious to send him a special message, but could proceed no farther. His vocal organs would do their office no more. He made several other attempts to speak, but finding them unavailing, he made signs for paper and pencil, and with a trembling hand wrote the words, ‘I can’t make you hear.’ Not long before his dissolution, as he was lying upon his back, with his hands clasped upon his breast, and his eyes intently gazing upwards, I remarked to him, ‘I trust the eye of your faith is fixed on that same Jesus whom Stephen saw standing at the right hand of God; and that his prayer is your’s: “Lord Jesus, receive my spirit!” Mrs. B. then asked, ‘My dear, do you see Jesus?’ His voice could give no reply: but disengaging his hands, he most expressively pointed with his finger, first to his *heart*, and then towards *heaven*. When the last moment was near at hand, and I believe the parting agony had commenced, his anxious and affectionate wife, as if unwilling that this delightful spiritual intercourse should cease till he ceased to breathe, said to him, ‘My dear, if all is peace still, lift your finger, or give some other sign.’ *His finger was immediately raised*, as the last indication he could give on earth that the Lord was with him; and he then gradually and calmly sunk away till he fell asleep in Jesus, on Saturday, 30th of August, at about nine o’clock, A. M. It

was like the setting of the summer sun, clear, serene, brilliant.”

Thus departed in honour and happiness from the world, in the forty-first year of his age, one of the most valued and useful ministers of the Gospel that has ever been given to America. As his life was a faithful and consistent adorning of those great principles of the Gospel which his heart embraced, so his departure was full of peace and comfort.

His earthly remains were brought from Baltimore to Philadelphia, and deposited in the churchyard of St. Andrew’s church, on Tuesday, the 2nd of September, amidst the lamentations and sincere condolence of a numerous assembly of the clergy and laity of all denominations in that city.

His year has closed almost in its spring, but the fruits were mingled with the blossoms, and amidst the buds and flowers of the earlier season we hail the ripened grain, and the rich abundance of a productive autumn. And who then shall lament, that “his sun has gone down while it was yet day,” since he has done his work, and avoided the ills of the sunset of life! It was an early, but not a premature death—and indeed his influence does not die with him, for its memorials are every where abroad in the churches, to stimulate piety and enliven hope; and to prove, that, with the blessing of God, great ends may be reached by apparently inadequate means.

THE THEOLOGY OF "THE FATHERS."

SIR,—We live in an age of self-indulgence, in which comparatively few of those who profess and call themselves Christians, few even of those who are serious, and honest, in their profession, practise that moderation in the use of lawful things, which our Lord enjoins upon his disciples : and which the apostle Paul found necessary in order to "keep under his body and bring it into subjection." We may expect, therefore, that it will be no difficult matter to *turn the laugh* against those, who, in times far different, carried the principle of self-denial, or rather of self-mortification, to an unjustifiable and absurd extreme. Such, however, is not my purpose, in exposing to your readers the absurdities of primitive asceticism. My desire is to check by reference to striking but indisputable facts, that passion for ancient usages, and that hankering after bondage (Gal. iv. 9.) to the authority of the great church-writers of the fourth and fifth centuries, which has begun to prevail over the minds of many in our day. Smile we may—we can scarcely help it at least—to see the grave and solemn so strangely mixed with the whimsical, in the austerities of the admired, the almost adored, ascetics of the Nicene age ; but, surely, there should be much of sorrow and of pity in the smile, when we reflect that such practices, though suggested by a desire to establish the ascetic's own righteousness, and gratify pride in assuming the appearance of extreme humility,—were approved of by those who should have been the lights of the world, and so might have been, had not so much of the light that was in them been darkness. Such practices could not have proceeded to the length they did without great encouragement from

public opinion among Christians ; nor could public opinion have been so much in their favour as it undoubtedly was among those who seemed to be the most devout, but for the prevalence of false principles, and a gross misunderstanding of the genius of the Christian religion.

It can scarcely be questioned but that a great deal of very unworthy artifice mixed itself up with the asceticism of the period under review ; and it is difficult, in reading the remains of even the best of the great church-writers, to exempt them from the charge of favouring a prevalent delusion, for the sake of maintaining what they would consider, a salutary influence of the ecclesiastics over the minds of the people. However this may be, it is certain that the Fathers yielded a very high degree of honour to the great ascetics, and that Theodoret's admiration of them was any thing but peculiar. Your reason, therefore, may be very fairly called upon, after hearing the bishop's account of these whom he evidently considered the paragons of Christian excellence, to judge how far it may be safe to take our views of Christianity with implicit reverence from 'the Fathers.'

'Let us first and principally read the Holy Scriptures,' said Luther, 'and afterwards we may read also the Fathers—yet with good heed and discretion, for the Fathers stumbled oftentimes, and went astray ; they mingle in their books many impertinent and monkish things. He that will leave the Bible, and will place his reliance upon the comments and books of the Fathers, his study will be endless and in vain.'

But now for the promised narrative of Simeon Stylites. He was, as he himself informed Theodoret,

originally a shepherd on the borders of Cilicia and Syria, and having one day gone to church, when his flock was shut up by a deep fall of snow, he heard the words of the Gospel; "Blessed are the meek, blessed are the pure in heart," &c. and was much moved. He at once enquired of some there, how he might obtain these blessings, and was directed to the monastic and ascetic philosophy. He prayed to be led to the perfection of it, and afterwards had a dream, in which he imagined himself digging a foundation for a house, when he was told by some unknown by-stander, to dig deeper; still deeper, deeper, deeper. This he did, and was then told, that he might begin and build, which he would now do with comparative ease.

Thus encouraged, he betook himself to one and another of the most rigorous monasteries in the east. One of these had for its president a man so wonderfully ignorant of ordinary life that he had never seen a pig or a cock: he had been a resident in the monastery sixty-two years, having entered it at the age of three. Here Simeon surpassed all his fellow-students in divine philosophy, for while they fasted every other day, he would fast for a whole week together. While they wore ropes and iron girdles, he had round his loins a band made of palm fibres; a material so rough, and bound so tight about him, that the flesh touched by it was dreadfully ulcerated. He shewed no signs of concern about this, and it was only discovered by some one observing blood drop from him. Simeon consented upon the remonstrance of the president, to take off his belt, but would not submit to any medical treatment. The president reprehended him severely for his *ultra* proceedings, and fearing lest his excessive zeal for self-torture would either discourage his weaker brethren,

or tempt them to make efforts beyond their strength, dismissed him from the society. It consisted of eighty well-disciplined monks. Thus cast out, Simeon strayed into the more secluded parts of the mountainous district, and made his way into a tank, at that time dry and neglected, and there sang praises to God. After five days the heads of the monastery repented of their late act, and sent a party to seek him. They found him in the tank, but had great difficulty in lifting him out. He returned with them to the monastery, but did not remain long. He removed to Telanissus, a village at the foot of the mountain, which afterwards became so famous as the scene of his amazing exploits. There he met with the admirable Bassus, a holy man who went about the neighbouring villages encouraging the pastors in the discharge of their duties, and begged his assistance in attempting a *fast of forty days and forty nights*. To accomplish this good work he shut himself up in a little hovel of stone, requesting Bassus to plaister up the entrance and make all sure. To this Bassus agreed, provided Simeon would secure himself from starvation by receiving within the inclosure ten loaves of bread, and a vessel of water. He consented, but at the expiration of the forty days, not a loaf had been touched, nor had the water failed. Poor Simeon was terribly exhausted, but Bassus brought των θειων μυστηριων τα συμβολαι, and after receiving the sacrament he recovered. Bassus reported this miracle to his brother monks, 200 in number, who never left their monastery, and were all as poor as poverty could be: and for twenty-eight years after, did Simeon continue the practice of a forty days' fast! His plan was to stand and praise God, for the first part of the time, then to sit: then to recline: and at last he would lie like a man half dead.

His next step to perfection in the heavenly philosophy was to mount a slightly elevated platform on the top of the mountain, and having fastened himself to a wooden post, he stood erect during the whole of the forty days and nights. When he first took this station he had a chain twenty cubits long, fastened at one end to the rock, by the other to one of his legs, to make sure of himself; but Meletius, the bishop of Antioch had so much reliance upon his virtue as to suggest that such a precaution was unnecessary. Simeon took it off, but,—only think of the consummate fortitude of the man!—*twenty maggots* were found between the leg of the saint and the piece of skin which he had employed to protect his limb from the iron! These he might have killed by simple pressure (quoth Theodoret) but, Simeon aspired to the perfection of philosophy!

His fame spread wonderfully; and people came from all parts to see him, to consult him, to obtain his blessing, and the cure of all sorts of diseases. Arabs, Persians, Armenians, &c. and even Spaniards, Gauls, and Britons, flocked to him, and so greatly was he honoured at Rome, that images of him were sold in the shops there; from which the purchasers hoped to obtain protection and assistance. The multitudes who resorted to him became at length so troublesome in their attempts to touch him and his cloths of skin, and the honour they paid him was so absurd, that he resolved to raise himself out of their reach. This was the origin of his celebrated pillar. He commenced with standing upon a pedestal six cubits from the ground; this was raised, first to twelve, then to twenty-two, and at last thirty-six cubits, or nearly sixty feet, which was the height of the pillar when Theodoret wrote. The bishop here admits that some might condemn this unusual pro-

cedure of Simeon's, and endeavours to defend it, first, by the example of the prophets who were made, in some sort, *signs* to the people of their day: and, secondly, by the excellent effects which followed from it. For Simeon, says he, was like a candle set upon a candlestick: or like the sun emitting its rays in all directions. The consequence was, that thousands of Ishmaelites, and of other nations, received baptism, ceased from their idolatry and vicious rites connected with it, as well as from eating the flesh of wild asses and of camels.

Theodoret was himself a witness of the faith and zeal of multitudes of these converts, and indeed had his life endangered by the excess of it; for Simeon, on the occasion of one of his visits, directed them to seek the bishop's blessing. They did so, and in their eagerness to obtain it, so crowded upon him, some pulling his beard, others his clothes, and those outside pressing so eagerly to come at him, that he thought they would have been the death of him, had not Simeon, who perceived his danger, called out to them from the pillar and dispersed them. Such, exclaims Theodoret, was the produce of that pillar, so ridiculed by the profane, and such beams of light, did it pour into the minds of the barbarians. Two tribes of these barbarians once contended for a blessing upon their leader, in Theodoret's presence, and were proceeding from words to blows, notwithstanding the bishop's assurance, that if they behaved themselves properly, Simeon could bless them both. Upon this the holy man scolded them vehemently, calling them dogs, and at length brought them to submission. Theodoret speaks of his miracles, prophecies, &c.; among others who shared his extraordinary favours, was a queen of the Ishmaelites, who, having long been barren, bore a child in

consequence of his prayers. She sent the child to receive his blessing. For these acts he was to be wondered at, but most of all for his immutable constancy. There he was, day and night, upon his pillar, open to the view of all: sometimes standing erect, at others bowing repeatedly in the worship of God. A friend of the bishop's counted 1244 of such inclinations, and then ceased to reckon. These inclinations of his head were not ordinary bows, but were so complete, that on each occasion his forehead touched his toes, a feat which he could the more readily accomplish, in consequence of his only eating once a week, which reduced him to extraordinary leanness. To add still further to the wonder, Theodoret mentions his having a miserable ulcer in one of his legs. This would have remained undiscovered, but for the visit of another holy man, who, feeling himself, I suppose, completely outdone by this prodigious philosopher, came to ask him if he were really a man, or an incorporeal creature, who, as people said, neither ate, nor drank, nor slept. To satisfy his visitor that he was really human, Simeon bade him get a ladder and mount the pillar. When he had done so, he made him put his hand under his coat of skin, and look at *χαλεπύτατον ελκος*, as well as view his feet, &c. This excellent man reported to Theodoret, what he had done and seen.

After sunset Simeon would stand with his hands raised to heaven till daybreak. This was his more especial time for prayer; but in the course of the day, he would preach twice to the people, answer questions, try causes, pass judgments, perform cures, &c. He would moreover, pay attention to the churches in different parts, contending for the faith against Jews, infidels, and heretics; and sometimes sending letters to the emperor,

and the provincial governors, as well as to the bishops and clergy, exhorting them to the discharge of their duties.

Theodoret says, that notwithstanding his immense labours, and extraordinary achievements, he was a very modest, affable, kind man, who would attend to the questions of all without distinction. He observes that what he has written is but little compared with what might have been said, and that others would, probably, write more: and thus concludes: 'For my own part, I desire and pray to God, that through his (Simeon's) prayers (since he is the common grace and ornament of religion) he may be enabled to persevere in his excellent labours, and that my own life may be ordered by the rule of the Gospel.'

Such is Theodoret's account of this monster of will-worship, whom all Asia and the world wondered after, and many are the poor bishop's expressions of admiration of this strange preposterous style of (Christian!) philosophy. And yet he says he desired to have his life ordered by the rule of the Gospel!! For my own part, I cannot help believing that he did. It is an affecting, and an alarming thing, to see a sincere man with his judgment so pitifully captivated, so *besotted* by the admission of a false principle, as to give the highest praise to a course of life which is so utterly opposed to the spirit of the Gospel, as to merit the severest censure. Such cases afford the highest triumph to the enemy of all righteousness, inasmuch as they exhibit more than others, the power of his art,—never so dangerous as when it affects to teach a holiness superior to that of the Gospel. His policy is distinctly *anti-christian*, to eclipse the glory of Christ as the all-sufficient and only Saviour of all who put their trust in him. The perverse heart of man,

when once a desire to stand upon good terms with God is awakened, seeks eagerly for some way to establish its own righteousness; Satan, a creature of boundless experience, is well aware of this, and if he can once succeed in fixing the persuasion, that man's supposed merit has a share in man's justification before God, he counts upon gaining his point, the withdrawing of the sinner's confidence from the Lord our righteousness. This is the basis of popery; this the source of all the gross errors in the Nicene age, which led to its establishment: a perversion of the Gospel of Christ by the introduction of *a something else*, as a means of acceptance with God, which receives more of the heart's confidence than the blood and righteousness of Christ. This has been from the beginning one of Satan's most successful devices, and so it remains to this day. The Oxford Tract high Church system, resting its claims to respect upon the authority of the Fathers, seems to me nothing more than Satan's accommodation of the same fallacious principle, to the spirit and circumstances of our times. It is the introduction of 'another Gospel,' under a new disguise, or what seems to be so, though it be as old as those days in which certain of the sect of the Pharisees which believed, insisted upon having all Christians circumcised after the manner of Moses.

Once admit an erroneous principle for inspired truth, and there is no knowing into what extremes of delusion one may be led. Nor are we justified in supposing, that we of the nineteenth century, are more free from danger than our Christian brethren of the fourth and fifth, if we refuse to take warning from their infatuation: if we adopt any of their false principles, however specious, it is reasonable to expect that we shall, sooner or later, have our practical judgment equally perverted.

I cannot conclude my letter, long as it is, without presenting your readers with a short notice of two more of Theodoret's worthies. I do so for the sake of showing this ancient bishop's *consistency*. He had no doubt of the superior *merit* of such a life as the ascetics led, and had therefore his argument ready to meet any charge which might be brought against even their most palpable absurdities. There was among Theodoret's numerous friends, one Thalileus, who had fixed his abode in a wild pagan district. This man had contrived for himself a curious box, or nest, in which he might, as he told the bishop, expose himself to voluntary sufferings. And what was the object, think you, of these voluntary sufferings? They were undergone, as the poor fellow avowed, in the hope of mitigating at least, if not of avoiding, those involuntary sufferings which he might justly expect for his sins. His nest was made of two wheels, two cubits in diameter, and one cubit apart. Between these was a wooden frame, so formed that he might coil himself up with his knees to his chin, his back being completely curved. The frame was made of a sort of lattice work, to admit wind, rain, and sun. And there had he been sitting on the top of a mountain, slung between the two wheels, for ten years! Theodoret went to *consult him*, and was highly pleased with his reason for this strange procedure. Of course a man like this could do miracles. Theodoret says he did.

There was another poor creature of the same school, named Baradotus, who shut himself up for many a long day in a wooden case, where he might sit still and be exposed to all the annoyances of the weather. Now, in his preface to a biographical notice of this man, Theodoret, evidently with a view to meet the objections which men of ordinary sense might urge against

such *enormities*—for can we call them any thing else? observes that, ‘as the devil practised many and various arts to deceive and ruin mankind, so the lovers of virtue had their different contrivances to effect their passage to heaven: some live in monasteries, some in solitude, &c. &c.’

Can it, Sir, remain a doubtful question with those who read such specimens of erroneous judgment in the Fathers, whether Christians of the present day should yield any thing approaching to implicit submission to their authority? or consider their judgment of the meaning of the Scriptures of as much value as that of our Reformers, or

that of godly well-informed divines of our own day. We, Sir, have had the opportunity of scanning well the errors of the early church writers, and have witnessed the melancholy results of them: What will our Lord say to us if we throw away all the benefit of such painful experience as the church has had during centuries that are past, and receive again and act upon, the very principles from which incalculable mischiefs have ensued? Justly may He abandon us to the consequences of our own perverseness if we do. I remain,

Mr. Editor,

Your's very truly,

Z. A.

ON THE CHURCH MISSIONARY SOCIETY.

MANY persons have of late assailed this Society both in public and private. When our conduct is attacked, it is lawful, in a spirit of meekness, to defend it, or at least to state the grounds on which we act, and to request those who censure us to examine the principles of our conduct, and *then* to instruct us in the truth, if we be in error, and if they are able.

On this ground, in the hope of promoting truth and peace, and in discharge of what he believes to be a duty to Almighty God and his fellow Christians, the author of these remarks adopts this mode of stating his reasons for subscribing to the funds of the Church Missionary Society.

I am, then, a subscriber to the Church Missionary Society, because it is the will of our Blessed Lord that the Gospel should be preached to all nations, as we learn from St. Matthew's Gospel, xxviii. 19, and xxiv. 14, and from many other passages of Holy Scripture.

Such being the Saviour's will, it must be a duty and a blessed privilege of all his disciples to contri-

bute, as far as their station and abilities permit, to the carrying on of this holy work. If no proceedings of the kind were in progress amongst us, if individual members of the Church of England had no opportunity afforded them of discharging this duty, I, in common with thousands of others in that Church, should mourn the deficiency, and pray for its removal. When that opportunity is afforded us, we thankfully and joyfully avail ourselves of it.

In this, at least, it will be granted that we are not in error. It will be acknowledged that to desire to contribute to the propagation of the Gospel is an honest and a Christian wish; and that to hear and tell of those wonderful works which God does in the conversion of the Heathen, is a great privilege to every sincere Christian; a privilege very dear to his heart, and which he does well most thankfully to avail himself of.

But then it is objected, “the Church Missionary Society is not conducted on strictly Church Principles, and therefore you ought

not to join it.' This sort of objection is made, I believe, by many who do not very well know what they mean by Church Principles, and probably different persons object to the Society on very different grounds. But, so far as I am able to learn, the more influential and numerous class of objectors are those who ground their censure on this principle, that 'the Society did not originate with the Archbishops and Bishops, and that it does not recognise their right absolutely to controul all its proceedings in their respective provinces and dioceses.' In order to ascertain whether there is any weight in this objection, we should call to mind what is the real nature of the Society, and what are its pretensions and proceedings.

The society is a *voluntary Association*, the object of which is to raise funds for the support of missions, to superintend the education of missionaries, and to correspond with them when sent out. It originated in the zeal of pious members of the Church of England, at a time when no attempt had ever been made by that church to discharge the great duty of preaching the gospel to the heathen. Its committee are all members of the Church of England; its missionaries are ordained by the Bishop of London; and in whatever part of the world they are stationed, they conform to the regulations of their beloved church, 'the glory of the reformation, and the chief bulwark of Christianity in Europe.' They teach the heathen to worship God according to the forms of its liturgy, and whenever their spheres of labour lie within the dioceses of its bishops, they rejoice to be under their protection and to pay them 'true and canonical obedience in all lawful and honest commands.' To express that it acted on these principles, the society adopted the name of the *Church Missionary Society*.

But it has never claimed for itself any spiritual authority whatsoever. It is a *Church Society*, because the members of it desire, by God's grace, to do nothing contrary to the principles of his church, and to act in conformity to all the regulations of that branch of his visible church on earth, which it is their chief earthly privilege to be members of. But it does not pretend to be founded by the church, nor to have the church's authority. And I humbly conceive that no society can claim such authority, or can be called a Church Society in any other sense than that which applies to the Church Missionary Society, except *the Church itself*. Every other society is a voluntary association. I conceive, therefore, no valid objection can be taken to this society from its not being governed by the archbishops and bishops, until it is proved that members of the church cannot lawfully form any associations amongst themselves except at the bidding of the superior clergy. I cannot find this principle in God's word, nor in the regulations of our own church, and I must excuse myself from believing it until something like proof of it is given. In the mean time I content myself with observing that it never has been acted upon in the Church of England. Those societies which our opponents acknowledge to be church societies, had their origin, not in their authoritative interposition of our rulers, but in the voluntary zeal of private and obscure persons. The labours of those servants of God have been largely blessed, we trust, by him, and the societies which they formed are now regarded as the most useful auxiliaries of the English Church, doing what many think its convocation ought to do, but what our gracious Lord and Master is pleased to effect by means which he knoweth to be best, though they may not easily find a place in

human theories. But let it not be forgotten that if the want of episcopal government render the Church Missionary Society schismatical *now*, then the Societies for Promoting Christian Knowledge and Propagating the Gospel, have also been schismatical, during the greater part of their existence. And, indeed, on this principle, they are so now, for at this day neither of them is governed by the archbishops and bishops, but the former, by all its subscribing, the latter by its incorporated members. The truth is, that none of these societies does any thing which any private layman might not lawfully do, if he had the funds and the will.

To speak only of the Church Missionary Society. What does it which any man might not do? Might not any wealthy individual whose heart was filled with compassion for the poor slaves of Satan in Africa, who are perishing for lack of knowledge; might not such an individual say, without presumption, to the Bishop of London, 'If your Lordship will ordain Missionaries to preach Christ to these our fellow-creatures, I will pay all the expenses of the Mission. And in consideration of my doing so, I doubt not your Lordship will allow me the privilege of corresponding with them, and making arrangements as to the stations at which they shall be situated; provided, of course, that all things are done in conformity to the regulations of the Church of England, and provided also that I lay before your Lordship annually a report of their proceedings, with extracts from my correspondence, and am always willing to afford your Lordship any further information which you may require.' Surely if such a proposal had been made, at a time when the church was absolutely neglecting the duty of preaching the gospel to the heathen, the Bishop would have

thanked Almighty God for such an opening, and would have embraced the charitable offer with joy. This proposal was not made by an individual, but something like it was made by the Church Missionary Society, and accepted. The missionaries, therefore, of that Society, are missionaries of the Church of England, and I cannot but marvel at the feelings of that man who does not wish them well, or who does not desire, so far as in him lies, to afford them every encouragement and support.

But again, it is objected to the society, that when its missionaries are stationed within the dioceses of our Colonial Bishops, they are not placed so completely under the controul of those Bishops as they should be. I cannot now enter at large upon this question, upon which some explanatory remarks will be found in the Report of the Society for the year 1839.

But without entering into the details of the subject, these two considerations seem sufficient to prove that there cannot be any very serious objection to the Society's proceedings in this respect:

1st. The Society's Missionaries in the colonies are licensed and superintended by the Colonial Bishops, in the same manner as are the other clergymen of the Church of England officiating in the same colonies.

2nd. The Colonial Bishops (universally, I believe) express themselves grateful for the assistance which the society renders.

I now conclude this paper, commending myself to the candour of the reader, and to the mercy of Almighty God, and fervently praying the Lord Jesus that he would give peace to his church, a blessing to all his servants, and more especially I would pray and desire my readers to pray for those missionaries whom the great Head of the Church has sent to preach the

gospel to the heathen. May he lift up the light of his countenance upon us, may he "speak peace unto his people and to his saints that they turn not again." And may he bless the labours of those who send forth labourers, or who provide the means of sending forth labourers, into his vineyard.

One of the principal points which I have in view in laying these few remarks before the public is,

To suggest to those who object to this Society, because it has not episcopal government, nor even the patronage of all the Bishops, these considerations :—

I. That as the Society is a purely voluntary association, and claims no power whatever except that which its members possess as individuals, it would be an innocent, and might be a most meritorious Society, even if it did not enrol among its members one single Bishop or Clergyman of any rank; and, moreover, that if it *had the support* of the whole bench of Bishops, and if that venerable body constituted its committee, and entirely directed all its operations, its character would not be essentially altered, for the Church of England is governed, not by the venerable bench of Bishops, but by a lawfully assembled convocation.

II. I would request of these objectors, (of whom I desire to speak with the greatest respect) to define what they mean by a Church Society, and to show that such a Society exists in England.

III. I would request all persons, but especially those who call this Society schismatical; who treat it with sarcasm, and describe it as not a real Missionary Society; I would

call upon all, but especially on such persons to reflect, that, whatever the Society be, *its Missionaries are real missionaries*, duly called and sent according to the order of the Church of this realm; that in their censures upon this Society, they are in fact charging divers of the bishops with schism; and that by railing against their brother Churchmen, they are giving great occasion to the enemies of the Lord, I hope not to blaspheme, but at least to speak of many sacred things with great irreverence.

And in conclusion, I am free to own, that while I love the Church Missionary Society for the sake of the object which it has in view, and the regular and prudent means by which it pursues that object, I have an additional ground for attachment to it: I love the men who formed it, and were its first supporters. While the end and the means convince my understanding that it is my duty to pour my mite into its treasury, and then raise the voice which God has given me in its defence, my heart is kindled with I trust a not unholy joy, when I remember that I am treading in the steps of Cecil and of Scott, of Simeon, and Buchanan, and Henry Martyn; and my faith is strengthened by the hope that their prayers and their labours will not be unblest.

May God vouchsafe his pardon to myself and to my readers, for any wrong thoughts which I have here expressed, or they imbibed, in reading these few imperfect reflections on so great a subject.

The above is abridged from a Tract lately published at Leeds, by the Rev. A. G. Craufurd.

BETHLEHEM.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—MICAH v. 2.

THIS text contains the first prophecy of the Messiah in which the name of Bethlehem is mentioned. The birth-place of the expected Saviour had never been known until now; although the deeper and more clear-sighted minds in Israel, had perhaps in some degree anticipated whence the great and long-desired Morning Star was to arise. The nearer the day of his advent approached, the more precise were the prophecies concerning it. In the infancy of our race, the intelligence of that future Saviour who was to bruise the head of Satan was only revealed in general terms. In the times of the patriarchs this Deliverer was more precisely described as a scion of that people who, numerous as the stars of heaven, were to proceed from the root of Abraham. In the days of Moses and the Law the cry resounds to us from the death-bed of Jacob, "Judah, thou art He!"—thus pointing out to us the tribe from which the Sun of Righteousness should arise. During the government of the kings, the prophecy attaches itself with still more precision to a single house, for out of the family of David the Ruler was to proceed. Two hundred years later, Isaiah predicted that a virgin of this family should bring forth Emmanuel. Micah then steps forward and names the place of his birth; while, at a still later period, Daniel determines the time when he shall appear. "Seventy weeks," he says—that is to say, seventy times seven years—are determined "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

There is no place in the world so important to us as Bethlehem, and none which will repay so well a few moments' contemplation. It was situated on a rocky eminence some miles from Jerusalem, where its ruins can be traced even in the present day. "God Almighty established it on the top of the mountains, and exalted it above the hills, that all nations might flow unto it." Vineyards and olive-trees garlanded the eminence on whose summit lay the little city; but the fairest vine flourished within—a vine whose fruit quickens our souls even now. Around Bethlehem rocky cliffs were mingled with fruitful valleys and cultivated fields:—even this seems to me to have a spiritual signification; for some groan with fatigue in approaching it, while others bind the sheaves and sing harvest-songs. In ancient times there was no want of rich pasture for the young lambs, nor yet is there at the present day; but with this difference, that now they are heavenly plants which grow, to nourish the flock of the good Shepherd. When the Star of Bethlehem appeared, the little town had already tarried more than two thousand years in expectation of him. Many remarkable things had, meanwhile, taken place here, which carried their reward to those who could unriddle them; for their hidden kernel was sweet as the gospel of peace.

Bethlehem is first mentioned in the history of the patriarch Jacob; and a lonely grave bore testimony, even in later times, to the melancholy event which took place here. At a short distance from Bethlehem, Rachel brought forth her youngest son; but the pains of death came upon her, and she knew she was about to die. With her

last breath she therefore called her new-born babe Benoni, or "the son of my sorrow;" though his father afterwards changed his name into Benjamin, or "the son of my right hand." "And Rachel died," continues the history, "and was buried in the way to Ephratah, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day." The symbolical and spiritual signification of this family scene is evident to every eye. In Rachel we behold a picture of all Israel, and recognise their spiritual history. Like her they were dying on the pilgrimage to Bethlehem, although for a space of two thousand years. They hastened, borne along on the wings of ardent desire, towards the cradle of the promised King; but, alas! they remained long on the journey; and many of their sons were named, with tears, Benoni, when they saw that they were not the long-promised Seed whom they never for a moment ceased to expect. "These all died in faith," says Paul, "not having received the promises, but having seen them afar off; and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." Thus the tomb of Rachel commenced the list of the burial places of many thousand others, who in the course of their pilgrimage had been arrested by death ere they had attained the much-desired goal. Alas! many pilgrims in our day, proceeding along the road to Bethlehem, resemble those misty vapours which in the morning hours are seen ascending the mountains; but which, ere they have attained the summit, are dissipated amidst the cliffs and fissures by the noon-day heat. Ye know what the apostle says of those people—"ever learning and never able to come to the knowledge of the truth." And what our Lord also says, "Many,

I say unto you, will seek to enter in," (at the strait gate,) "and shall not be able." Oh that the souls of those people whom we have just described, instead of regarding Christ with indecision and lukewarmness, might be inspired with the resolution of giving themselves up entirely unto the Lord!

After Rachel had slept nearly a thousand years in her tomb at Ephratah, the little town on the mountain again starts into notice; for, owing to a remarkable occurrence, it is placed in a most mysterious and important light. Two women clad in mourning garments come out of a far country to Bethlehem. The elder, Naomi, is by birth a Bethlehemite; she comes from the land of the Moabites, where she has dwelt for many years with her husband Elimelech and her two sons, having been obliged to take refuge there on account of the famine in their land. But, alas! now that she is able to return to her beloved country and the home of her youth, she sees herself bereft of her dearest ties. She has buried in a distant land those who made life pleasant to her, with the exception of one, her step-daughter Ruth, like herself a mourning widow; and who has said to her, "Entreat me not to leave thee, for where thou diest I will die, and there will I be buried; thy people shall be my people, and thy God my God!" What is it that happens now in the neighbourhood of Bethlehem? The lovely Ruth is industrious, and occupies herself in gleaning the ears of corn after the reapers; for the two women are poor and in want. Then comes Boaz, the master of the field, "a mighty man of wealth;" he is pleased with the appearance of the pious and modest Ruth, and takes her to be his wife. All the people in Bethlehem wish them joy, and say, "The Lord make the woman that is come into thine house like Rachel and like Leah, which two

did build the house of Israel ; and do thou worthily in Ephratah, and be praised in Bethlehem." Afterwards, when Ruth bore a son, the women said unto Naomi, without the least idea of what their words betokened, "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel !" They prophesied without being conscious of it ; for who are the people to whom it is addressed ? is it not the family of the Lord Jesus ? The son whom Ruth bore was Obed, and Obed was the Father of Jesse, and Jesse the father of David, and one of the descendants of David was Mary, the blessed Virgin. How wonderful, that in the fields in the neighbourhood of Bethlehem, by the blessing of Jehovah, the covenant between Boaz and Ruth was concluded ! And how remarkable, that the people at that time should say, "The Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel !" How strange, that the great Prince of peace should have a mother from amidst the heathen ! and how gladdening and enlivening, thus to be able to trace the secret government of the Almighty God in histories at first sight the most unlikely ! They shew us that for more than a thousand years he was mysteriously employed in preparing with wonderful care for the advent of the future Saviour !

We now leave Bethlehem, but only to return to it after an interval of about a hundred and fifty years. Hark ! What sounds so beautifully in the distance as we approach the gates of the little city ? It is joyful and heart-enrapturing, like music from another sphere. Yonder, leaning against a rock, stands a youth, ruddy with exercise, and beautiful ; around him peaceful flocks are pasturing, and before him rests the harp, whose strings he is touching, and to

whose notes he is singing songs of inspiration. As the sun rises out of the sea, he commences his morning hymn—"The heavens declare the glory of God ; and the firmament sheweth his handiwork. In them hath he set a tabernacle for the sun ; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." When the storm-cloud gathers over his head, he brings out other tones from his lyre, and sings—"O Lord my God, thou art very great ; thou art clothed with honour and majesty : who coverest thyself with light as with a garment ; who stretchest out the heavens like a curtain ; who layeth the beams of his chambers in the waters ; who maketh the clouds his chariot ; who walketh upon the wings of the wind." Night falls around, and the stars twinkle in the firmament, when the beautiful youth sings his evening song—"O Lord our Lord, how excellent is thy name in all the earth ! When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him ; and the son of man, that thou visitest him ?" These are the words which he sings to the music of his harp. Do you not recognise the pious shepherd on Bethlehem's hills ? David the beloved is his name. Deep and mysterious tones proceed in the quiet solitude from his sacred lyre, and the sheep and the lambs play around him joyfully. This harper was sent to consecrate by his minstrelsy those silent heights ; and his psalms were the prelude to a sweet and immortal song that was to be sung upon those very hills !

David has exchanged the shepherd's crook for the sceptre, and now wears the kingly crown. We must once more return with him to Bethlehem, for in warlike array he enters the field against the

Philistines, who have taken possession of his father's city. The king is thirsty from the heat and fatigue of the day, and says to his generals—"Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" Upon this, three heroes rush with drawn swords into the camp of the Philistines, draw some of the water from the well of Bethlehem, and bring it to David. The king, however, will not drink it, but pours it out as a drink-offering unto the Lord. This was another important and most significant occurrence. In Bethlehem there was a precious fountain. My brethren, this water flows to the present day, and has water enough to satisfy the whole world; and whosoever drinks of it, in him it becomes a spring of living water flowing unto everlasting life. The spiritual water, like that poured out by the hands of David, flows unto the Lord in prayer and praise, in aspirations and in actions done to his honour; while the three heroes who fetched it from the well of Bethlehem may be compared to a true and living faith, which, armed with the sword of the word, penetrates through all hindrance and opposition, doubt and delay, until it reaches the spring, when it both drinks and procures water for others. May this faith which accompanied David's thirst accompany yours also, ye pilgrims towards Bethlehem; and may your joy over the nativity of our blessed Lord gush forth and flow like the rivers of waters!

II. God has distinguished the town of Bethlehem in various ways, and thus afforded ample food for conjecture to the deeper spirits among the Israelites. At last, seven hundred years before Christ, the prophet Micah arose, and followed those obscure hints and intimations by a clear and definite prophecy which no one could mistake. Out of Bethlehem should

come forth the Governor that was to rule the people Israel. All the world now knew this, and the faithful were no longer at a loss on what point in the universe to direct their gaze, an object having been provided for the aspirations of their hearts.—"*And thou Bethlehem!*" Thus begins this wonderful sentence. The words "*And thou!*" are those of the Lord, but Micah utters them; thereby expressing the emotions which are excited in his heart by the divine revelation.

They have a threefold significance. The prophet, by using them, first particularizes the city; secondly, they may be taken as an exclamation of joy and gladness; and, thirdly, they express the astonishment and wonder which Micah experiences at the idea, that out of Bethlehem the Governor was to come that should rule the people Israel. It appears to him almost incredible, that out of the insignificant village which Joshua thought unworthy of being reckoned among the cities of Judah, and which was too small to furnish even a thousand men of war to accompany a leader into the field,—that out of this shepherd's hamlet the Saviour of the world, the God-man, the King of kings should come forth. Yet, astonishing though it may appear, Micah's faith is not shaken. No! the thought is pleasant to his heart, and is sweet and consoling to him. Is it not so to you also, my brethren? If there is one among you who takes no pleasure in contemplating the Lord of glory in his mean and lowly form, descending among us in such humility that the poorest worm or the frailest sinner was inspired with courage, and had confidence to approach Him—if there is one among you who loves not to consider Him in this point of view, then he is unfit for the kingdom of heaven. In the pilgrim's weeds which Jesus wore, ye

must discern those garments that "smell of myrrh and aloes and cassia;" in his deepest humiliation, the eye of faith must behold his brightest glory; and his garland of thorns must waft a consolation to your souls, such as could proceed from no kingly crown. If this be not so, ye are still far from his kingdom, and the rejoicing over the birth of Jesus can find no response in your hearts.

"*And thou!*"—What joy as well as astonishment and wonder are expressed in those little words! It is the exclamation of rapture and delight! Micah had been threatening his country and his people with terrible things—when suddenly there gleamed through the darkness of the night, a star of hope pointing towards Bethlehem. What then was to happen within Bethlehem's walls? and what did the prophet experience on beholding it? The clouds of sorrow which had gathered over his soul were instantly dispelled as though by a whirlwind. Joy transported him beyond himself; and in his delight he uttered the salutation, "*And thou!*" to the little city on the mountains. If rocks could speak, and if solitudes had voices, of how many pious Israelites should we hear, who, since the prophecy of Micah, sat upon the elevations surrounding Bethlehem, unable to withdraw their gaze from the favoured city, and feeling as though in its contemplation all earthly cares and sorrows might well be forgotten! And certainly, my brethren, if we also have not experienced something similar in regarding the birth-place of our Saviour—if we also, in whatever sorrow we may have been plunged, have not at least felt a sensation of joyful hope thrill through our bosoms as often as the name of Bethlehem has been mentioned—then most assuredly we cannot congratulate ourselves that the treasures of Bethlehem are ours.

No place in the whole world should be so dear to us as Bethlehem; no town should move our hearts so wonderfully and powerfully as this. We should rejoice with child-like gladness whenever Bethlehem is mentioned; and if we do not do so, we cannot expect to approach the table of our Lord with a Christmas blessing.

"*And thou!*" are the words of Micah. Bethlehem was already in existence—but where is the Hero—where is the Prince of peace within its gates? and whence is He to come? This is asked—this is whispered in the heart of Micah; and the words "*And thou!*" are but the expression of his ardent longing. After Micah's prophecy, Bethlehem became the object of the desires and aspirations of thousands of warm and devotional hearts; for it was the point of the whole earth which attracted the eyes of the faithful, and the spot on which were centred the hopes of the world. Even during the captivity of the Israelites in Babylon, while Bethlehem lay deserted and in ruins, it is improbable that it was unfrequented. Its ruins would still be the object of anticipation and faith, and amidst its desolate walls gentle voices would still sing the songs of lamentation and of hope. And now, my brethren, are your souls moved with the same feelings as the holy saints of old? Do you feel the same sensations of joy and rapture? Is Bethlehem the object and the goal of your desires? Is the King that shall come forth out of Ephrath dearer to you than all besides? and if you but possess Him is all else valueless in your eyes? Oh, then, hesitate no longer; but consider yourselves as those for whom the marriage-feast of the Lord has been prepared—as those whom Jesus himself has invited, and who will advance to meet you with salutations of joy and gladness!

PSALM LI. PARAPHRASED.

BY PHILIP N. SHUTTLEWORTH, D.D. LORD BISHOP OF
CHICHESTER.

OH Thou, who lov'st the wretch to spare
Whom sin has led astray!
Hear, righteous God, thy suppliant's prayer,
And wash his stains away.

Yes: let my humbled soul with shame
Its fears, its guilt confess;
Be mine, O Lord, be mine the blame;
Be thine the righteousness.

Thou know'st, in wretchedness and guilt
Man's earliest years begin;
Corrupt his embryo frame is built,
His infant thoughts are sin.

Yet, Lord, through this corrupted heart
Thy cleansing streams convey;
Oh, sanctify each inmost part,
And wash its stains away.

What though polluted it has been,
By shame and fear opprest;
Cleanse, thou, O God, and it is clean;—
Bless thou, and it is blest.

From him, the wretch, to thee who turns,
Avert not thou thy face;
Nor from the humble heart that mourns
Withdraw thy helping grace.

So shall I swell the note of praise,
From sin and bondage free;
And show the mercy of thy ways
To those who've erred like me.

Lost though I be, defiled with blood,
Yet thou thy help dispense;
My wailing shall be gratitude,
My guilt be innocence.

No slaughtered victim dost Thou need,
Or victims I would pay;
And many a sacrifice should bleed
To wash my stains away:

But no; the soul's repentant smart
Thou, Lord, shalt not despise;
A broken and a contrite heart
Are thy best sacrifice.

Review of Books.

HOURS OF SORROW; or, *Thoughts in Verse, chiefly adapted to seasons of sickness, depression, and bereavement.* Seeley and Burnside, pp. 189. 24mo.

ORIGINAL HYMNS on Scripture Texts; and other Poems. Hatchard, pp. 112. 12mo.

WE place together these little works, because they treat mainly on similar subjects, and are the productions of Authors, or rather *Authoresses*, of congenial tastes, dispositions and pursuits. The family likeness between the two volumes, without any thing approaching to imitation on the part of either, has often presented itself to our minds in the perusal of them. But while there is sufficient similarity to prove them the work of kindred spirits, there is sufficient diversity to shew that they could not have flowed from the same pen.

The "Hours of Sorrow," as the title implies, is a work more limited in its range of subjects, and more sombre in its general tone. It is intended for invalids, and there is no mistaking the fact, that it is the product of a heart deeply conversant with "its own bitterness," and yet strongly supported by divine principles and spiritual consolations. The "Original Hymns" abound too with similar traces of mingled sorrow and enjoyment; but, as they are not exclusively on subjects implying mental conflict or bodily suffering, there is in them a tone of greater cheerfulness. Both, however, seem equally imbued with deep devotional feeling, with humble resignation, with strong faith, with lively hope, and with fervent charity.

It might seem invidious to attempt to show wherein each of these writers excels the other; and perhaps the task would not be easy. It may be enough to say, that if the writer of the "Hours

of Sorrow" has at times greater exuberance of imagery and of language, the writer of "Original Hymns" has a more chastized simplicity, both of thought and expression, and consequently a softer and more pleasing flow of numbers. But it is time to let the writers speak for themselves. From the "Hours of Sorrow," we give first,

THE CONTRITE HEART.

There is a holy sacrifice
Which God himself will not despise;
Nay, more, Jehovah deigns to prize
The contrite heart.

That "high and lofty one," whose
praise
Inspires the rapt archangel's lays,
With favourable eye surveys
The contrite heart.

The Holy One, the Son of God,
His presence there will shed abroad,
And consecrate as his abode,
The contrite heart.

The blessed Spirit from on high,
Will listen to its faintest sigh,
And heal, and cheer, and purify,
The contrite heart.

Saviour, I make my prayer to thee;
Such as thou lov'st I fain would be,
In mercy, Lord, bestow on me
A contrite heart! p. 15.

The pathos and beauty of the following lines have not often been exceeded:

THE HOUR OF PRAYER.

My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,—
The hour of prayer.

Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of prayer up-borne,
The world I leave!

For then a day-spring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from thee
Than earth can know.

Then is my strength by thee renewed;
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hope of heaven.

No words can tell what sweet relief
There for my every want I find,
What strength for warfare, balm for
grief,
What peace of mind.

Hushed is each doubt; gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord! till I reach yon blissful shore,
No privilege so dear shall be,
As thus my inward soul to pour
In prayer to thee.

More extracts we would gladly
have given, but our limits forbid;
we now turn to the 'Original
Hymns,' of which we furnish our
reader with the following spec-
imen, in a paraphrase on the text:
"Ye are come unto Mount Zion,
and unto the city of the living
God, the heavenly Jerusalem, and
to an innumerable company of
angels," &c.

My soul is on the wing for heaven,
Earth is no resting-place for me:
The immortal crown to conquerors
given,
In Jesus' outstretched hand I see,
And wait with hope the will divine,
Which bids me rise and claim it mine.

Can worldly joys detain the heart,
Which pants to reach that glorious
prize?
No! with earth's fairest scenes I part,
On faith's triumphant pinions rise,
And join the host redeemed above,
Gaze on their light, partake their love.

E'en now to Zion's sacred height,
My ransom'd soul with songs may
come,
And antedate the pure delight,
The glories of my heavenly home.

Those joys which countless angels
share,
And spirits just made perfect there.

I come to him whose sprinkled blood,
Speaks not in vengeance, but in love;
To the fair city of my God,
Salem descending from above;
To God the judge, before whose feet
Assembled worlds together meet.

Oh! has my worthless name in heav'n
With the recorded church a place?
Jesus! upon my heart engraven,
Thy precious name with joy I trace.
There by no mortal hand pourtrayed,
In lines which life nor death shall fade.

The only fault we have to find
with this piece, is in the use of the
intransitive verb 'fade' in an
active sense, which may perhaps
be excused on the ground of
poetic license.

It would be easy to quote many
hymns of equal merit with these,
but it will not be necessary. As a
specimen of the other poems in the
volume, we adduce the following
Sonnet: 'to an Æolian Harp,' not
as the best, but as one of the
shortest.

Sweet harp! as onward flowed thy
plaintive strains,
I felt within each sacred passion move,
My soul, exulting, longed to burst its
chains,
And soar to worlds of harmony and
love.
Methought it was my sainted mother's
hand,
Which roved so sweetly o'er each vocal
string,
Waking some tones of that celestial
land,
Where angel choirs the ceaseless an-
them sing.
Hail, harp Æolian! may my soul like
thee,
Be formed for sweetness, melody, and
praise:
Let not the summer breeze alone from
me,
Draw songs of gratitude and heavenly
lays;
But may thy wintry blast, adversity,
Wake sweeter notes, sublimer har-
mony.

THE LIFE OF LUTHER, with *Notices and Extracts of his popular writings*. Translated from the German of GUSTAVUS PFIZER, by T. S. WILLIAMS, Johanneum College, Hamburgh. With an Introductory Essay, by the author of "Natural History of Enthusiasm," "Spiritual Despotism," &c. Pp. xxxii. and 197. Hamilton, Adams, and Co. 8vo.

WHEN the life of Luther, contained in Milner's Church History, first arrested the attention of the public, and fixed it with the deepest interest on the character of that extraordinary man, the cry was raised, that undue partiality had guided the pen of the historian, and that what was called the life of Luther, might with greater propriety be styled his panegyric. Time has however vindicated both the Reformer and his historian; and we have lived to see men of highest literary reputation, vying with each other in their admiration of the genius, the character, and the actions, of the great mover in the Protestant Reformation. No work however which we have yet seen, can either supersede or equal that to which we have referred. We hail however every publication tending to illustrate the principles, or to explain the conduct of a man to whom the world owes so great a debt of obligation; because some readers will be found for every new publication, who would not, in all probability, have seen the older; and because fresh gleams of light may be gathered by every succeeding investigator of the writings and actions of the Reformer. We are glad too to see the pen of a German employed in such a task, with views more nearly approaching to those of the subject of his biography, than might be expected from the tone of theology which has lately prevailed on the continent of Europe.

The attention of the public is drawn to this volume, by an introductory essay from the fertile and powerful pen of the celebrated author of 'Ancient Christianity.' This essay is intended to furnish the reader with a glance of the

history of the true Church from the Apostolic times to the age of Luther; or as the writer expresses himself, to contain 'notice of Luther's predecessors in the endeavour to restore Apostolic Christianity.' The essay throughout exhibits marks of the writer's vigorous, acute, and determined mind; but we cannot think, that he treads with his accustomed caution, over ground in which it is exceedingly difficult to find firm and secure footing. If his reputation can be at all affected by a production which has been, perhaps, very hastily put together, it will, we suspect, rather be injured than improved by this essay.

Having set out with the assumption, that the early Church was very corrupt, he is naturally anxious to find *Protestants*, (not in name, but in fact,) as soon as possible. And he seizes with some degree of avidity, on such names as Jovinian and Vigilantius to serve his purpose. Yet surely it requires some degree of caution in any one who should venture to hang what we may style the Protestant succession, on links like these. With regard to Jovinian, what do we know of him that is good, except that he opposed some of the superstitions of the Church, and suffered exile in consequence of such opposition? Is it possible by the most careful gleaning of the writings still extant, which refer to him, to trace a single doctrine which can be styled essentially evangelical? He was a monk of Milan at the time when Ambrose presided over that see; and therefore must have been well known to his active, sincere, and intelligent bishop. Let it be conceded that Ambrose patronised the reigning superstitions of the times. Yet

his uprightness can scarcely be questioned, and supposing him to be honest, it is not easy to believe that Jovinian was a guide-whom Protestants would wish to follow. For in the letter of Ambrose to Pope Syricius, he is plainly charged with Manicheism; and to shew that this term is not merely used as a hard name, thrown out for the purpose of blackening an opponent, the bishop argues in the manner usual during that age, against the Manichean notion that Christ was not born of a Virgin. Now whatever may have been the prejudices or the superstitions of Ambrose, we cannot be so forgetful of the fervent piety which breathes through his pages, as to believe, without stronger evidence than we have yet seen, that he would deliberately have argued against Jovinian as a Manichee, had he known him to be sound in the great doctrine of the divine and human nature of Christ. And therefore we are driven with some reluctance to the conclusion, that Jovinian was not worthy to be ranked among the predecessors of Luther in the attempt to reform the church; and that it is a misapplication of language to represent him, along with Vigilantius, as 'the PROTESTANTS of the fourth century,' who were dealt hardly with, 'by the dominant body calling itself the Church.'

We further think the learned Essayist by no means sufficiently guarded in his manner of speaking respecting those who are supposed in succeeding ages to form the connecting links in this protestant chain. He speaks of 'disputant individuals, and several companies driven from their homes by the intolerance of the hierarchy in the East, travelling westward from Thrace, and round about to the foot of the Pyrenees, propagating their doctrines as they went;' and then adds, 'These exiles, finding at length communities with which they might connect themselves,

combined in forming the societies that at length acquired the appellation of Albigenes, from the name of their central town Albiga (Albi) in Languedoc, but the members of which were variously called Paulicians, Cathari (Puritans) Patærinians, Bulgares, and, slanderously, Manichees.' It would appear from this statement that the name Manichee was a sheer term of abuse. But will the author of *Ancient Christianity* contend in the face of all authentic history, that there were no Manichees among these exiles? We are afraid that a very large number of those who were driven from the East, and sought refuge in Languedoc, were infected with this heresy, enough at least to afford a colourable pretext for bringing the charge of it against those who were suffering with them in a better cause, and who better deserved the title of protestants by anticipation. The want of discrimination manifested in this part of the *Essay* tends to render much of the writer's reasoning exceedingly dubious.

Perhaps it is a fault to which the author is liable, in common with many men of superior mental powers, to construct theories, rather than to keep closely to historical facts and details. There is always danger in doing so, because the writer's mind becomes insensibly biassed to his favourite theory, and he often overlooks important facts which bear against him, or one at least foreign to the scheme he patronizes. In the *Essay* before us, an attempt is made to mark the tendency towards a revival of apostolic Christianity by three distinct epochs, all distinguished from each other by certain characteristic features which may be easily traced. The first under Augustine, Bishop of Hippo, the second under Wickliffe, the third under Luther. We take exception to this arrangement as defective. Without any wish to depreciate

St. Augustine, we do not think his position was that of a leading Reformer in the church, in the same sense that Luther was. And there was another champion of the early church who has, in our opinion, a much greater right to the post here assigned to Augustine, if we must single out the man who exercised the greatest influence over the church for good, during the period of what may be called Nicene Christianity; we mean the celebrated Athanasius. Like Luther, he stood alone. *Athanasius contra mundum*; and if his writings do not enter so fully into the doctrine of salvation by grace through faith, as those of Augustine or of Luther, yet this probably arose chiefly from the fact that he had to establish the fundamental doctrine of the Deity of Christ, without which the former could not stand. He roused the church from the fatal slumber of Arianism, and by the energy with which he both laboured and suffered in this cause, acquired an influence over the universal church greater than was perhaps ever possessed by any man since the Apostolic age.

By putting Augustine in a place which did not belong to him, our Essayist seems to have done him unintentional injustice. This Father did not set himself up as a general reformer of abuses in the church. He did not consider himself as placed in any such position. Hence the inapplicability of the following remarks:

'The instantaneous consequence to Augustine of originating any such tendency towards reform, would have been the standing exposed to the fiercest hostility of the church authorities on all sides. He must have braced his constancy to the hearing himself denounced and excommunicated as a heretic, a Manichee, a madman, an unclean beast, a promoter of sensuality, a blasphemer of God and the saints. It does not appear that the Bishop of Hippo possessed any such moral courage; his boldness in behalf of truth was neither that of a Wickliffe, nor of a Peter Waldo, nor of Luther.'

Such language implies that Augustine was not faithful to his own convictions, that he would have been a Reformer had he not been deficient in moral courage; whereas there is no evidence whatever that he felt himself called upon to assume any such office in the universal church. The evidence is in truth the other way, as the author of this Essay shews, when he says, 'Besides, there was another, and a fatal cause, working beneath the surface, which effectually prevented Augustine's advance in the road of reform. He had wedded himself to mysticism, and he was a devoted admirer of the ascetic philosophy.' Why surely this is enough to account for Augustine's declining to be a Reformer,—he did not want reform. He was wedded to the old church system, why accuse him of cowardice in not seeking a change? We must confess we do not like the charge of false diffidence alleged against a man of Augustine's deep piety, any more than we do the softened insinuation of a similar kind against our own immortal Hooker. We turn with much greater pleasure to the following just and striking remarks, bearing more immediately on the subject of the volume before us.

'The Lutheran reformation with its wondrous changes was not *Luther's* reformation; it was not the impatience of the human mind to rid itself of an intolerable thralldom; it was not the machination of princes and nobles to snatch for themselves the goods of the church; it was not a natural product of the revival of learning; it was not the work of the press; it was the proclamation anew, of heaven's own truth, breaking the slumbers of conscience, reanimating palsied hope in the human soul, and setting forth the Son of God, crucified, yet risen for our justification, the Lamb of God; and he alone, for our propitiation, Christ and he alone, our Intercessor with the Father; Christ and he alone, the Shepherd and Bishop of souls; the King; the Judge; the Head of the church.'

JUSTIFICATION THROUGH FAITH: THE MERCIFUL CHARACTER OF THE GOSPEL COVENANT: THE SUFFICIENCY OF SCRIPTURE AS A RULE OF FAITH. *Three Sermons preached before the University of Oxford.* By PHILIP N. SHUTTLEWORTH, D.D. &c. pp. 130.

WE rejoice to see that the new Bishop of Chichester has thought fit to take his leave of the University of Oxford, as a resident member, by this little volume, which bears the apostolic motto, "*I determined not to know anything among you, save Jesus Christ, and Him crucified.*" Dr. Shuttleworth's reason of committing to print these three excellent discourses, are thus given in a brief preface :

"Had the following discourses been written by me ten or fifteen years ago, I probably should not have conceived it to be worth while to lay them in their present form before the public. However suitable the discussions which they involve may be for keeping alive the recollection of the great fundamental doctrines of the Gospel in the minds of a Christian congregation, still the sentiments which they express were at all events too universally assented to at that period as obviously and undoubtedly true, to require their being formally pressed upon the public attention through the medium of the press. But circumstances in this respect are strangely altered. The restlessness of public feeling, which has for some time past been exercising its influence over other branches of study, has now extended itself to our theology. The doctrines of "justification through faith," of "the free pardon of sin through the gospel covenant," and of "the entire sufficiency of Scripture as our guide to salvation," are no longer, as formerly, accepted by all parties within our Church as almost trite and undeniable truths. Within the last few years a strong and extensively organized effort has been made, if not wholly to controvert them, at least to weaken their evidence, and practically to supersede them. Minute and unessential points of practice have been rigidly insisted on ; inferences, either derived from Scripture by a strained exaggeration of particular texts, or purely and simply the product of human caprice, have been oracularly brought forward as indispensable parts of faith ;—and thus, whilst men's attention has been drawn away from fundamental principles, a system of theology has been set up, not of that

soul-stirring and yet simple character taught by the apostles, but blended with many of the superadditions, not to say cold superstitions, of a later and far less pure period. That a form of Christianity thus at once arbitrary and servile, (not now adopted for the first time, but merely the revival of obsolete and almost forgotten opinions,) is not likely to retain any lasting hold of the public mind, I most readily believe. Momentary novelty, strong excitement arising from external and incidental causes, and the plausibility which always to a certain degree accompanies theories when set off by a display of discursive reading, may invest it with a short-lived popularity. But the characteristic lineaments which mark God's revealed dealings with mankind, stand out in the sacred writings too strongly prominent to be thus easily obscured. With a little time and patience, truth will reassert her rights. The recurrence from a trifling and fanciful theology, such as that now described, to the contemplation of the great scheme of God's reconciliation with man as revealed to us in the Gospel, is like a transition from the study of some puny efforts of art, to that of the great works of the Creator as displayed in the awful magnificence of nature.

"As one who long in populous city pent,
From issuing on a summer morn to breathe,
.... from each thing met conceives delight,"

so the mind, intensely conscious of its spiritual wants, is not likely to be detained long by the artificial pagantry of human inventions from throwing itself in humble but satisfied confidence at the foot of the Saviour's cross. Confident, however, as I am that the system now attempted to be set up in this country is not likely to be of long duration, still it is not without feelings of anxiety that I have remarked the momentary prevalence which it has obtained during the last few years, more especially among the younger members of our clergy. Under such circumstances it would seem to be incumbent upon every sincere friend to the principles of the Protestant Reformation and of evangelical truth, openly to declare their dissent from doctrines which, if they are doing nothing more, are at least disarming those principles of their poignancy and efficacy."

Intelligence.

CHURCH MISSIONARY SOCIETY.

THE following sketch by Mr. Williams, of the Society's operations, will be generally intelligible by reference to a map of New Zealand, though it should not have the missionary stations distinctly marked on it.

'SECOND VISIT OF THE REV. W. WILLIAMS TO THE EAST CAPE.

In his second visit to the East Cape, which Mr. W. Williams performed in the autumn of last year, he was led to make a more extensive review of the Society's operations in New Zealand. From his letter, dated Nov. 12, 1839, we give the following important extracts.

'The only course I can take, to give you things as they are, will be, to place before you a geographical survey of the whole island; accompanied by a chart, marking our stations; which, while it cannot fail to be interesting, will give you the facts of the case. The whole island may be divided into fourteen districts—Kaitaia, Bay of Islands, Thames, Tauranga, Rotorua, Bay of Plenty, East Cape, Poverty Bay, Wairoa, Entry Island, Taranaki, Waikato, Kaipara, and Hokianga.

'Kaitaia, beginning from Wangape on the western coast to Waro, thence to Mount Camel and Oruru on the eastern coast, is occupied by the Church Mission. Chapels and regular congregations will be found at every principal point; and the attention given increases daily. The last report of congregations gives an average of 1,020.

'Bay of Islands, including Wangaroa to the north, as far as Wangarei to the south, and the district of Mangakahia inland, is also occupied by the Church Mission, and is yielding much fruit from year to year. The aggregate of the congregations is 1,940.

'Thames, on both sides of the Frith, is generally receiving the gospel; and I am informed that the congregations amount to about 700. This again is part of the field of the Church Mission.

'Tauranga, including Matamata and Maungatautari, is a Church Missionary station; and numbers in its congregations at least 1000.

'Rotorua, including Taupo in the centre of the island, although very little has been said respecting it, and though it is still involved in war with

Tauranga, has congregations to the amount of more than 1400. This, too, is under the Church Mission.

'Bay of Plenty.—At Opotiki, Ture, Maraenui, and Motu, we have native teachers and schools, but no regular returns. The congregations at these places collectively amount to not less than 500. Mr. Mair, a merchant of the Bay of Islands, with whose name you are acquainted, was lately there with a vessel purchasing corn; and tells me that the inquiry for books was so great, that if he had had a number of our small Prayer-books, he could have purchased a cargo with them alone.

'East Cape is occupied by our native teachers, and the congregations are upwards of 1200.

'Poverty Bay, also under the instruction of our native teachers, numbers in its congregations, including those of Uaua, not less than 1000.

'Wairoa has only been partially visited; but native teachers are proceeding thither with me.

'Entry Island, in which district is included the coast on the main to Port Nicholson south, and to Wanganui River north, has been under the instruction of one of our native teachers for the last three years, of whom I will give an account hereafter. Christian worship has been established in a wonderful manner; and Mr. Hadfield has gone thither, to form a station.

Waikato is divided between us and the Wesleyans; the latter occupying Kawia and Wangaroa, while Waikato River and Manukau are under the charge of our missionaries.

'Our attention has been turned to Kapiti for some years past. The chief, Rauparaha, formerly connected with Rotorua, sent a letter, three or four years ago to my brother, requesting to have a missionary; and his letter was accompanied by one from a European residing there. No direct steps were taken, until Mr. Chapman received at Rotorua a letter from a native named Ripahau, formerly living at Paihia, then at Rotorua, and who afterwards went on to Kapiti in search of his relatives. This native's application was for books, and stated that a number of people were anxious for instruction, Mr. Chapman forwarded this letter to the Bay: and at the period when it

was received, there arrived in the Bay of Islands, by a vessel from Kapiti, two young chiefs, nephews of Rauparaha, whose avowed object was to obtain missionaries and books. From them we learnt the particulars of Ripahau's labours; and had substantial proof of the correctness of a part, in fact, that the two chiefs read well. They also stated, that at many of the villages the people observe the Lord's day, and hold worship. For some time Ripahau had a solitary book; but afterwards a small supply reached him in a singular manner. The party of Rotorua natives, who waylaid the little band with Mr. Flatt, on the road from Matamata to Tauranga, and killed Ngakuku's little girl Tarore, took a few books in the spoil. One of these was the Gospel of St. Luke, with Ngakuku's name in it: a part was torn out for cartridges; and the remainder found its way to Kapiti, and was the book from which my informant learned to read. So mysterious are the ways of God, and his judgments past finding out!

'The Papists, I am thankful to say, do not appear to do much. . . . I hear that two are to be my neighbours at Poverty Bay. The nearer the better!

'Our Committee minutes will not go by the vessel which carries this letter; but will wait for an opportunity direct to England. When you receive those minutes, you will notice a request, that 10,000 copies of the New Zealand Testament may be printed without delay, in England, from the Testament of which you have copies. Our reason for making this application is, that we cannot meet the demand fast enough with our present means. An edition ought to be commenced immediately; but the Prayer-book will occupy at least the next twelve months, after which portions of the Old Testament will give full employment. You may judge of the rate of demand, from the course we have had to pursue with the Prayer-book. A commencement was made to print 4000 copies of the Prayer-book entire; but when it was advanced to the end of the evening service, it was deemed expedient to put into immediate circulation the 4000 copies with the addition of the hymns; and to strike off 3000 more for the entire work; but the 3000 were required as soon as printed. These 6000 copies of the entire work were commenced; but before the type of the first three

half-sheets is distributed we have found it necessary to have 20,000 more of the smaller book, which will make a total of 33,000.

'In order to carry on our work, we shall need more help. At the East Cape I shall have a parish of 120 miles in length, with a population of 36,000 souls. This charge will be commenced without any help but that of native teachers, about twenty in number.'

To those who would detract from the general value of the labours of the missionary body, it is the bounden duty of the Committee to present the fact, that, to their self-denying, perilous, and persevering exertions it is owing that New Zealand has become what it now is. To them is owing the introduction of agriculture and gardening; the use of the spade, the plough, and the mill: they brought thither cattle, sheep, and horses: they have built houses and chapels: they have cut roads through forests, and constructed bridges over rivers: they have, in a word, been the honoured instruments of rendering New Zealand accessible and safe to emigrants and settlers. In reference to the imputations cast on the missionary body on account of their purchases of land, the Rev. W. Williams writes, August 28, 1839:—

'There are those here who think that the Mission is in a most unhealthy state; and that with the want of faith which has been manifested, particularly in seeking a provision for the children, we cannot prosper. I think, however, that the mission body was never in so healthy a state. There may be excrescences and tumours which require the knife;—and where is the body which is not subject to these? But whether I look at the work in our old stations—not superficial work, but sound and solid, based on the word of God;—or whether I look at the more recent stations of the northern district, and the regular increase in the congregations and schools; or, again, I look still further, beyond our labours, where natives will have Christianity whether we will give it or no; I am constrained to say, that the body was never in so healthy a state; that we in New Zealand never had greater cause for encouragement, nor the Church at home stronger ground for thankfulness. I therefore will thank God, and take courage.'

EXPULSION OF THE WESLEYAN MISSIONARIES FROM CADIZ.

THE spirit of Popery seeks darkness and seclusion, and monasteries have necessarily become the haunts of the gloomy priesthood; daylight and discussion rend the veil from off the mockery of her Moloch worship. The energetic ardour and the hearty zeal of the Wesleyan Missionaries selected for the spiritual regeneration of prostrate and priestridden Spain, required the *posse comitatus* of Cadiz for their suppression, and the Bishop of Cadiz, (Fray Domingo) addressed the following curious pastoral letter to the 'Alcades Constitucional' of that city:—

'Although for some time past I have devoured in silence the greatest sorrows at seeing established, publicly in this religious and loyal city, a chain of lies, error, and doctrine, opposed to that which the only true Roman Catholic and Apostolic Church teaches, and which the Spaniards, ever since they embraced it, have professed without interruption, and without any mixture of heresies condemned by the Holy Church, in fulfilment of my sacred ministry, I have endeavoured to prevent this foul stream of discord from spreading abroad, by calling from the pulpit, and by taking such measures as have been within my reach, and have been suggested by my desire to preserve my sheep from the poisonous pastures, to which under the cloak and colour of piety and religion, a foreigner, without any commission from God or man, has attempted to lead them—has intruded into the fold, not by the door, but over the fence, to destroy, to slay, but not to save the flock. It has given me great consolation to see my holy and right intentions supported by an able pen, which in the periodical called the *Times*, has disclaimed against that scandalous event, and manifested to all, and particularly to the public authorities, their obligation to suffocate in its beginning that school of pestilence so contrary to our laws, and the Constitution to which we have so solemnly sworn. I need not repeat what has been said so opportunely, and with so much energy and reason, by the author of the article remitted to the editor of the said periodical on this subject, and I only add my own voice to his, in order to support it, assuring your worships that the foreign master who has set up as apostle of the Spaniards, to announce to them a new Gospel, and to induce them to change their religion, is a Methodist, or individual of one of the innumerable sects proceeding from

Protestantism, and who also has undertaken to reform—that that which he teaches is an implacable hatred to all the Roman Catholic Apostolic Church, its visible head, the general councils that therewith represent it, and have represented it ever since its Divine Author established it, unto this day; hatred to the most august sacrament of the altar, which he denies with impudence; hatred to the confession of sins, and authority to pardon them in the name of Jesus Christ; hatred to the *indulgences* and to the *pious relics*; in one word, hatred to the external worship which we render to God, with the rites and ceremonies prescribed by the Church. All this is contained in an elementary book of the sect which lies before me, and exposed for sale to any who will purchase, and which ought to be seized by the authorities, in fulfilment of that which is commanded by her Majesty; being a book printed in Spanish, out of the kingdom, in Gibraltar, entitled, 'Essays on the Divine authority of the New Testament,' by David Bogue, translated from the English by the Doctor Don Jose Munos de Stomayor. Besides the sacred Bible, translated into Spanish without any note of Catholic author, and therefore, prohibited not only by the Church, but by her Majesty, and commanded by the Government to be seized. This is all the instruction 'the false prophet' gives,—instruction derived not from the Bible, but from his own whim and caprice; for that gentleman, as well as those of his sect, consider themselves to be 'inspired' by God, and so there is no nonsense they do not believe to be 'revealed truth,' although they contradict one another. What will follow from this? A chaos, a confusion, converting the Divine word contained in the Holy Scriptures, in the sense which the holy Church has given and gives to them, with the consent of Catholic interpreters and of holy Fathers and doctors, into heresies, errors, and doctrines anathematized by the same holy Church, and consequently, banishing the true religion from among the faithful, as it is impossible that it can exist without an infallible authority that shall restrain the caprices and arbitrariness of men—an authority which Jesus Christ established, and to which he promised his assistance until the consummation of the ages, in order that they might not be deceived, nor deceive, in matters of faith, doctrine, morality, and discipline in general.

It is urgent, then, your worship, without losing a moment, in conformity with that which is contained in our laws, and which 'the Constitution prescribes,' to forbid that heretic to extend his sect and false doctrines, which will inevitably lead us, if a remedy be not applied, into a religious war, more terrible than the civil war which devours us. If, which God forbid, there should break out a contagious disease, which should from one moment to another, put an end to the life of the inhabitants of Cadiz, instantly, and without heeding any obstacle, all means would be employed to restrain its ravages. But a more terrible disease, and of more fearful consequences, is the school of the Methodists. Then there can be no doubt as to the means of putting an end to it. Condemn to a perpetual

silence, in matters of religion, that audacious man, that disturber of the tranquillity, which, by the mercy of God, Cadiz enjoys. Its bishop supplicates your worship to do this, and expects, from your zeal for the religion of our fathers, and for the temporal well-being of its worthy inhabitants who have chosen you by their suffrages for the elevated office which you discharge, that you will apply a prompt remedy.'

Accordingly their worship did apply the prompt remedy, in obedience to the spiritual injunctions of their pastor, and expelled the Rev. Messrs. Rule and Lyon, from Cadiz. It is said to be the intention of the London Missionary Committee shortly to beard the lion in his den, by sending a missionary to the imperial city—to Rome itself.

CATHEDRAL REDUCTIONS.

THE following interesting and important letter, though not of recent date, has only lately been given to the public:

'Whitehall-gardens, Feb. 23, 1835.

'MY dear Bishop of Durham—That public business must be of more than ordinary and pressing importance which I did not set aside for the purpose of reading with earnest attention a letter from you, and that letter too on a subject of such vital importance as the one on which you have addressed me.

'I will, with your permission, refer to the political and the religious considerations which it involves.

'It is a matter of extreme difficulty to determine when it is the duty of a Minister of the Crown to undertake the interference with ancient usages and venerable institutions. If he determines to do nothing, he may incur the risk of ensuring interference by ruder and more hostile hands. If he advises and undertakes interference, he appears to the unthinking to be needlessly departing from principle, to be unsettling what it may be very dangerous to disturb, and to be establishing a precedent which may be appealed to against himself by those dangerous innovators whose intervention he wishes to avert.

'I know no other guide that he can take to regulate his course amid such difficulties, but his deliberate and conscientious conviction of what may be ultimately the best for the security and permanent interests of the Establishment he desires to protect and serve.

'The important question connected with the Church which was forced

upon me, and which required immediate decision, was this—

'Is it prudent and safe on the part of the Crown to decline all interference with the state of the Church, and to leave that question to be disposed of as may seem best to the House of Commons, trusting implicitly either to the forbearance and caution of that House, or to the power of the House of Lords to reject what may be injurious?

'I cannot with a safe conscience answer that question in the affirmative.

'I entreat you to look with me at the constitution of the present House of Commons. We have a decided majority of the representatives of both Ireland and Scotland hostile to the Church, and I fear no inconsiderable number of the representatives of England either unfriendly or indifferent to the interests of the Church.

'On the first discussion that takes place in the House of Commons, after my appointment as Prime Minister, on the proposal to replace in the chair the late Speaker, who has served the House for eighteen years, and during seven successive Parliaments, I find myself in a minority of ten.

'It is in vain for me to disguise from myself that very few of those who voted in that majority will prove themselves on the day of trial friends to the Church.

'The minority is composed in great part of members professing the utmost attachment to the Church, but all, with few exceptions, requiring the correction of whatever can justly be called an abuse in the Establishment.

'In that minority Lord Stanley and

his friends voted, increasing, of course, to the extent of their numbers the force we could bring into the field. At his late election for Lancashire, Lord Stanley, a declared friend of the Church, who sacrificed his office in maintenance of the principle that Church property in Ireland should not be applicable to secular purposes, delivered these opinions on the subject of Church reform—

“I know also that ecclesiastical reform must come, and that it is certain with regard to two great branches, namely, both as to the temporalities of the Church, and also as to her internal discipline. I, too, like my Hon. Friend, would not be a consenting party to abstracting one farthing from the revenues of the clergy, who, I believe, in my conscience, are not overpaid, but as a body are hardly adequate to supply the religious wants of the people. But I do say, that it is absolutely necessary to have a different distribution of the revenues of the Church, to afford a more equal distribution of the means of religious instruction; that the abuses of non-residence, the abuses of pluralities, and the abuses of the present appropriation of chapter and cathedral property should be got rid of, and that the revenues of the Church should be so disposed of as to give the people of England the greatest amount of benefit from the exertions of competently, but not over paid, ministers.

“Now, looking at the majority and at the constitution of the minority, what course is it prudent for us to take? Shall we leave Church reform in the hands of the House of Commons, or shall we make an honest *bona fide* attempt to reserve to the crown and to advisers selected by the Crown the cautious and deliberate review of a question of such extreme delicacy and importance?

“Believe me, my dear Lord, that I am acting under the deepest impressions that the effort I have made so to reserve that question affords the best (I had almost said the only) prospect of any safe and satisfactory adjustment of it.

“So much for the political considerations that are connected with this subject, and their bearing, not on the political prospects of an Administration, but on the vital interests of the Church.

“May I presume now, with the utmost deference for your superior knowledge, and with unbounded respect for your high and venerable character, to say a word to you on much higher concerns—on the intrinsic merits of

the measure I have advised, and its relation to the spiritual welfare of the Establishment?

“I admit the force of your observations as to the advantage of cathedral dignities, their tendency to elevate the general character of the profession, their utility (if honestly applied) as retreats for, and encouragement to, learning, and I should be the last person to propose any harsh measures of confiscation, or the sudden appropriation of the revenues of deans and chapters (in the absence of all friendly and confidential consultation with them) to objects foreign to their original destination.

“But I do earnestly advise a comprehensive and impartial consideration of the whole position of the Church, and that our anxiety for one branch of the Establishment should not divert our care from other objects of most important and pressing concern. I do earnestly ask, whether it be fit that the great manufacturing towns and districts of the country should be left, as to the means of spiritual instruction, in their present state? Is it right (I ask the question on purely religious grounds) that such a place as Nottingham, for instance, should remain as it has hitherto remained, with no provision for the maintenance of the ministers of the Church of England, excepting the scanty means which they can collect from pew-rents or Easter dues?

“Is it right that the two parishes of St. Margaret and St. John, Westminster, with a population of 50,000 souls—parishes dependent on the Dean and Chapter of Westminster—in the immediate vicinity of the cathedral church—under the daily eye of Parliament, should remain without, in either case, a decent provision for even a single minister of the Church of England? In these parishes there are additional churches subscribed for, but not built, because there is no endowment; and Dissent is increasing, not on account of hostility to the Church, but because there is a religious feeling which the Church of England will not conciliate towards herself.

“Apart from all popular clamour, from all political considerations, is it better for the Church of England, for the interest of that faith, the propagation and maintenance of which is surely the primary object of her establishment, to continue the old method of disposing of all the prebends of Westminster as sinecure dignities, or to make a certain number of them instrumental in removing such a scandal from the Church, as that which two

great neglected parishes in the heart of the metropolis, and in immediate connexion with the chapter, are exhibiting at this hour?

‘Let me take another case—that of Colne, a parish in Lancashire, the centre of a large manufacturing district. It contains about 18,000 inhabitants, has one minister with a stipend of about £160. a-year, £100. of which is raised by Easter dues, paid with the utmost reluctance and ill-will, each cottager having to pay 5¹/₄d. a head, and frequently resisting payment until after an order of the magistrate, which increases the charge tenfold.

‘I have mentioned three examples of parishes—one in the metropolis, one in a large town, one in a great manufacturing district; and they are not unfair instances of the miserable provision made for Divine worship in very many parishes similarly circumstanced. Can we reconcile it to ourselves in a religious point of view that these things should remain as they are? If we cannot, if we must admit that they are wrong, is there the shadow of a hope that Parliament will be content merely to supply the deficiency—will leave cathedral dignities and cathedral revenues precisely on their present footing, and make provision out of the public funds for the increase of all livings inadequately provided for? Suppose there were a vacancy to-morrow in the deanery of Durham, would it be prudent for me, either as a Minister or as a conscientious friend of the Church, to advise the King to fill up the appointment, leaving it with its present emoluments of £9,000. a-year, and with no other spiritual functions than those which belong properly to the dean? There would certainly be, on the one hand, the advantage of strict adherence to the letter at least of the statutes of the chapter, there would be the gain to the Minister of a great aristocratic appointment which might possibly be well bestowed on some man of pre-eminent worth and extraordinary learning; but would such advantages compensate for the alienation of thousands from the Church, who would witness this appointment, with all its emoluments intact, devolving on an individual, and at the same time populous districts in the neighbourhood of Durham overrun with Dissent from no other cause than that there is no adequate provision for the performance of the rites of the Church of England?

‘If the deanery of Durham were retained with all its functions, and with ample emoluments for the station, and if at the same time some mode could be devised for making a portion of the revenues (surely the excessive revenues) now attached to the deanery instrumental in planting a new bishopric in the north of England, and relieving the see of Chester from some portion of labours above human strength, could it be truly said that this would be undermining the foundations of the Church?

‘Would a measure of this kind, or the attachment of a prebend of Durham to such a rectory as that of Newcastle-upon-Tyne, or the application of the emoluments of a prebend to the spiritual improvement of immense masses of population (selecting, if possible, those which are connected with the chapter by vicinage or local ties)—would such acts be any greater violation of rigid principle than the sale of the property of the chapter for the purpose of endowing an university, or the attachment of prebends to the professorships in that university?

‘Does any reasonable man complain that a prebend of Lichfield has been attached to an unendowed parish in Birmingham, or doubt the advantage to the Church, to the temporal as well as the spiritual interests of the Church, of such an application of it?

‘Under any circumstances I should say not; but under the present circumstances the practical question for decision is this,—shall these precedents be cautiously acted upon by friends of the Church for the *bona fide* purpose of extending the influence of the Church, or shall Church reform be left to reckless innovators and undisguised enemies?

‘I have written this letter amid so many interruptions, and so hastily, that I ought perhaps to apologize to you for an apparent abruptness and peremptoriness in the manner and tone of it—perhaps for its unconnectedness and want of clearness.

‘I have been obliged to have it re-copied, that I might not inflict upon you the double penalty of a tedious and an illegible letter.

‘I have the honour to be, my dear lord,

‘With the greatest esteem,

Most faithfully yours,

ROBERT PEEL.

NEWFOUNDLAND.

On Wednesday, July 1, the Hon. and Right Rev. Dr. Spencer, the Bishop of this diocese, arrived at St. John's in the yacht belonging to Dr. W. Stirling. His Lordship was accompanied by his Chaplain, (the Rev. C. Blackman,) and the Rev. G. A. Addison, A. B. He was met at the landing-place, by the Rector of the parish, accompanied by the leading members of the church,

On Thursday evening the primary act of the visitation took place in the consecration of the church; after which his lordship preached.

The bishop was assisted by four of the clergy, the churchwardens, and principal members of the church. The scene was rendered yet more impressive by the long and orderly procession of Sunday Scholars, who (preceded by the young ladies and gentlemen, their instructors,) accompanied the bishop from the rectory, and formed an interesting feature to the *coup d'œil*.

On Sunday morning the rite of confirmation was administered to 153 persons, and at Corbomear, in the afternoon, forty-five adults were likewise confirmed. On both these occasions, as well as in the evening, the bishop preached to crowded congregations.

The schools have not been forgotten by his lordship, and from the nature of his reply to an address, our anticipations are of the most sanguine character. On this, and all the other high and important associations of a Protestant Episcopate, we most heartily bid him God speed.

The bishop left Harbour-Grace on Wednesday the 8th instant, and proceeded on a visitation of his clergy in the settlements further up the bay.

Extracts from a letter of the Bishop of Newfoundland:

Trinity Harbour, 22nd July, 1840.

'I have completed the visitation of Conception Bay, comprising nine churches, as many schools in connection with the church, principally supported by the Newfoundland School Society, and three or four stations which are in immediate want of both; there is a tenth church nearly finished on the southern shore of this immense bay, and I have encouraged the prompt erection of two or more buildings, which I hope to see commenced in the autumn of the present year. The fishery being now at its height, and the season uncommonly promising, many of the inhabitants of these settlements are absent at the Labrador, or on the Banks; I have, however, confirmed

656 persons in Conception Bay, at five confirmations, and examined several hundred pupils at the schools. At Bay Roberts there is a most interesting mission, in which I confirmed 165 persons, and where I should have had more than 300, but for the exigencies of the fishery. At Port De Grave, the extensive charge (including Bereneed), of Mr. Vicars, I confirmed 175 young people, who had all been diligently prepared by their pastor. At Port de Grave, I found an excellent school under the charge of Mr. Lind, a teacher of the Newfoundland School Society, in which ninety-four pupils were present. * * * * * In the church at Port de Grave, I met a congregation of more than 800 persons; the galleries trembling under the weight of their crowded occupants.

'I met a tolerably large congregation at Heart's Content, on the morning of the 15th, of whom I confirmed forty-two, and administered the Sacrament of the Lord's Supper to 34 communicants. In the afternoon I again preached at New Perlican, where I again preached and administered the rite of confirmation to twenty candidates. After this duty, the wind being strong and contrary, I preferred a toilsome walk over steep hills, and deep bogs, and through tangled thickets, to encountering the return voyage in our little bark, and, at the expense of my poor feet, got back to Heart's Content in the evening. The next day was employed in visiting the sick, and administering the sacrament in a private house; and in a voyage to Silly Cove, where I confirmed only ten persons, and preached to about a hundred. On this occasion I was benighted, and did not return to my humble domicile at Heart's Content, where I was most kindly treated by my host and hostess, without great fatigue and some danger from the character of the road. * * * * * In Silly Cove and Heart's Harbour, there are a thousand Protestants, who must not be left to perish for lack of knowledge.

'The whole Southern shore of Trinity Bay will be lost to the church, and thousands of souls will be lost to God, if great exertions are not soon made to supply these fearful deficiencies.

'At Trinity Harbour I found the appearance of our Ecclesiastical establishment most promising, and the promise realised by investigation. The congregation is large, and the number of communicants large, and annually

increasing. The Sunday and Week-day schools numerous attended, admirably taught, and regularly governed. Nearly two hundred candidates for confirmation, well-examined and prepared, and in a word, the whole conduct of the mission a credit to Mr. Bullock as a minister, in the highest degree. He is at once zealous and

prudent, and well worthy of the warmest approbation.

'I have received a very encouraging letter from Governor Prescott, who takes an anxious interest in my progress, and seems delighted at the apparently increasing strength of our church in this colony.

'AUBREY NEWFOUNDLAND.

WORKS OF THE ENGLISH REFORMERS.

WE are happy to hear of the proposed formation of a society to be called 'The Parker Society, for the publication of the Works of the Fathers and early writers of the English Church.' Its objects are to be, first, the reprinting, without abridgment, alteration, or omission, the best works of the Fathers and early writers of the English Church, published during the reigns of King Edward VI. and Queen Elizabeth; second, the printing such remains of other writers of the sixteenth century as may appear desirable, (including under both classes, some of the early English translations of the Foreign Reformers); and third, the printing some manuscripts of the same authors, hitherto unpublished.

The Society to consist of One Thousand Members, being Subscribers of One Pound each annually; the Subscription to be paid in advance.

The management of the Society to be vested in a President, Treasurer, two Honorary Secretaries, a Librarian, and a council of twenty-four Subscribers, being members of the Established Church, and of whom not less than sixteen shall be clergymen. The Council and Officers to be elected annually by the Subscribers, at a General Meeting, to be held in the month of May.

The funds to be expended in payment of the expenses incurred in producing the works published by this Society, so that every member, not in arrear of his annual Subscription, shall receive a copy of every work published by the Society during the year, without any other charge for the same.

By the annexed Plan, the works of the Reformers and early writers of the English Church will be widely circulated, without any pecuniary responsibility to the Subscribers, or any outlay beyond their annual Subscriptions; in return for which the Subscribers will receive valuable books, many of them not at present to be purchased, to an amount fully adequate to their subscriptions.

It is proposed to print the publications uniformly, in such size as the Council may direct, and in good type, so that when the number of 1,000 Sub-

scribers is completed, each will receive during the year three octavo volumes, containing in the whole from 1,700 to 2,000 pages.

The following works have been suggested for early publication.

The whole works of Bishop Ridley.

The Catechism, Primer, and Articles of the reign of King Edward VI.; the Order of the Communion, A. D. 1548; the Book of Common Prayer, A. D. 1549; the Book of Common Prayer, 1552, (with illustrations from the *Ordinatio Ecclesiae*, in Bucer's *Scripta Anglicana*, and from the Consultations of Herman, Archbishop of Cologne, respecting Christian Reformation.)

It is intended that this volume shall be followed by Letters of the English and Foreign Reformers during the reign of King Edward VI.

Remains of Archbishop Grindal and Archdeacon Philpot.

Commentaries and other writings of Bishop Pilkington.

The works of the Rev. Thomas Becon, Chaplain to Archbishop Cranmer, and Prebendary of Canterbury.

Some works of Bishop Bale—The Image of both Churches—Examinations of Lord Cobham—Examination and Remains of Ann Askew.

The Catechism and other writings of Dr. Alexander Nowell.

Sermons and Remains of Rev. Thomas Lever, Master of St. John's College, Cambridge.

The works of Bishop Hooper. The works of Bishop Jewell.

The works of Archbishop Parker, including the Notes to 'The Bishop's Bible.'

The works of Archbishop Whitgift. The Sermons of Archbishop Sandys.

The Common Places of Peter Martyr, and other Continental Reformers.

The Decades of Sermons of Henry Bullinger.

Sermons preached at St. Paul's Cross, and before King Edward VI. and Queen Elizabeth.

Sermons preached at the Universities, and on various public occasions.

Subscribers' names may be sent to Messrs. Seeley, or to Mr. Shaw.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

NOVEMBER, 1840.

JEANNE D'ALBRET, QUEEN OF NAVARRE.

It pleased God materially to assist the progress of the great Reformation, by raising up, in various parts of Europe, pious and prudent sovereigns, whose hearts he had touched; and who became, in their high functions, nursing-fathers and nursing-mothers to his infant church. Among the foremost of these, and perhaps only second to our good king Edward, must be placed the Queen of Navarre.

This ancient, though inconsiderable kingdom, now merged in the French monarchy, was situate on the south-western frontier of France. Francis the 1st of France had given his sister, the celebrated Marguerite de Valois, in marriage to Henry d'Albret, its sovereign. This union produced only one child, who survived infancy,—JEANNE, born at Pau, on the 7th of January 1528. The French king, her uncle, fearing that her hand and her kingdom might be obtained by the heir of the Spanish crown, took her to Paris, and married her, when only twelve years old, to the Duke of Cleves. This marriage, however, like other similar political alliances, was subsequently dissolved by papal license, and another contracted with Antoine de Bourbon, Duke de Vendome. The princess was young, handsome, lively, and inherited the literary tastes of her mother; whose *'Miroir de l'ame pecheuse,'*

had been translated by Queen Elizabeth, and published in London under the title of 'A godly Meditation of the Christian soul.'

In 1555, her father, the reigning king, died, and Jeanne and her husband were crowned, on the 18th of August, with the usual ceremonies. On taking up her abode at Bearn, her capital, Jeanne came into contact with several pious and learned protestant divines whom her mother had sheltered from persecution; among whom were the learned Theodore Beza; the eloquent Henri Barran; and the venerable Jaques Lefevre, who lamented, in his dying hour, that he had missed the crown of martyrdom. Several others soon joined them; especially Francis Guy de Boismorand, a man of great talent. The Navarrese court thus became the place of refuge for the oppressed Protestants; and the welcomed strangers repaid the hospitality they received, by their missionary efforts.

These proceedings soon attracted the notice of the courts of Rome and Paris. Threats and admonitions were addressed to the king and queen of Navarre. To obviate the consequences of these denunciations, especially from their feudal superior, the king of France, the Navarrese sovereigns determined to proceed to Paris, leaving the young prince Henry, (born

Dec. 23, 1553) under the guardianship of Louis d'Albret, bishop of Lescar, and of Susanne de Bourbon, Baroness Miossens; while the government of the state was committed to the Cardinal d'Armagnac. One of the first proceedings of the latter was to imprison Henri Baran, and order Boismormond to quit Bèarn; while the husband of Susanne de Bourbon (the Baron de Miossens) and the bishop of Lescar, as President of the States, equally lent themselves to the establishment of coercive measures against the Reformers. A proclamation was issued, forbidding all private meetings for prayer and devotion; denouncing all those, who did not conform to the rites and usages of the Romish Church, as subject to banishment and forfeiture of goods; and warning all persons neither to read or lend books, that lay under the censure of the church.

These measures appear to have been enforced with rigour, and, though the coerced Protestants of Bèarn appealed to their sovereigns in France, yet they were unable to obtain relief, the influence of the French Court being paramount. Such was the degree of apprehension entertained by Antoine and his queen, that they considered it expedient to attend mass publicly at Nerac, with the young Prince Henry, when they returned to Bèarn, and despatched Pierre d'Albret, Bishop of Comminges, to the Pope, with assurances of their allegiance to the Roman See. At the same time, (March 1560,) they issued an 'ordonnance,' for the due observance of ecclesiastical discipline.

In these measures, the king of Navarre seems to have been a more willing participant than his queen. While at Paris she had publicly attended the Protestant worship, at the *Pre aux Clercs*, and her domestic chaplain, (M. David,) was a minister of that church. But the king her husband

had domestic alleviators of another kind; he carried with him a company of theatrical performers. His religious opinions, or rather, his *formulæ* of religion, had, also, during this sojourn at the French court, been drawn into greater conformity with established usages; having been induced to believe, that his temporal interests would suffer from too daring a profession of the new doctrines. The laxity of his moral conduct, in respect of his conjugal vows, had caused much coldness between his queen and himself. The influence of Jeanne d'Albret was thus materially weakened; but through the same cause, the influence of religion on Jeanne was greatly strengthened. Whether the rule of patient endurance, both as to public and private evils, caused her acquiescence in an apparent adhesion to the Romish faith, cannot now be determined. The *policy* of the measure was questionable, especially when it is considered that no devious or simulative act can either be sanctioned by or tend to promote religion. But the subsequent conduct of the queen of Navarre made a large atonement for this error.

The death of Henry II. king of France, (5th of Dec. 1560,) occasioned the return of Antoine and the queen to St. Germain. Here the king of Navarre, either tired with the restraints of the severer code of the Reformers, or, as it is alleged, being really converted to Romanism by a priest named Baldwin, publicly professed that faith, and so far evinced his sincerity, that he removed Laguchere, the Protestant tutor of his son Prince Henry, and placed him under the entire control of Romish teachers. He used also every effort to induce the queen to renounce her opinions, proceeding even to harshness in the height of his zeal. But Jeanne d'Albret remained firm in the reformed faith, declaring 'that sooner than ever

again go to mass or suffer her kingdom or her child to do so, she would, were it possible, cast them into the depths of the sea to hinder it. An ocular witness, (the cardinal de Ferrara) narrates that, on one occasion, Jeanne took her young son (then eight years of age) in her arms, and 'uttered a long and earnest exhortation to him never to attend the mass in any way whatever; and, that if he disobeyed her in that, he might be assured that she would disinherit him and no longer consider herself his mother.' Did the remembrance of that strongly expressed, but fond and maternal exhortation, glance on the mind or heart of Henry IV. when, in 1593, he bowed before the idols and incense of Notre Dame?

A character at once so warm and so firm, could not hesitate on a course of proceeding. In the beginning of April 1561, Jeanne d'Albret was suddenly missed from the palace of her husband, and the court of France. She had fled to the hills of her native Bearn, and the more congenial advisers which they sheltered. The king of Navarre, who was governor of the French province of Guienne, despatched instructions to his Lieutenant, Blaise de Montlucq, a zealous opponent of the Protestants, to intercept the royal fugitive. But the queen had prepared for her flight, by previously directing her senescal in Bearn, the Sieur de Dandaux, to meet her on the banks of the Garonne, with as large a force as he could assemble. Dandaux, who subsequently became a traitor to the Protestant cause, and was a man of loose life, in this instance so effectually performed his duty, that the queen reached Pau in safety.

The protectress of the reformed interest arrived most opportunely for its aid and maintenance.

Shortly after the death of Francis II. in 1560, the king of Navarre,

then at St. Germain's, had, in conjunction with the queen regent of France, issued a commission to Blaise de Montlucq, lieutenant-governor of Guienne, to raise a force for the maintenance of order in Bearn, and the bordering provinces. The contests between the Romanists and Reformers had become serious, for the number and power of the latter had so increased, that the former had to contend with nearly equal strength in opposing the advance of the 'new opinions.' The dark bigotry of the one party, and the fervid zeal of the other, were perpetually in conflict. Earnest religious feeling is essentially missionary, and we know that even the Pharisees would "compass sea and land to make one proselyte." Thus a sort of invasive principle is necessarily inherent in *all* sects, which does not permit a truce, and counteracts the usual neutralizing effect of equality. At Bourdeaux, and at Auch, the two parties being nearly equal, disputed the possession of the churches; and throughout the whole range of country, from the Garonne to the Pyrennees, the near approach to equality produced aggression and contest.

Montlucq, who had been appointed to appease and quell these disorders, was a daring and unhesitating leader, a bigoted Romanist, and an unscrupulous pursuer of his object. His brother Geoffroi de Montlucq had been a monk; and when Protestantism was in favour at the court of Navarre, under the auspices of Marguerite de Valois, he left his cloister and served that princess in several diplomatic missions, for which his character was peculiarly fitted. When the times changed, Geoffroi changed also, and became bishop of Valence.

The powers of Blaise de Montlucq were ample; he was to raise troops, '*pour courir sus,*' to run down all offenders against the peace; but two counsellors were appointed to attend him, Messrs.

Compain and Gerard, who, desiring to apply the deliberative judgment of law, instead of the summary measures of war, to the breaches of order, are styled by Montlucq, in his Memoirs, 'the worst men in all France.' Instead, therefore, of these 'meschants hommes,' he selected two able-bodied men, armed with strong battle axes, who, being constantly attendant on him, were popularly styled his *lacquies*. In addition to these, he raised a body of arquebusiers and pikemen, and taking his station at Bourdeaux, waited a fit occasion to commence his work of pacification. Before his troops were ready to take the field, a commotion broke out at La Plume, where two Protestants had been imprisoned by the authorities. Their fellow-religionists surrounded the town, demanding their liberation, but Montlucq had, as yet, only three hundred men arrayed, and therefore advised the magistrates to release their prisoners.

Not long after this, the magistrates at Agen endeavoured to seize a Protestant minister in that town, but were prevented by the people, who espoused his cause. Montlucq marched forthwith, overawed the people, secured the minister, and left him to the tender mercies of his persecutors. These, and other similar acts of oppression on conscience, excited the Protestants to resistance. At Marmaude they arose, attacked and burnt the Franciscan monastery, and drove the friars from the town. At Cahors and at Grenade, the Romanists took the lead, and massacred many of their opponents. Inspired by this success of his party, Montlucq took the field, but was previously waited on by a Protestant minister, M. de Barelle, who came on the part of the Protestants, to lay their grievances before him. Montlucq states, that Barelle offered him, on the part of the Protestants, a body of four thousand men, to

be paid by that party, to be placed under his command for the preservation of order. This offer, whether truly affirmed or not, is a sufficient proof of the strength and wealth of the Reformers. But Montlucq was enraged at this presumption, as he termed it, and taking Barelle by the throat, threatened to hang him from the balcony of his house. Perhaps there is no fact that so fully illustrates the confidence of the Protestants, both in the justice and strength of their cause, than the return of Barelle, not long afterwards, to Montlucq, accompanied with the celebrated preacher Boissnormand, for the purpose of again propitiating the fiery general, by a statement of the injuries and oppression their party had suffered. This, was, indeed, entering the lion's den, but the same power which protected Daniel, ensured their safety.

That very night Montlucq secretly despatched his son-in-law, M. de Fontenelle, with a body of men to St. Menard, in order to seize the persons of several obnoxious Protestants, particularly M. Verdier, a nephew of the queen of Navarre's advocate. The mission was successfully executed, and Verdier, with a deacon of one of the reformed churches, and two others, were brought into the presence of Montlucq. After a fierce declamation against the offending religionists, especially against Verdier, for having affirmed that he served a greater king than the governor of France, Montlucq seized the latter by the collar, and dashing him to the ground, ordered his two 'lacquies' who were present, to dispatch him, which they did by hacking him to death. Two others were hung, equally without form or trial, on an elm tree close by, and the poor deacon was flogged so unmercifully, that he died in eight days after. Six gentlemen, and thirty others of in-

ferior rank, who had been taken prisoners at Saint Livrade by a detachment of Montlucq's forces, were also hung without judicial inquiry.

These butcheries only tended to exasperate the Reformers and compelled them to associate for defence. The town of Nerac was gained possession of by them; Leizac and Bazas were organized for resistance, and Lectoure (a fortified town near Agen) was occupied by them.

In this state of affairs the queen of Navarre arrived in Bèarn. Her first care was to write to Montlucq to suspend his operations, on her undertaking to oblige the Protestants to lay down their arms. But Montlucq, though desirous of the latter result, would not relinquish his crusade against the faith. He was aware that the queen, though the hereditary sovereign of Navarre, acted without, or rather in opposition to, the wishes and sanction of her husband. Her seneschal, the Sieur de Dandaux kept up a treacherous, it may be styled a treasonable correspondence with the Duke of Guise, the head of the Romish party. M. de Burie, the governor of Bèarn, was a timid man, and pressed the queen to give up the protection of the Protestant party, for fear of political consequences. But Jeanne d'Albret acted from higher motives than policy; she was firm in her faith and in its maintenance, and resolute in her measures. A body of five hundred Bearnaise troops were despatched by her to the assistance of the Protestants, shut up in Lectoure, by the forces of Montlucq. M. de Bugoles, who commanded in Lectoure, on hearing of the approach of the Bearnaise corps, sallied forth to meet them, but the two bands fell into an ambuscade, were routed, and Lectoure was taken. The captured Protestants suffered death by the orders of Montlucq. Nerac was also taken by storm by his forces, who drove out all the

Reformed party; men, women, and children flying from his merciless sword to the protection of the queen. The many defeats suffered by the Protestants at this time, although they brought far more force into the field than Montlucq, may be adduced as proofs that their rising was not the result of long-designed and organised plans, but that they were driven into a defensive, and, as it must be acknowledged, sometimes an offensive array. Montlucq, (who has left us an account of his exploits in which he details his cruelties as laudable exercises of 'Catholic' zeal) states that 'one could not touch the lowest Protestant without raising the ire of the whole body;' an unconscious testimony to the deep influence of a pure faith in banding heart to heart and hand to hand, without respect to the usual selfish considerations of personal interest or safety.

At this juncture, Antony de Bourbon, king of Navarre, died (November 17, 1562) of a wound received at the siege of Rouen, while engaged against the Huguenot party. Jeanne was consequently left uncontrolled mistress of her own actions. Antony and she had never met since they parted at Paris in April 1561. Their public conduct had been equally at variance. Antony having sided with the Romanist party, and commissioned Montlucq to act in Bèarn, while Jeanne supported the Protestants and opposed the operations of that ferocious leader. She now determined to act as an independent sovereign.

After several preparatory edicts, ordering an appropriation of fifteen thousand livres tournois (£625.) out of the ecclesiastical revenues of Bèarn for the maintenance of the Reformed worship; decreeing a registry of the valuables of the churches, and freedom of admission to the Reformed clergy to all parochial places of worship, for

the administration of baptism and marriage, — Jeanne publicly received the communion, according to the Reformed rite, at the church of St. Martin at Pau, on Easter day, 1563. The public processions of the Roman church, especially the Fête Dieu, were prohibited; a restriction against which the estates of Bearn remonstrated in the strongest terms. The queen replied, that a double motive had induced her to issue these decrees, viz. the discharge of her own duty and conscience, and the safety of the souls of her subjects; and, in answer to a second remonstrance from the estates, briefly commanded them not to set an example of disobedience to her decrees.

The opposition of the estates or higher orders of the realm would, doubtless, have involved the queen in considerable difficulties, had not the bishop of Lescar, a cousin of the queen's, and the first in rank of the episcopal order, given an example of great weight, by enforcing the prohibition in his diocese, and by dismantling his cathedral of its gorgeous altars, images, and other anti-scriptural devices. He even appointed two Protestant ministers, who had formerly been monks, to preach in the cathedral and administer the Reformed communion to the queen, who went expressly to Lescar to support and commemorate this reform. At Oloron, the next diocese in episcopal rank, the queen was not so successful. Claude Regin, the bishop of Oloron, had succeeded Roussel the Reformed head of that diocese, after a lapse of eight years, during which there had been no bishop. The people of Oloron had become strengthened in the doctrines of the Reformation; but Regin, the new bishop, was a bigotted Romanist, and opposed their progress. The prohibition was received by him and his clergy, with the utmost hostility. They fortified the Episcopal Palace and prepared for open

and determined resistance; but the clergy were not seconded by the people, and the queen having despatched one of her judges and other officers to Oloron, the malecontents were arrested, and after a short imprisonment, released without further punishment.

The Romish clergy finding opposition fruitless, vented their indignation in a statement of their grievances to cardinal d'Armagnac, who had been governor or regent of Bearn some years previous. The cardinal forthwith wrote to the queen, expostulating with her on her adoption and maintenance of the 'new opinions.' To this letter Jeanne gave a most spirited and acute reply. But how fearful was her situation!

Her petty domain entirely encircled by the powerful sovereignties, ruled by the atrocious patron of the butchery of St. Bartholomew's, and the bigotted husband of our Smithfield Mary! Her throne, was, as it were, on a sandy shelf, surrounded by the waves, beyond the reach of the fellow monarchs of her faith! Her nobles, her dignified clergy, nay, her state advisers, for the most part, openly or secretly, opposed to her design! And yet, with what assured, determined, and sagacious energy, did she maintain her holy cause; advancing the standard of her faith with a resolute arm, while she exclaimed, like her royal prototype,—"The Lord is on my side; I will not fear what man can do unto me!"

A few weeks after the queen of Navarre had so decidedly evinced her determination to adhere to the Reformed doctrines, the thunder of the Vatican was brought to bear upon her. A citation from the pope was issued, September 28, 1563, and, notwithstanding an intercessory remonstrance from the court of France, was duly followed by excommunication, the declared forfeiture of her crown, and the

absolution of her subjects from their oaths of allegiance. But Jeanne had secured her authority by prompt and well-combined measures, and the great body of her people were now too well acquainted with the errors of Romanism, to be led into rebellion by the anti-christian mandate.

In the February previous, an ecclesiastical council had been established, by which conventual bodies were dissolved, and their property employed in the foundation of schools and charitable institutions. The symbols of Romanism, crosses, images, and altars, were removed, and the churches supplied with Reformed pastors. These changes were effected without much difficulty; the resistance made by the Romish priests not being supported by the people. A few imprisonments took place, of those contumaciously resisting, but in every instance, the queen almost immediately remitted the punishment. It is true that the estates of the kingdom warmly discussed the question of these changes, but the utmost opposition that resulted, was an address for liberty of conscience. The queen immediately issued an edict to that effect, arresting the progress of her ecclesiastical commissaries in 'dismantling' the Roman edifices, and ordering the *statu quo* to be maintained. But the Romanists were interdicted from restoring their worship in the churches then in possession of the Protestants, or of extending their ecclesiastical influence.

This concession was a very slight one, for the officers of the ecclesiastical council had already passed through the land, and effected their changes very generally. The higher order of the Roman clergy, and the nobles, formed the great majority of the estates, and yet, after fifteen days debate, no stronger resolution was passed than that which induced

this concession; so that neither the cause or the effect of it evinced any serious tendency to weaken the advance of reform.

A transient peace, or rather truce, between the Huguenots and the Romanists of France, left the queen a period of leisure for her domestic government. In the regulation of this, she was ably and faithfully supported by the Count de Grammont, the head of a family long distinguished for its ability and devotedness to the house of Navarre. The expulsion of the monastic orders was followed by the establishment of colleges. The convents of the Jacobins and Dominicans at Orthez contained no less than two hundred and thirty of these useless drones, who were superseded by busy youths and instructors of the Reformed faith. So unpopular were the monks, that they petitioned, when removing, for a military guard, to save them from insult. The golden chalices, censers, &c. used in public worship, by the self-called descendants and followers of the apostolic fishermen, were publicly sold, and the proceeds employed in the formation of public works. It is obvious that Romanism had lost its hold on popular feeling; in most instances a quiet sufferance, in some a joyous tumult, accompanied these public strippings of the "purple and scarlet, gold and precious stones." The spirit of Erasmus, rather than that of Calvin, seemed prevalent with many. At Pau, the municipal body, being petitioned by the priests of the town, not to dispose of certain property granted to their church for masses for the dead, replied that the 'dead having no need of support, the funds would be expended in maintaining living soldiers.' Again, the same body replied to a request to be allowed tapers during the Roman service, that 'when the days were dark or cloudy, they might light the tapers.'

But the Papal party could not passively witness these changes. Their agents quickly raised up troubles, never to be entirely appeased in the queen's dominions.

The Count de Luxe, who held a Seignory in the district of Maudon, in the north-west part of Béarn, raised his tenantry, and seducing a small corps of men at arms, of which he held the command, from their allegiance to the queen, attacked and gained possession of Garis, about forty miles from Pau, and the only fortified place in that part of the country. The young prince of Navarre, then in his fifteenth year, proceeded against the rebels, who, on an assurance of being allowed the free exercise of their religion, submitted, but three of the leaders of the movement were excepted from the amnesty, and suffered death.

The civil war in France, upon which de Luxe had counted, was of short duration. It commenced in September 1567, and peace was signed on the 23d of March following. The Bearnaise revolters, thus losing the support they counted on, were easily induced to submit to the queen of Navarre, who, when the Count de Luxe and his associates knelt before her at her Chateau de Pau, addressed them to this purport: 'That the overruling providence of God, which works in all things for his honour and glory, having preserved her hitherto, she was thereby taught to shew equal mercy to others, and in so doing, she desired to efface the memory of their misdeeds. On the assurance of their amendment, she forgave the past, trusting that her clemency would produce worthy fruit in the future.'

Such was the benign character of this most Christian queen! Such was the language of the first Protestant authority in France, only five years before the massacre of St. Bartholomew's. But "even so; every good tree bringeth forth

good fruit, but a corrupt tree bringeth forth evil fruit."

Charles the Ninth, the French king, was at that period engaged with his spiritual advisers, in the preparation of the means for the general slaughter of the Protestants, which was soon after perpetrated. Jeanne d'Albret being "a stone of stumbling and a rock of offence" to the extirpators of "heresy," was accordingly marked out for immolation.

M. de la Mothe Fenelon was, therefore, despatched on an embassy to the Navarrese queen, under the ostensible character of arbitrator between the queen and her revolted subjects; but at the same time, to save the trouble and expense of a second mission, he was the bearer of a commission from the king of France to the count de Luxe, empowering him to levy troops for the support of the Romanist cause, in anticipation of the renewal of the civil war. In a few months after, the war was resumed, and by the provident prudence of the king of France, de Luxe was immediately in the field against his sovereign the queen of Navarre. Jeanne took steps to defend herself. To defray her expenses, all the Romanist convents, oratories, and extra-parochial chapels were sold, as well as the remaining ornaments of value in the churches. The estates of her kingdom, also, notwithstanding their former remonstrances, gave her a subsidy of twelve thousand crowns. Jeanne at the same time wrote to our queen, Elizabeth of England, detailing her situation and danger, and entreating the aid of that great Protestant princess. The appeal of her suffering sister was readily listened to by Elizabeth, who sent Jeanne the sum of 100,000 angels, (£50,000.) and six pieces of cannon with all their furniture. With these resources, troops were speedily arrayed, at the head of a part of which, Jeanne

set out for Rochelle, where the prince of Conde, and the heads of the Protestant party were assembled; leaving the government of her territories to her lieutenant-general, the baron d'Arros, and the president of her council, M. de Salettes. It is probable, as the Protestant historians conjecture, that the queen left Bèarn, with her son and daughter, for the greater security which the Huguenot army afforded, and, possibly, on account of the distrust which the revolt of her subjects had engendered. But the estates and people of Bèarn testified the utmost loyalty to their sovereign, levying forces, and raising money for her service. The estates also despatched two commissioners to the queen, one a Protestant, the other a Romanist, to assure her of their fidelity and adherence.

The national feeling of the Béarnoise had been roused by the proclamation issued by Charles the Ninth of France, on the breaking out of the war against the queen of Navarre. In this proclamation, the king declared the territories of the queen to be forfeited, and announced his design to occupy them. The appointment of de Luxe (a pardoned rebel,) to act as his lieutenant in the queen's dominion, was not a measure calculated to draw any honourable man to his standard; and, possibly, for this reason, he was superseded in his command, and the leading of the revolt in Bèarn and Navarre, entrusted to Antoine de Lomagne, viscount de Terride.

The state of the country at this time was lamentable. Each one took the side which opinion, interest, or connection led to. Dandaux, formerly so active in the service of the queen, forsook her for the French party, and became her active enemy. But the Baron d'Arros, the queen's Lieutenant, was indefatigable in his exertions to sustain her cause. With the

forces he had raised, he invested Oloron, of which the Romanists had gained possession. D'Arros had taken prisoner M. Desgarraque, who commanded the town, together with several of the chief of his party, and thinking to terrify the garrison into a surrender, sent a notice to the besieged, that he would put his prisoners to death if they did not yield the town. The son of Desgarraque commanded as his father's deputy, but firm in his military feeling, only answered by firing on D'Arros. The Baron impetuously assaulted the town, but was routed with considerable loss. A proposition was subsequently made to Arros, to give up Oloron on his releasing his prisoners. It was accepted, but the prisoners being given up with too little precaution, the party in Oloron refused to surrender.

This check lured many of the Romanist waverers to throw off their neutral disguise, and come forth in arms against the queen. Many of her former councillors and commanders espoused the anti-protestant side. Town after town fell into their hands; those places that resisted (such as Nay) being subjected to fire and sword, and the most barbarous cruelty. The threat of inflicting similar atrocities on all who resisted, was sufficient to induce a surrender, for Arros had no means of affording aid.

While the revolted barons were thus extending the rebellion on all sides, the Viscount de Terride, at the head of a body of French troops, entered Bèarn. The episcopal towns of Oloron and Lescar were speedily subdued, the troops burning and ravaging the houses of the Protestants, who were hung and shot without mercy. The cruelties to which those of the Reformed faith were exposed, were most revolting. The small town of Bellocq, on the frontier, being almost exclusively Protestant, the whole population fled on

the approach of their enemies, only five Romanist inhabitants remaining, and an old infirm Protestant. This wretched individual was immolated, a victim to bigotry and disappointed vengeance. Orthez surrendered on the express stipulation of personal security to the Reformed. The promise was readily given and *religiously* kept by the Romanists, for in that sense they speedily ensured "a rest for the people of God."

Pau, the capital of Bèarn, being soon after subdued, the same atrocities attended the resumption of the Roman sway. An elm near the market-place is still shewn, where the Protestant preachers and officers were suspended, and from whence having hung sufficiently

long in the sight of the people, their bodies were taken and cast into the adjacent river.

Terride being now in possession of the greater part of the queen of Navarre's dominions, issued a decree, in Easter 1569, for the restoration of the Romish worship. The images were set up in their "high places;" the monks took possession again of their dormitories, and the smoke of burnt herbs ascended in the churches instead of "the Christian's vital breath, the contrite sinner's voice."

In how short a time had the spoiler destroyed the fair scenery of our Christian queen. The sprouting herb, the branching tendrils were withered—but the root was still in the dry ground.

(To be continued.)

THE RULE OF FAITH.

FROM THE BISHOP OF LINCOLN'S CHARGE, 1840.

FIFTEEN years ago, I ventured to express the opinion that the time was not far distant, when the whole controversy between the Roman and Anglican churches would be revived, and every point which had formerly been made a matter of dispute, would again be discussed. The event has proved that I was not mistaken in my anticipation; and I am in consequence induced to offer some brief remarks upon one of the most important of the controverted points,—the Rule of Faith, in which is involved the question of the authority of Tradition. You are perhaps aware that the expression, 'Regula Fidei,' or its equivalent, *ὁ κανὼν τῆς πίστεως*, *ὁ κανὼν τῆς ἀληθείας*, frequently occurs in the writings of the early fathers. It is, therefore, important to ascertain what meaning they attached to it. Irenæus, who wrote in the second century in confutation of the Gnostic heresies then prevalent,

informs us that, when the heretics were confuted out of Scripture, they appealed to oral tradition. He proceeds, therefore, to inquire where the true apostolic doctrine is to be sought. He answers, in those churches which were founded by the apostles; 'for it is not,' he says, 'to be supposed that they would keep back from those whom they appointed to be their successors in presiding over and feeding the flock of Christ, any portion of the knowledge necessary to qualify them to become the instructors of others. This knowledge they left as a precious deposit in the churches which they founded, so that, if they had committed nothing to writing, still the true doctrine would have been preserved traditionally in those churches, as it actually is among the barbarous nations which have been converted to Christianity, and do not possess the Scriptures.' Here then Irenæus recognised the existence of

an unwritten tradition, from which Christians might collect all that it was necessary for them to know and to believe unto salvation. But what was this tradition? It was the Creed, the *regula fidei*, that summary of religious truth, in which every catechumen was required to profess his belief before he was admitted to baptism; and of which all the articles, as they are enumerated by Irenæus, are expressly contained in Scripture. In distinguishing, therefore, the Tradition of the apostolic churches from Scripture, far from meaning to convey the notion that there was any difference between them, he meant to affirm that they were in perfect agreement. 'We have arrived,' he says, 'at the knowledge of the dispensation of our salvation through no other channel than that, through which the Gospel has come down to us. The Apostles first preached the Gospel, and then, by the will of God, delivered it to us in the Scriptures, that it might be in all future ages the ground and pillar of our faith.' What the Apostles taught orally and what they committed to writing, the unwritten and written Tradition, was one and the same; and when once the Gospel had been committed to writing, the appeal to oral tradition was superseded.

According then to Irenæus and all the early fathers, the Rule of Faith was no other than the creed, the summary of truths, of which the belief was a necessary condition of communion with the Catholic Church. Thus then the controversy between the Anglican and Roman churches with respect to doctrine, is reduced to a question of fact. Are the articles in which the two churches differ, and in support of which the church of Rome appeals to the authority of Tradition, (Transubstantiation for instance,) are those articles to be found in the Creed, or the Rule of Faith, of the primitive church?

The answer must be in the negative.

The Romanist, however, while he must admit the fact, will reject the conclusion will we deduce from it, and contend that we have overlooked an element essential to the right determination of the question; the authority conferred by Christ on his church. The primitive creed, he will say, has undergone alterations; articles have been added to it, as the descent of Christ into hell. The Nicene creed contains many expressions not found in the earlier creeds; the Constantinopolitan creed added articles to the Nicene. By what authority were these alterations and additions made? He answers, by the authority of the church; and asks, why might not the church of the thirteenth do what the church of the fourth century did? Why might it not declare what had always been the true belief respecting the manner of Christ's presence in the Eucharist, as in the Nicene creed it declared what had always been the true belief respecting the unity of substance of the Father and the Son? Christ's promise is that he will be with the church till the end of the world; he has not cancelled that promise; and consequently the authority which the church received at first cannot be affected by the lapse of time. Thus, as was justly remarked by one of the theologians at the council of Trent, the question respecting the Rule of Faith and the authority of Tradition, resolves itself into the question of the authority of the church. The Romanist affirms, not that the church can decree any thing contrary to Scripture, or add any new article of faith; but that it can *infallibly* declare what is the true interpretation of Scripture, and what has always been the true belief with respect to particular doctrines.

I have, I believe, stated the reasoning of the Romanist fully

and fairly. I mean at least to do so. You will not fail to perceive that one point is assumed in it—the appointment by Christ of an infallible judge of controversy in the Church. I say assumed; because if the Romanist is asked to prove this point, he must either decline to answer, on the plea that it is one which the Church cannot allow to be discussed; or reasoning in a vicious circle, he must appeal to Scripture, as interpreted by the uniform Tradition of the Church. Having said that we are to receive the Church's interpretation of Scripture on the ground of its infallible authority, he must now allege that very interpretation of Scripture in proof of its infallibility.

Supposing, however, the appeal to be made, where are we to look for the uniform Tradition of the Church? In the writings of the Fathers? Who are the Fathers? A series of writers extending through ten centuries, of whom the more recent cannot be regarded as independent witnesses to the faith of the primitive Church, but merely as repeating what had been declared to be such by those who preceded them. To the authority then of the early Fathers alone, can weight in this question be attached; and when they, living as they did near to the Apostolic times, tell us what was the Rule of faith then taught, and what were the sacred books then read in the Church, we receive their testimony as that of witnesses in whose means of information, and in whose integrity we have perfect confidence. But when they put forth their own arguments in defence of the Rule of Faith, or their own interpretations of Scripture, we no longer regard them as witnesses, but as reasoners: and we pay no

greater deference to their authority than to that of other good and pious, but fallible men. In the exercise of the right of private judgment, we are bound to consult every source of information, from which we are likely to obtain the means of arriving at a just conclusion; and an interpreter of the Bible would be guilty of great presumption, if he were to disregard or to reject without examination, the opinions of the Fathers; but he is not bound implicitly to subscribe to them, even when he finds a very general agreement in any one interpretation. The only authoritative Tradition is that of which Irenæus speaks, the doctrine delivered by the Apostles to the Churches which they founded, and afterwards consigned by them to writing in the volume of the New Testament, in order that it might be in all future ages the ground and pillar of the truth. The Church of England, therefore, almost speaks the language of Irenæus, when she declares that holy Scripture contains all things necessary to salvation; and proposes it as the test by which the truth of every doctrine is to be tried; requiring her members to give their assent to the three creeds, not because they were sanctioned by the decrees of councils, not in obedience to any infallible authority residing in herself, but because they can be proved by most certain warrants of holy writ. She calls not the Scriptures the Rule of Faith. The framers of her articles knew that in the primitive Church, this title was applied to the creed. But she says that no article is to be received as a part of that Rule which is not read in, or cannot be proved by Scripture.

SUNDAY AFTERNOON CONVERSATION.

Dear Papa, I cannot help thinking, when I read the story of Adam and Eve, that they were very severely punished for only taking a little fruit which they were told not to take.

You only indulge, my dear, when you so think, the same careless and wayward manner of judging God's acts and decisions, which we are all too apt to fall into; when we do not adopt for our own, David's resolution, "I will take heed to my ways, that I offend not with my tongue." You form your notions of the fitness and propriety of what you read in the Bible, by the rules of conduct and of thinking, which prevail among men and women all around you. But this is wrong. You should always bear in mind, that whenever any thing in the Bible is said to be spoken or done by God, that thing is, and must be, perfectly good and right. But the thoughts and opinions of the people whom you see every day, are the thoughts and opinions of men and women who are all by nature sinners; and of many of whom it may truly be said, that "all the imaginations of the thoughts of their hearts are only evil continually." Even the best of them,—those who have been taught by the Spirit of God,—are still poor human creatures, liable to error, and, in fact, falling into mistakes every day.

Never, therefore, allow yourself to judge of the acts or the words of God by notions derived from human opinions. In the present instance, I will try to shew you where your mistake lies. But it will be the easiest way to do this in the form of a story. Listen, then, to this little tale.

There was a great prince, once, who possessed every thing that heart could wish, or imagination conceive. So entirely happy was

he, so glorious, and so powerful, that the only way in which he could become more so, was by imparting of his happiness to others. And this it was his delight to do. One day it so happened, that he met with two poor children: they had nothing remarkable about them to call for his notice; but the benevolence of his heart seized upon the opportunity of conferring happiness on those who were destitute.

He took them to his own domain; and adopted them for his own children. He gave them a residence for their own special use; surrounded them with servants to supply their every want; and made them in fact, in all respects, a prince's children. He himself visited them day by day, delighting them with his favour, and pleasing himself with seeing them happy.

Now, among the chief beauties of their new residence, was a most beautiful series of pleasure-grounds, with a garden filled with the choicest flowers and fruits. As soon as they were settled in their new abode, the prince shewed them this pleasant garden. He pointed out to them the abundance of the fruits, and the immense variety of the exquisite flowers; and gave them entire liberty to gratify themselves with the free use of all.

There was only one exception. He shewed them a remarkable plant, placed in a separate bed; and evidently having some peculiar value attached to it.

'This,' said he, 'you must not touch. It is possessed of qualities which you cannot appreciate. In fact, its flowers would prove to you a kind of poison. I set great store by it. You will observe that it is the only one of its kind in all this collection. Both for my sake therefore; and for your own,—for I warn you again that it will do

you harm,—I desire that this plant may not be touched. This is the only prohibition I shall give you. Of all the other flowers and fruits you may gather as you please. This one I keep for my own use; be careful, therefore, not to touch it, for the penalty will be, the entire loss of my favour, and your consequent banishment from this pleasant abode.’

Now think of the enormous folly and ingratitude of these children! They had just been raised from the dirt of the streets, to live in palaces, and be companions of princes. They were surrounded by every thing that their hearts could desire; and all this had been bestowed upon them by their kind benefactor; not in return for any good they had done to him, but of his mere grace and kindness of heart. And after doing all this, he merely lays one single commandment on them, saying, ‘All the garden is yours, except one single flower: leave that one plant untouched. And this command I give you for your own good; for that flower, if you touch it, will be your poison.’ Yet what did they do? No sooner were they left alone in the garden, and allowed entire liberty to do as they chose, than they ran to this very plant, and plucked its flowers. Is it possible to imagine an act more foolish or more ungrateful?

Well, their benefactor came to see them, the next morning, and these naughty children, very naturally, ran away and hid themselves. They had sense enough to know what they had deserved, and what they might expect. They did not attempt to say, (as you perhaps might think they would,) ‘Oh! it was only a flower, the prince will not be so very angry about such a trifle.’ They felt that their offence was in *having disobeyed thy command of the Prince*; thereby shewing how little regard they had to his commands. They knew, too,

that the Prince was one who never forfeited his word, whether for kindness or for punishment; and they trembled and fled out of his sight.

And they were right. For this prince was not one of us poor sinful human creatures; who are bound to be forgiving to our fellow-sinners, because we have much that needs forgiveness in ourselves. This prince was perfectly holy, and unchangeably true to his word. He knew that it would be impossible for him to govern his subjects; if he declared that he would punish such and such offences, and then did not punish them. He therefore no sooner saw what these children had done, in disobeying the only commandment he had given them, than he forced them to come before him, and at once fulfilled his promise, by ordering them to be instantly turned out of the place.

Now, tell me, do you not see the propriety of this course; and do you not perceive, also, that I have been telling you the story of Adam and Eve, in another shape?

Yes, I see where I was mistaken: I understand, now, that the smallness of the thing which God commanded, only made Adam’s disobedience the more inexcusable. But yet I cannot help wishing that the punishment had not been so dreadful.

My dear, you must learn to think more of the great and dreadful majesty of God. Consider, that He who fixed the sun in the firmament by a word of his mouth, and caused all these worlds to go forth on their revolutions,—came down, and talked with the man whom he had made. He surrounded him with His gifts and His goodness; and enjoined him only one act of obedience in the way of self-restraint. That single command, Adam went at once and broke. What *could* follow, but that which did follow? *Genesis 11*

have been possible for God to be unfaithful to His word on that occasion, what disorder would have followed, both in heaven and earth! But this was not possible. It had been plainly declared, that disobedience would bring with it ruin; and so the event proved.

Remember, however, that while God's truth and justice demanded that the punishment should be in-

flicted; the goodness and mercy of God were instantly employed in finding out a remedy. They could not set aside God's word, and make him forgive where he had declared that he would punish. But, leaving God's justice in full operation, they devised a plan by which "His banished ones" might be restored. This, however, is a subject which we will talk about on some other occasion.

THE SCRIPTURES, OR, THE FATHERS?

SIR,—There is a passage of Luther's writings which seems applicable to the opinions of the present day. It is found in Milner's Church History, Vol. IV. p. 474. If you think proper you may insert it in your Miscellany.

'The sacred writings,' says Luther, 'are not to be understood, but by that Spirit, with which they were written; which Spirit is never felt to be more powerful and energetic than when He attends the serious perusal of the writings, which He himself dictated. Setting aside an implicit dependance on all human writings, let us strenuously adhere to the Scriptures alone. The primitive church acted thus; she must have acted so; for she had seen no writings of the Fathers. The Scripture is its own interpreter, trying, judging, and illustrating all things. If it be not so, why do Augustine and other holy Fathers appeal to the Scripture as the first principles of truth, and confirm their own assertions by its authority? Why do we perversely interpret the Scriptures, not by themselves, but by human glosses, contrary to the example of all Fathers? If these fashionable modes of exposition be right, we had better at once admit, that the writings of the Fathers are more

perspicuous than the Scriptures. Again—If this be the case, the Fathers themselves acted very absurdly, when they undertook to prove their own writings by the authority of Scripture; and it will follow, that we ought to pay more regard to expositors than to the word of God. The Apostles themselves proved their assertions by the Scriptures; yet they surely had more right to plead their own authority than any of the Fathers had. Let the Fathers be allowed to have been holy men; still, they were only men, and men inferior to Apostles and Prophets: let them however be an example to us; and, as they in their time laboured in the word of God, so let us in our days do the same. There is one vineyard, and there are labourers employed at different hours. It is enough that we have learned from the Fathers the duty of studying and diligently labouring in the Scriptures; it is not necessary that we should approve of all their works. There are seasons, when the diligence of many does not afford what a critical opportunity alone gives to one—provided that that opportunity be connected with the incomprehensible energy of the Holy Spirit.'

I am, Sir, yours faithfully,
R. A.

THE JUSTIFICATION OF THE CHURCH OF GOD.*

"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather that is risen again; who is even at the right hand of God."—ROMANS viii. 33, 34.

WALK about Zion; tell the towers thereof; mark well her bulwarks, and observe how strong is that line of fortifications wherewith a wise and gracious God hath surrounded his people. Well may they sing, "We have a strong city; salvation hath God appointed for walls and bulwarks." The everlasting covenant, contemplating their eternal well-being, is so well and surely ordered, that not one of them can be lost. Their conversion, sanctification, and eventual arrival in glory, were all pre-arranged, ages before they were born; and, therefore, what God had determined, altogether irrespectively of them, and simply because such was his sovereign pleasure, can never by any subsequent contingencies be frustrated or defeated.

There is a golden chain of mercy let down from heaven into the hearts of those whom "God hath from the beginning chosen to salvation," and they, laying hold of it by faith, which God inclines and enables them to do, are ultimately drawn up by it into glory. This is most clearly declared in the sublime verses almost immediately preceding my text:—"All things work together for good to them that love God: to them who are the called according to his purpose: for whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the first-born among many brethren." (Were it properly observed, how uniformly in Scripture, predestination, as a *cause*, is connected with sanctification as a *consequence*, it would surely serve considerably to remove

the prejudice that prevails against the doctrine, on the ground of its supposed antinomian tendency.) "Moreover, whom he did predestinate, them He also called;" (that is, converted; called effectually;) "and whom He called, them He also justified; and whom He justified, them He also glorified."

In the verses proposed for examination, the actual accomplishment of this fore-ordained salvation is devolved upon the Mediator; for what the Father pre-determined, according to that eternal covenant of peace on man's behalf, which was between them both, the Son undertook to carry into execution. Two grand obstacles to the salvation of the elect are contemplated, but their triumph over them both is, notwithstanding, fully guaranteed. These obstacles are—the guilt of believers themselves; and the opposition they encounter from their enemies. 'Within are the alarms of conscience, fearing the wrath of God: without are adversity and tribulations. Unless they overcome the former of these, they cannot prevail against the latter.'

"Who shall lay anything to the charge of God's elect?" Here is a challenge given, in the name of Jehovah's people, to the whole universe. The inspired writer, in a rapture of exulting joy, in the elevating confidence of a clear faith, throws down the gauntlet, and defies their bitterest foes either to criminate or harm them. And why? God himself is for them, and justifies them. Justification is God's work. It is against Him that we all have sinned, and, consequently, to Him alone it appertaineth to forgive. When *faith* is said to justify, it is only as a means

* From "*The Church of God*," by the Rev. J. D. Hull, A. B. Curate of Bangor, Ireland.

or instrument. "I, even I," says God, "am He that blotteth out thy transgressions, for mine own sake."

But Satan and conscience will enter their protests. They will say, 'Believers as well as others, have violated the divine law, and, therefore, by God's own declaration, they must experience his vengeance. If God let the sinner go, then He is not true; He has broken his word.'

Now this argument the Apostle takes up. On this objection all his reasoning proceeds; and by an accumulation of facts, any one of which seems of itself sufficient, demonstrates, in the most triumphant manner, the safety, present and eternal, of the individuals in question. Let us, then, suppose "the accuser of the brethren," thus arraigning the child of God, and requiring his condemnation and death on account of his sins; and see how abundantly every charge is rebutted, and every fear of the believer silenced, by the considerations that are adduced.

1. Of these the first is,—that "CHRIST HATH DIED." This it advanced against all unrighteousness on the part of the believer. "By this the Apostle intimates the impossibility of our being absolved from sin, without a satisfaction being made for the injury done to the rights of God's justice, and the sacred majesty of his eternal laws, which had been violated. He shews that it is impossible that we could be justified without satisfaction being made to the justice of God. For God could not set aside his justice by his mercy, and justify sinners without an atonement. It was on this account God instituted the sacrifices under the law, to hold forth the necessity of a satisfaction, and that "without shedding of blood there could be no remission of sins."

A ruler must, not merely for his own interest, but also for that of his subjects, support the dignity of the law; for the law is the guar-

dian of their respective rights, and without it there is no security for property or person. Take away the barrier, and a flood-gate is instantly opened to a deluge of anarchy and violence. But if this be so in human kingdoms, how incomparably more requisite must it be, for the Ruler of the universe to uphold *His* law—to "magnify and make it honourable." Most willing He may be to shew mercy to the transgressor; but he must at the same time affix the mark of his righteous condemnation on the transgression. Now God hath really done this in a manner that most impressively displays both his love to man, and his abhorrence of sin. He has abated nothing whatever of his just rights; he has not compromised in the slightest degree his high and holy character, of a Being who is "of purer eyes than to look upon iniquity." He hath exacted to his violated law the most rigid reparation; but all the while he hath, in the way of satisfaction, exacted nothing from us. He hath rendered the requisite satisfaction himself. In the person of Jesus He has condemned sin in the flesh." On Him He hath made to meet the iniquity of us all, and in Him hath visited it and removed it. "Who, then, is He that condemneth? It is Christ that died." "Behold the Lamb of God, that taketh away the sin of the world."

But how may the anxious, sin-convinced soul be assured of the competency of Christ's death to atone for its guilt, and render it righteous with God? The question, however natural, is needless. What! Will not the just God abide by his own stipulated terms? Will he not accept the very atonement which he himself hath appointed and provided? Will he nullify his own covenant, and break his own engagement? Will he violate his promise to his own dear Son, whom he spared not when he cried unto him in the

extremity of his agonies? the promise, namely, that, when he should make his soul an offering for sin, he should see his seed, he should prolong his days," and "bring many sons to glory?" Impossible. The very supposition borders on blasphemy. The death of Christ has satisfied for thousands of souls now in heaven, and therefore, any doubt as to its infinite merit is utterly groundless. We are told in God's word, that "the blood of Jesus Christ, his Son, cleanseth from all sin;" that "by his own offering he hath perfected for ever them that are sanctified:" that his death is not only an equivalent for our transgressions, but immeasurably more,—that "where sin abounded, grace doth much more abound." We read that, "if by one man's offence death reigned by one, (that is, Adam,) *much more*, they which receive *abundance* of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." The apostle speaks of the grace of God being exceeding abundant with faith and love which is in Christ Jesus." In a word, he declares that the riches of Christ (riches of mercy of course included,) are "unsearchable." That Christ hath died, then, ought certainly to afford the most perfect satisfaction to every soul, anxious about the pardon of its sins, and that flees for refuge to the Saviour. God is infinitely too just to punish those iniquities in *us*, which he hath already punished in our *Substitute*. He cannot exact two payments for one and the same debt.

2. But the text goes further. The apostle adds a "*yea rather*." This brings us to a higher step on the spiritual pyramid. It places us on a yet prouder elevation, whence we may take a still more extended view of the glorious plan of our salvation, and of the believer's safety in accordance with it. Christ hath not only died, but is moreover "*RISEN AGAIN*." Had

He not been raised, possibly we might have had cause for questioning the sufficiency of his sacrifice. We might have been tempted to doubt whether He had not undertaken more than He was able to accomplish. "If Christ be not raised, your faith is vain," says the apostle to the Corinthians; "ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." "But, (he adds,) now is Christ risen from the dead, and become the first-fruits of them that slept." He assumes it as a fact respecting which no question could be raised, and which, indeed, was established by testimony the most abundant and incontestible, namely, that of hundreds who were eye-witnesses of Him risen, and who sealed their testimony with their blood.

And what an unquestionable proof was his resurrection of the adequateness of his atonement, and of the Father's perfect satisfaction with it, as lawgiver. It was virtually setting the broad seal of his divine approbation on the Saviour's person and performance. It was, indeed, acknowledging Him to be "his beloved Son in whom He was well-pleased." It was accrediting all that the Redeemer had said and done. It was justifying him from every charge and from every suspicion—and, what principally concerns *our* comfort,—justifying *us* also, if we rightly believe in Christ: as it is written, "Who was delivered for our offences, and raised again for our justification."

His resurrection is the proof of his victory, and of the entire expiation of his people's sins. It is, therefore, opposed to their condemnation, as being their absolution and acquittal; for, as the death of Jesus Christ was *his* condemnation and that of all united to him, so his resurrection is his absolution and theirs also. As the Father, by delivering him to death,

condemned their sins in him, in raising him from the dead, he pronounced their acquittal from all the sins that had been laid upon him.

To render this subject, upon a clear and lucid apprehension of which our peace and well-being so materially depend, still more perspicuous, let us just recollect how the case stood. Christ was our surety. So he is styled in the Epistle to the Hebrews: "By so much was Jesus made a surety of a better testament." Now, what is a surety? He is one who stands in another's stead: who represents another, who is responsible for another: who, to use a familiar phrase, *goes bail* for another. Christ was our sponsor, bail, or surety. He became accountable for us. Only for his immediate interposition, man must have perished under the infliction of eternal wrath, as soon as he offended. That Rock of ages upheld a guilty world from sinking into instantaneous and everlasting destruction. He was the Lamb slain from the foundation of the world: and his blood, in due time to be shed for the guilty, extinguished, so to speak, the kindling flames of that indignation which to sin "is a consuming fire."

Now then, divine justice, as the creditor in this transaction, instead of arresting *us*, arrested our surety. That the sheep might escape, the avenging sword awaked against the unoffending shepherd. It pierced him to the soul on Calvary, and he was subsequently consigned to the prison of the grave. *There* had he been left, we all had perished with him. Our fate was involved in his. We were identified with him, for better or for worse. Had that ark gone down, we all had sunk to the depths of perdition. But God would not leave his soul in hell, nor suffer his holy one to see corruption. He would neither permit the Saviour's *mind* to remain in that most inconceivable

misery, which on our account he experienced in Gethsemane and on the cross, and which was to him as hell itself; nor afterwards allow his *mortal* part to undergo decomposition and corruption; and when our illustrious surety was released from his durance on the third morning; and that with such stupendous honours—what was it but notifying to the intelligent universe, that justice had been fully satisfied; that it demanded nothing more: that the Redeemer had done all—if not more than all—to procure our justification, that was necessary to be done: and that our debt had been paid to the uttermost farthing?

That a Being so innocent, yea, so positively righteous as Jesus, should suffer at all, much more, so dreadfully as he did, plainly demonstrated that it was "not for himself," but for others, that he so suffered. As then, his dying evinced that he was discharging the penalty incurred by our sins, his rising again declared that he had fully cancelled all the demands of the divine law, and had brought in an everlasting righteousness for our justification.

Again, as his condemnation was a formal judicial act, on the part of the supreme Lawgiver, in compliance with the principles on which he governs, so likewise was his discharge. Justice to Christ, as well as to us, demanded the one, as well as the other. His liberation must be as formal and as notable as his apprehension. This would, in fact, be tantamount to a legal receipt and acknowledgment that our debt had been paid.

When then did this formal release and discharge take place? Scripture determines the time of the Saviour's resurrection. It says, in one text, that he was "justified in the Spirit." It says in another, that he was "quicken'd by the Spirit." Clearly, then, his justification occurred at his quickening

or restoration to life; in the same manner as we are justified, when we are born again, or raised from the death of sin to the life of righteousness. In reference to that period it seems to be, that the Father uses these words—"Thou art my Son; this day have I begotten thee." Christ is "the first begotten from the dead;" and was declared to be the Son of God with power, according to the Spirit of holiness, by his resurrection; intimating, that his real grandeur, dignity, and godhead, had previously been comparatively eclipsed.

Thus then was Christ justified by his resurrection, and consequently, in him all believers are justified also. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Here, by the way, a comparison is instituted between Christ Adam, between the second man and the first: a comparison which further elucidates the present subject. Adam was a public person. He represented the species: he was mankind's epitome: the acorn whence sprang the human tree. We all were in him; are expressly said to have "died in him;" and accordingly, his transgression is imputed to all his posterity. Thus, even infants, who have never personally sinned, are nevertheless subjected to pain and death; proving, undeniably, the imputation to them of the guilt of their great progenitor.

Now, as Adam was a public person, so is Christ. The former was the federal representative of all mankind; the latter is the federal representative of all his people. Adam is accordingly termed "the figure of him that was to come."

As, then, we all sinned, and died in Adam, so all who lay hold of Christ as their spiritual head, being united to Him through faith, have virtually died in him; in him have

satisfied divine justice; in him, consequently, are justified and accepted. Thus they are described in Scripture as "dead with Christ;" "crucified with Christ;" "quicken together with Christ;" and "seated with him in heavenly places."

Nay, not only is the Saviour's resurrection an evidence that he has fully answered all demands against them, in the way of punishment; but also a pledge and earnest of their own glorious resurrection. Thus we read, that "as in Adam all die;" even so in "Christ shall all be made alive." Hence Christ is designated "the first fruits of them that slept;" sanctifying and ensuring the whole harvest.

"Who then shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again." By the death of Emmanuel for our sins, God is evidently satisfied; and what satisfies his justice should assuredly satisfy the conscience of every anxious penitent.

3. But the Redeemer has not only died and risen again, he is, moreover, ascended; ascended up, far above all heavens, as a king and a conqueror; dragging through the aerial regions the hosts of hell, captive at his chariot wheels. O! what a glorious triumph! Presenting himself at the heavenly gates, he commands them to open to him; "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." The command is immediately obeyed. The pearly portals are thrown open. The victorious Saviour, having the keys of hell and of death suspended at his girdle, enters his native dominions amidst the shouts and acclamations of the admiring myriads. Arrived at his Father's throne, he is crowned with many crowns, constituted the head over all things, and seated in the place of supreme

authority and power. As it follows, "who is even at the right hand of God."

Thither, then, let us follow him in thought. Thither let us raise our hearts and affections. Because he humbled himself below all other humiliation, even to the death of the cross; therefore God also hath highly exalted him, and given him a name which is above every name, and set him at his own right hand in the heavenly places; far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come.

The Father has fulfilled to his dear Son that prediction of the Psalmist, "The Lord said to my Lord, sit thou on my right hand, until I make thine enemies thy footstool." The right hand is the place of honour. Thus when king Solomon would pay his mother the most marked respect, he sat down on his throne, and caused a seat to be set for her on his right hand. What a demonstration then is this, that Christ has been accepted of his Father, that he has accomplished all on our behalf, that he undertook to accomplish; that he hath magnified the divine law, and satisfied the Divine Lawgiver,—
"who is even AT THE RIGHT HAND OF GOD."

Were a prince of the blood, for imputed rebellion against his king, condemned; were an act of attainder passed upon him, depriving him of his properties and titles, and sentencing him to death and decapitation; and were we afterwards informed that this very individual had been received at court, treated with distinguished attention, and placed at the sovereign's right hand at table, and invested with unbounded authority, could we question for a moment the fact of his reinstatement in the royal favour? No; we could not. Who, for example, could have questioned

Joseph's restoration to the favour of Pharaoh, when he was taken from his dungeon, and set over all the realm of Egypt? Seeing, then, Christ is thus exalted in the court of heaven, installed in the administration of affairs over all worlds, how vain were it to doubt for a single moment, that all the iniquity wherewith he was charged on our account has been remitted, and that he is "God's beloved Son, in whom he is well pleased?"

Now, let us always bear in mind the relation which the Saviour fills to those who truly trust in Him. He is their Representative *now*, as well as he was when on earth. He represented them on the cross. There and in the garden did he bear the full storm of the divine indignation. He was bruised for their iniquities: he was punished as their surety, or rather, they were punished in him. By a just and necessary consequence, then, being united to him by faith, they are now in him accepted, exalted, and glorified.

There is another circumstance connected with this branch of our subject which further establishes the same conclusion, which is the *posture* ascribed to Christ in the heavenly kingdom: that of *SITTING*. The inspired writer of the epistle to the Hebrews draws a remarkable contrast between the Jewish high priest and our's, in this particular: "every priest," says he, "*standeth* daily ministering, and offering *often* the same sacrifices, which can never take away sins. But this man, after he had offered *one* sacrifice for sins, for ever sat down on the right hand of God."

Standing implies something remaining to be done; but *sitting* that the work has been completed, and that the person now rests from his labours: as God is said to have *rested* the seventh day from all his works. Christ's sitting at the Father's right hand denotes that he is invested with supreme power; that

he has taken possession of heaven in his people's name; and that he is employing his unlimited influence and power to aid, defend, and bring them thither. Who then can question their perfect acceptance with God? Who can accuse those who are thus already glorified and saved in their exalted Mediator?

There is another step still in this heavenly ladder; but *that* I must defer to a future consideration. For the present I conclude with a very few observations relative to what has been already advanced. Do I address any sin-convicted soul, oppressed with a sense of its guilt, and apprehensions of divine wrath? Let such be encouraged by the foregoing meditations, to "look unto Jesus" and be saved. There is sufficient merit, sufficient power, and sufficient willingness also in him, to cleanse and deliver you from all your iniquities: ay, though they had been ten thousand times more numerous or enormous than they are. Though you had been guilty of as many sins as ever were committed by the whole human species, magnify and multiply them as you please; yet the blood of the blessed Lamb of God, sprinkled on your hearts by the Spirit of faith, can wash them clean away, and present you as spotless before the Father, as the holiest angel that stands in his presence. The blood of Jesus Christ cleanseth from *all* sin. 'It is a sea which has neither bounds nor bottom and can cover the top of the highest mountain that is cast into it.' We read of lusts which drown men in destruction and perdition, but here is an ocean that can drown those very lusts. The deity of the offerer confers on the sacrifice an unlimited value.

Yea, such is the wondrous wisdom and consideration of God, that he has graciously provided us in his dear Son some countervailing circumstance against every peculiarity and grade of transgression

that might possibly oppress the conscience of any sincere penitent. For example: have our sins been many and heinous? Christ our surety was charged with many and heinous crimes. Were you even a traitor, an impostor, a seducer, a blasphemer, a devil himself, the Holy One of God was innocently accused of all these enormities.

Again, are your outward misdemeanors aggravated by inward depravity of heart? Christ's bodily sufferings were incomparably exceeded by his mental. The sufferings of his soul were the soul of his sufferings.

Once more: have you presumptuously made a covenant with hell? as some are asserted in scripture to do: this is not probable; but supposing you had committed even *this* iniquity—what then? Christ offered himself for your sins by a covenant with heaven—or rather heaven's King.

In short, there is nothing you can adduce as a ground of discouragement; but there is something in the circumstances attending the Redeemer's satisfaction fully to counterbalance and outweigh it. With him there is not only redemption, but "plenteous redemption." There is not only a sufficiency, but a redundancy of grace. Wherefore "He is able to save to the uttermost all that come unto God by him." To *the uttermost*—that is, to the uttermost extent of guilt, to the uttermost stage of sanctification, and to the uttermost point of time. He "has the keys of hell and of death." Who then can plunge you into the abyss of torment, when the keys of that infernal prison are in possession of your Saviour?

The question, therefore, is not—how sinful you are; how aggravated your sinfulness by knowledge, by ingratitude, by warnings, by impenitence, or by any other causes; the question is—Do you now repent? Are you heartily

sorry for these your misdoings? Is the remembrance of them grievous to you? Is the burden of them intolerable? And do you now draw nigh to God by Christ, with prayer and confession, and supplication? If so—then Christ is able and willing to save you, and saved you shall certainly be. “For thus saith the High and Lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of an humble and contrite spirit, and that trembleth at my word: to revive the spirit of the humble, and to revive the heart of the contrite.”

Be not dismayed then by fears that you are not of the “elect” mentioned in the text—Who shall prove elect, and who not, is one of those “secret things which belong unto God.” Beware then of “meddling with matters too high for you,” and which are God’s exclusive prerogative. Beware of falling on that stone of offence, on

which, it is to be feared, many have stumbled at the very threshold of religious inquiry: and thence been precipitated into desperation and perdition. Remember the unrestricted fulness and freeness of the gospel invitations. *All*, all without exception, are invited, nay besought, nay required, nay admonished, at the peril of eternal punishment, to go to God, and lay hold of that perfect and eternal salvation, which he so cordially offers them in the Redeemer. Nor will any perish because they were not elected, but simply because they “would not go to Christ that they might have life.” Go then to him; cast yourself at his feet: and say, “If I perish, I will perish here.” There you are at the very fount and well-spring of salvation. And Christ casts none away that go to him; but counsels all the ends of the earth to “look unto him, and be saved.”

A SYMPTOM.

IN one of Mr. Legh Richmond’s Letters to his son Wilberforce, the following passage occurs.

‘As I was journeying near York last Saturday, where should I suddenly find myself, but in a little village called *Wilberforce*, as my driver, and the way-post informed me. ‘Dear me,’ said I to my fellow-traveller, ‘how a certain little lad of my acquaintance would be surprised and pleased, had he been in the chaise this moment.’ So I got out and walked up and down in *Wilberforce*, thinking and talking about that said little lad. It is a pretty little place. As I loved the name, both for your sake, and for the sake of Henrietta’s god-father, I amused myself with asking different people the name of the place, and everybody’s answer was the same. I asked an old man, ‘What is this

village called?’ ‘*Wilberforce*, an’ please your reverence,’ said he, and so said all the rest; and thus I pleased myself with making a great many people speak your name, till one of them said, ‘I canna think wots the matter wi’ the mon; he made us aw say the same thing. Mayhop the mon’s a foo.’ Now all that was the matter with me, was, that I loved you, and it quite pleased me to hear your name when I so little expected it.’

Any one who is accustomed to study the writings of St. Paul must have been often struck with the clear exhibition of a similar feeling, on his part, towards *that* name, which, as he himself declares, “*is above every name* ;” and which is so evidently “the chiefest among ten thousand” in his sight, that he frequently repeats it, apparently, as Mr. Richmond did that of his

son, partly from the delight it gives him, to hear the sound of that name which is "*as ointment poured forth.*" The opening verses of almost all his epistles shew this; especially the first ten verses of the first to the Corinthians.

Mr. Newton has beautifully expressed this feeling, in his well-known hymn, beginning,

How sweet the name of Jesus sounds,
In a believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
It calms the troubled breast,
'Tis manna to the hungry soul,
And to the weary, rest.

Such is the natural feeling of one who feels that he has been "*bought with a price,*" and who can say, "*We love Him, because he first loved us.*"

We remark, painfully, and with regret, an opposite state of mind, in one who is nevertheless held up as a pattern and exemplar. In the *Remains of the late R. H. Froude*, lately published by Mr. Newman and Mr. Keble, we find, placed in the very front of the Memoir, a *Private Journal* of sixty-eight pages. One of the most remarkable points in this candid exhibition of character, is; that there is little in it to distinguish its writer from a heathen, a papist, or even from a pious Mahometan. The Saviour's name is never once introduced! This total silence is so remarkable, that the editors feel it necessary to apologize for, and to explain it, in the following note, affixed at the end of the said journal.

"The reader's attention should be called to one peculiarity of the foregoing Journal, from which instruction may be gained, viz. the absence of any distinctive mention of our Lord and Saviour, in the the prayers and meditations it contains. That the author's faith in His grace and merits was most implicit and most practical when he wrote it, can be amply testified (as far as such a thing is the subject of human testimony) by the friend

who was most intimately acquainted with him at the time; nor is there reasonable doubt that where he speaks of "God" and "Lord," he includes an allusion to Christ under those titles. Yet it is remarkable that, though petitioning for the grace of the Third Person in the Blessed Trinity, he does not introduce the name of Him, from and by whom the Holy Ghost is vouchsafed to us; and this circumstance may be a comfort to those who cannot bring themselves to assume the tone of many popular writers of this day, yet are discouraged by the peremptoriness with which it is exacted of them. The truth is, that a mind alive to its own real state, often shrinks to utter what it most dwells upon, and is too full of awe and fear to do more than silently hope what it most wishes."

Now it is not for us to judge Mr. Froude, who has since gone to his account. This way of accounting for his silence may be the most correct one. But at least it exhibits his system in the light of one which keeps the sinner at a great distance from his Saviour. Nothing can be more unlike the language of St. Paul, *being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*" (Rom. v. 1, 2.)

But we should remember, that, according to Mr. Newman, we are not "*justified by faith*;" but by baptism first, and by our own works afterwards! This, indeed, accounts for the difference between John Newton and Richard Froude. This shews us at once, why the name of Jesus was "*sweet*" to the one; and never once alluded to by the other. But may God save us from having the happy, loving faith of Newton, superseded by the servile, distant dread, of the new Oxford theology.

THE IRISH CHURCH NOT ORIGINALLY ROMISH.*

It has been assumed with much confidence (says the late Dr. Phelan) by Roman Catholic writers, that the primitive church of Ireland was a branch of the papacy, and until very lately our antiquaries were unanimous in ascribing the origin of the Irish church to a mission from Rome, under St. Patrick; but the opinion rested, I should say, on no sufficient authority. The documents usually quoted in its support, were for the most part, of a date comparatively recent; they abounded in anachronisms, contradictions, and such an extravagant profusion of miracles, as would make a general law the most miraculous thing in nature.

'Struck with these circumstances, the late Dr. Ledwich, a man of taste, sagacity, and information, boldly denied the existence of St. Patrick. He has been answered by three Roman ecclesiastics, Doctors O'Connor, Milner, and Lanigan, all men of great erudition, and all deeply sensible of the importance of the question to the cause of their church.'

'I now propose, (continues Dr. Phelan,) to shew that Ledwich and his opponents have divided the truth between them,—with the latter *I maintain the existence of St. Patrick*, with the former *I deny his Roman mission*. To establish this point, it will be necessary to review two classes of authorities; the one, Romish documents, in which, as Ledwich observed, the name of Patrick is suspiciously omitted; the other, Irish documents, which have been adduced on the opposite side, and which, as they are decisive for the existence of our saint, so are they equally decisive against his *Roman mission*. To begin with Romish

documents, Patrick is not mentioned in the Chronicle of Prosper. Prosper published his Chronicle many years after the time of Patrick. He was disposed to do full justice to the spiritual achievements of the pontiff, yet he does not mention Patrick. Palladius, as I said before, came to Ireland, staid a few weeks, built three chapels, and ran away; but because Palladius was sent by Celestine, Prosper has commemorated the brief and ignoble effort. On the other hand, when Prosper published the last edition of his Chronicles, Patrick had been twenty-three years in Ireland, and his ministry had been blessed with the most signal success. What could have been the reason that he was omitted by Prosper?

The venerable Bede agrees with Prosper in the mention of Palladius, and the omission of Patrick. Bede was strongly attached to the see of Rome, and though he speaks in liberal and grateful terms of the Irish, he seldom forgets to qualify his praise by some slight censure on their schismatical discipline.

But let us pass on to Irish writers, especially to Patrick's own confession. We learn from this document, 'that Patrick was born in Britain, and educated in Gaul; that some time after his return home he felt an impulse to preach the gospel in Ireland; that he was consecrated at home, and that he proceeded immediately to the scene of his ministry. During the remainder of his life, he considered himself fixed in Ireland by the inviolable bonds of duty; but occasionally the high resolves of the apostle were weakened by the natural yearnings of the man. I wished, he says, to go to Britain, my native country, and to my parents; nay, also to go to Gaul, to visit my brethren, and to see the face of the holy ones of my Lord; God knows I wished it very

* From Dean Murray's History of the Romish Church.

much ; but I was detained by the Spirit, denouncing to me, that if I did so, I should be regarded as an offender. I fear to lose the labours which I have sustained ; yet not I, but the Lord Christ, who has commanded me to abide for the remainder of my life with those among whom I have come.' He desires to visit Britain and his parents, — Gaul and his spiritual brethren : but of Italy or the Pope, there is no mention. The elder Cumian, the disciple and biographer of Columba, who wrote at the close of the sixth, or the beginning of the seventh century, calls Patrick *the first apostle of Ireland*. Thus it appears, that while the Papal writers make Palladius the *first* apostle, and take no notice of Patrick, the Irish make Patrick the *first*, and take no notice of Palladius.

The hymn of Fiech, of the same antiquity, also opposes the Roman hypothesis. In the first four stanzas we have the parentage of the apostle, his captivity and flight from Ireland ; then the story proceeds as follows :—

He traversed the whole of Albion,
He cross'd the sea ; it was a happy
voyage ;
And he took up his abode with German,
Far away to the south of Armorica,

Among the isles of the Tuscan sea.
There he abode, as I pronounce.
He studied the canons with German ;
Thus it is that the churches testify.

To the land of Erin he returned,
The angels of God inviting him ;
Often had he seen in visions,
That he should come once more to Erin.

' Here the route of the apostle is traced for us with the accuracy of a map, — from Ireland, through Britain, across the channel, through Armorica, to the south east corner of Gaul, on the coast of which are situated Lerins, and some other islands, the seats in those days of collegiate institutions. When his studies are concluded, he is brought

back to Ireland, and through the sequel of the poem he is represented as continuing there for the remainder of his life. Through the whole piece, Italy is omitted, and in a narrative so orderly and circumstantial as this is, *omission* is equivalent to exclusion.'

I now come to the Cottonian MS. This very curious and important document concurs entirely with the hymn of Fiech. It makes him a student of Lerins. It says that the Bishops German and Lupus nurtured him in sacred literature ; that they ordained him, and made him the chief bishop of their school among the Irish and Britons.

' On the subject of the Roman mission of Patrick, these documents maintain a profound and eloquent silence, a direct contradiction to the hypothesis we cannot expect from them, without ascribing to their authors the gift of prophecy ; but they do what is equivalent, — they *leave no room for it*. They give us all the particulars of which we could reasonably expect to be informed ; they tell us both the place of his birth and education ; they state who instructed him, who ordained him, who sent him to preach in Ireland, and finally they shew, that after the commencement of his ministry, he never left the island. On the other hand, it has appeared that the adherents of Rome are as silent concerning Patrick, as Patrick and his disciples are with respect to Rome.'

How, then, is the Roman hypothesis sustained by the learned and zealous writers of whom I speak ? They take refuge in those obscure and recent legends which they are ashamed to quote, when maintaining the existence of Patrick, and which on every other occasion they reject with a contempt as undisguised as it is unmerited ; and yet after all they cannot agree. Drs. Milner and

O'Connor assert, that Patrick was ordained by Celestine; Dr. Lanigan, after, as he declares, the labour and close application of many years, after having collated every tract and document that he could meet with, gives the ordination to an unknown bishop of an unknown place!

Again, Dr. O'Connor thinks himself very safe, when he states that Patrick was not at Rome earlier than the year 402, but Dr. Lanigan will not allow him to have been there for twenty-nine years after.

Still further, Dr. Milner says, that in the year 461, Patrick went to Rome to render an account of his ministry to the Pope; the Irishmen, more candid or more wary than their fellow-labourer, reject the account as 'a fable.' In fine, except upon the one indispensable point, these learned men oppose each other, with as little ceremony as they controvert Dr. Ledwich, and in that particular they reverse the natural order of evidence they assume that Patrick *must have had* a commission from Rome, and then they conjecture *when* and *how* he obtained it. Instead of deriving their hypothesis from facts, they rest their facts upon an hypothesis.

A further and striking proof of the eastern and, consequently, the anti-Romish origin of the Irish church, appears to be the great multiplication of bishops in Ireland, where they changed and multiplied them at pleasure. In like manner, we read that St. Basil, in the fourth century, had fifty rural bishops in his diocese; and that there were five hundred sees in the six African provinces. This rule of the Irish church occasioned great animosity on the part of Rome. Anselm complains bitterly, that 'our bishops every where were elected and consecrated without a title, and by *one* bishop instead of three, which was according to the Roman plan.' No objection can

be made to the testimony of St. Bernard and Anselm on this head, being Romanists themselves; but the truth of it does not depend on their statements alone. Virgil and seven Irish bishops went forth on a mission together to Germany in the middle of the eighth century.

In the seventh century they swarmed in Britain, as may be seen from Bede; in fact, the churches in Scotland and the north of England were regularly supplied with bishops and presbyters from the Irish church, and this was become so general that there could not be found three Romish bishops to consecrate Wilfred; all being of Irish consecration and natives of Ireland.

In 670, Theodore, archbishop of Canterbury, decreed that they who were consecrated by Irish or British bishops should be confirmed anew by a Catholic one.

The fifth canon of the council of Ceale-hyth, in section 16, requires 'that none of Irish extraction be permitted to usurp to himself the sacred ministry, in any one's diocese; nor let it be allowed such an one to touch any thing which belongs to those of the holy order; nor to receive any thing from them in baptism, or in the celebration of the mass; or that they administer the eucharist to the people, because we are not certain *how* or by *whom* they were ordained. We know how it is enjoined in the canons, that no bishop or presbyter invade the parish of another, without the bishop's consent, so much the rather should we refuse to receive the sacred ministrations from other nations, where there is no such order as that of metropolitans, nor any regard paid to other orders.'

Here we can trace, by collecting and comparing these facts, the steps taken by the ever-watchful jealousy of the church of Rome to supplant the Irish church, which had taken so deep a root at this

time in England, and which was extending its influence to so many different parts of Europe.

The fears of the Saxons were soon communicated to the continental clergy. The forty-second canon of Chalons, in section 13, forbids certain 'Irishmen who gave themselves out to be bishops, to ordain priests or deacons without the consent of the ordinary.' The same year the council of Aix La Chapelle observes, 'that in some places there were Irish, who called themselves bishops, and ordained many improper persons, without the consent of their lords or of the magistrates.' These alarms could only have been excited by the number, zeal and perseverance of the Irish bishops, and the jealousy with which the Romish clergy regarded their exertions as a missionary church.

There is a very curious and authentic record preserved in Wilkins's Councils, which not only confirms what has been advanced with respect to the number of Irish bishops, but also clearly explains the nature of their ancient episcopacy. 'A. D. 1216. Constitutions made in the cathedral church of St. Peter's and St. Paul's of Newton, Athunry, by Simon Rochford, by the grace of God, bishop of Meath,—Cardinal Paparo, legate of the sovereign pontiff Eugenius III.' having directed in the third general council, held at Kells, in Meath, in the year 1152, among other salutary canons, 'that on the death of a village bishop, or of bishops who possessed small sees in Ireland, rural deans should be appointed by the diocesans, to succeed them, who should superintend the clergy and laity in their respective districts, and that each of their sees should be erected into a rural deanery,—we, in obedience to such regulations, do constitute and appoint that in the churches of Athunry, Kells, Slone, Skrine and

Dunshaughlin, being heretofore bishops' sees in Meath, shall hereafter be the heads of rural deaneries, with arch-presbyters personally residing therein.'

Here we have a clear and full developement of the state of our ancient hierarchy, and a confirmation of what has been stated, namely, that Ireland was full of village bishops. Meath could boast of Clonard, Duleek, Trim, Ardbraccan, Dunshaughlin, Slane, Foure, Skrine, Mullingar, Loughseedy, Athunry, Ardmirchor and Hallyloughort, Dullin, Swords, Lusk, Finglas, Newcastle, Tawney, Leixlip, Bray, Wicklow, Arklow, Ballymore, Clandalkin, Tallagh, and O'Murthy. These were all formerly rural sees. The transmutations, however, which commenced with the introduction of popery in 1152, proceeded very slowly, for by Bishop Rochford's constitutions, it appears they were far from being completed in the thirteenth century.

If the number of rural deaneries at their first erection and afterwards, in consequence of Paparo's regulation, could be ascertained, it would give us the number of our rural sees. 'Our bishops,' says Ledwich, 'might have amounted to above three hundred.' This peculiarity in our ecclesiastical polity strongly indicates our eastern, and consequently our anti-Romish origin.

The next proof of the eastern origin of the Irish church, and its opposition to Rome, is derived from the circumstance, that the original practice of hereditary succession was firmly established in the primitive Irish church.

St. Bernard, in his life of Malachy, complains of this custom in the following words:—'A most pernicious custom had gained strength, by a diabolical ambition of some men in power, who possessed themselves of bishoprics by hereditary succession; nor did they

suffer any to be put in election for them, but such as were of their own tribe or family, and this kind of execrable succession made no small progress, for fifteen generations had passed over in this mischievous custom, and so far had this wicked and adulterous generation confirmed itself in this untoward privilege, that although it sometimes happened that clergymen of their family failed, yet bishops of it never failed; in fine, eight married men, and *not in orders*, though men of learning, were predecessors of Celsus in Armagh.

The first twenty-seven bishops of Ross Carbery were of the family of St. Fachan, its first prelate. To this we may add that Columba, founder of the celebrated Culdean Monastery at Iona, being of the Tyrconnellian blood, the abbots his successors were of the same race. Hereditary succession became a fixed municipal law, and pervaded church and state, and hence the struggle in the See of Armagh, to which Malachy O'Morgan was appointed in 1129, to the exclusion of the old family; which had nearly proved fatal to him, and called forth the warm resentment of St. Bernard his friend. It further appears that after the consolidation of Glendalough with Dublin in 1152 and 1179, the Tooles, the original proprietors, still obtained the title and presentation until 1497.

From this it seems evident that our bishops and clergy were married men, till the introduction of popery in the 12th century, and to this St. Bernard refers when he says, 'they were a wicked and adulterous generation.'

Again, the ancient liturgy of the Irish church agreed with the Greek, and manifestly differed from the Roman, in the Communion Service, in the prophetic lessons, in the sermon and offices after it, and in various other parti-

culars. The Irish we are told by St. Bernard, in his life of Malachy, 'rejected auricular confession, as well as authoritative absolution.' They confessed to God alone, as believing 'God alone could forgive sins.' They would neither give to the church of Rome the tenths nor the first-fruits, nor would they be legitimately married; that is, according to the forms insisted on by the Romish church. Before the council of Cashel, convened by Henry II. in 1172, marriage was regarded as a civil rite, and was performed by the magistracy: at that council, the priests were authorised to perform the ceremony, and therefore we find the ancient Irish Christians denounced 'as schismatics and heretics,' by St. Bernard; and as being in reality 'Pagans, while calling themselves Christians.'

Such were the charges brought against the early Irish Christians, and such were some of the heresies which Adrian authorised Henry to root out of the land. But these were not all, the early Irish Christians did not believe in the efficacy of prayers to saints and angels. They neither prayed to deadmen, nor for them, nor was the service for the dead ever used by the Irish church till they were obliged to attend to it by the council of Cashel, as may be seen by a reference to the proceedings of that convention.

That the doctrine of transubstantiation was not held by the early church of Ireland, is evident by the reception which it received, on its being first promulgated by several Irish divines, among others, by the justly celebrated Joannes Scotus Eugina, so highly esteemed at the court of Charles the Bald, for his learning and piety, and whose book was condemned by the pope and the council of Versailles, as the only way they could confute it. Previous to this the Irish received the Lord's Supper in both

kinds, and they called it "the communion of the body and blood of their Lord and Saviour."

In their places of worship they had no images nor statues; on the contrary, their use was not only expressly condemned, as we learn from Sedulius, one of their early divines, but mentioned also by others of them 'as heathenish and idolatrous.'

So far were the early Irish Christians from believing in purgatory, that until the period of Henry and Adrian's usurpation, the word does not appear to have been known to the Irish writers. That a number of the ceremonies of the Romish church, such as attending to canonical forms, singing in choirs, the use of the consecrated chrism in baptism, the sacrifices of the mass, and the dispensing of indulgences, were unknown, or at least unpractised in Ireland, until the period referred to, is matter of undoubted historical record; the circumstances being alluded to by various Romish writers, who complain of the stubbornness and heretical feeling of the Irish on these points, and who have happily furnished the most undoubted evidence as to the comparative purity of the church they so fiercely endeavour to malign.

Among others who have unwittingly substantiated its claims, we may mention Gillebert, the pope's Legate, and bishop of Limerick, who in the eleventh century wrote what he calls 'the canonical custom of performing the offices of the whole ecclesiastical order,' in which he informs those for whom they were prepared, that it was 'to the end that those different and schismatical orders by which almost all Ireland was deluded, might give place to one Catholic and Roman office.'

The letter of Henry to Adrian is conclusive evidence on this subject. In that letter, he alleged, 'that as the Irish were *schismatics*

and *bad Christians*, it was necessary to reform them, and oblige them to own the papal authority, which *they had hitherto disregarded*, and that the most probable means was to bring them into subjection to the crown of England,' which he says 'had ever been devoted to the holy see;' and as the best evidence that can be adduced is that of an enemy, I may also mention, that furnished by Bede, from whom we learn that Pope Honorius, when using the strongest argument he could devise in order to induce the Irish church to submit to the Roman see, exhorted them, 'not to esteem their own small number wiser than all the rest of the world;' hereby admitting in the strongest possible way their estrangement from, and entire disagreement with the see of Rome.

Before concluding this part of our subject, it may be well to notice the peculiarities of the seven churches, and the round towers existing so generally in Ireland, both striking manifestations of our eastern origin. The Irish, it is evident, entertained a singular veneration for the number seven,—witness the seven churches at Glendalough, Clonmacnois, Inniscatry, Inchferrin, Inniskeatra, and the seven altars of Clonfert and Holy Cross. In fact the country is studded with their remains, which are generally found situated in islands.

This number seven seems evidently to have been chosen in honour of him from whose disciples they had received the gospel, and in an humble imitation and remembrance of the seven primitive churches of the book of Revelations, to which this great apostle of the early saints in Ireland addressed his seven epistles from the isle that is called Patmos. When we take all these separate facts into consideration, comparing the admission of enemies, and the testimony of friends, and the remains



NEW CHURCH IN THE HAMLET OF CLAYGATE.
Thames Ditton, Surrey.

Published by J. & G. Soley, Fleet Street, Oct. 11, 1843.

of antiquity, all testifying to an eastern origin; we can clearly perceive the meaning of the memorable declaration of St. Coleman, at the council of Whitby, 'I marvel how some can call that absurd in which we follow the example of so great an apostle, one who was thought worthy of reposing upon the bosom of his Lord; and can it be believed that such men, as our venerable father Columkill and his successors would have thought or acted things contrary to the precepts of the sacred pages.' Again, 'This Easter which I use to observe, I received from my elders, who sent the bishop hither, which all our fathers, men beloved of God, are known to have celebrated after the same manner.' And again, 'It is the same, which the blessed evangelist St. John, the disciple especially beloved by our Lord, with all the churches that he did oversee, is read to have celebrated.'

Here we may observe the apos-

tolie succession of the Irish church clearly pointed out. 'St. John the evangelist; Ignatius, the immediate disciple of St. John; Polycarp the disciple of Ignatius; Pothinus, Irenæus and others, the disciples of Polycarp, who preached the gospel with great success in Gaul: through whose means flourishing churches were established in Lyons and Vienne, of which Pothinus was the first bishop. From hence the gospel sounded forth throughout all that country. Bishops Lupus and German, the descendants of these holy men, ordained St. Patrick, and made him chief bishop of their school among the Irish; and from St. Patrick to the present day, we have our regular succession of bishops, NOT FROM ROME, NOR THROUGH ROME, BUT THROUGH THE SUCCESSORS OF THE APOSTLE JOHN, THE PATRON OF THE IRISH CHURCH.'

THE NEW CHURCH AT CLAYGATE, THAMES DITTON.

THE Church, a view of which accompanied the last number, has been recently built at Claygate, in the parish of Thames Ditton, in Surrey. This hamlet contains about seven hundred inhabitants, who are at a distance of above two miles from the parish church; and for whom no accommodation could be provided in that edifice, even were the distance no hindrance to their attendance.

The new place of worship will chiefly owe its rise, we believe, to the benevolence of the Rev. F. Bevan, of Carleton Rode, Norfolk, who proposed to provide an endowment of £2000, if the building could be raised. A subscription was accordingly set on foot, which amounts to £1137, at the present time, leaving a deficiency of above £300. yet to be provided.

The present building cannot be

offered as a specimen of the most economical class, but it may, without hesitation, be given as an instance of good taste and correct architecture. Mr. H. E. Kendal of Suffolk Street is the architect.

It will seat one hundred and eighty persons on the floor, and one hundred and four in a gallery at the west end. The contract was taken for £1240. The cost of the site, fence, &c. will raise the whole expence to about £1500. leaving the deficiency we have above described.

We have the pleasure to state that His Royal Highness Prince Albert has sent a donation of £25; Her Majesty the Queen Dowager has given £10. The Bishop of Winchester £25.

The consecration will take place early in the ensuing month.

Review of Books.

SERMONS ON THE SACRAMENT. By HENRY BULLINGER, Minister of the Church of Zurich. Cambridge. Stevenson, pp. 288.

BULLINGER, one of the most judicious of the Reformers, was a Presbyterian, rather through the force of circumstances than from choice; since it appears, that he would gladly have introduced the English form of ecclesiastical government into the churches on the continent, had it been practicable. His works were held in the highest esteem by the most celebrated and learned men in our own country. His Catechism became a sort of Class-book in the university of Oxford; and his 'Fiftie godly and learned Sermons, divided into Five Decades, containing the chief and principal points of Christian religion,' were translated out of Latin into English, for the avowed purpose of instructing the younger and less learned portion of the clergy in sound divinity.

From these Decades, the publisher of the present volume has selected Four Sermons, (which are however Treatises under the name of Sermons,) on the subject of the Sacraments. The first, with more prolixity perhaps than suits the rail-road velocity of thinking in the present age, treats of signs and sacraments generally; the second is a full and convincing discussion of the nature and efficacy of Sacraments; the third treats especially of Baptism; the fourth of the Lord's Supper.

We regard the publication as a very seasonable one. For though it will not exactly suit the popular taste, and is somewhat too abstract for the illiterate reader; still to the clergy and to thinking persons generally, it will appear a valuable treasury of conclusive argument, on many points which, at the present moment, are disturbing the peace and harmony of the church.

It is truly refreshing to turn from the ingenious quibbling, and the subtle special pleading of Pusey, for instance, on Baptism, to the manly and close reasoning of Bullinger. And we are happy to see printed at our Cambridge University press, so excellent an antidote to the revived heresy of the anglo-popish sectaries.

To attempt an analysis of such a work would suit neither our design nor our limits. A few extracts selected because of their bearing on matters of importance, must suffice.

In speaking on the words used by the Saviour at the institution of the Lord's Supper, he says,—

Because many wrest these words of the Lord, "This is my body; this is my blood;" to prove a corporal presence of the Lord's body in the Supper, I answer that these words of the Lord; are not roughly to be expounded according to the letter, as though bread and wine were the body and blood of Christ substantially and corporally; but mystically, and sacramentally; so that the body and blood of Christ do abide in their substance and nature, and in their place; I mean in some certain place in heaven: but the bread and wine are a sign or sacrament; a witness or sealing; and a lively memory of his body given and his blood shed for us. By these things which we have spoken of, it appeareth sufficiently how sacraments consist of two things, the sign, and the thing signified; of the word of God, and the rite or holy ceremony.—Page 30.

There are some notwithstanding, which think there is such force grafted of God into the words, that if they be pronounced over the signs, they sanctify, change, and in a manner, bring with them, or make present the thing signified; and plant, or include them within the signs; or at the least join them with the signs. For hereupon are these kind of speeches heard, that the water of baptism by the virtue of the words doth regenerate; and that by the efficacy of the words, the bread itself and the wine in the Supper, are made the natural flesh and blood of the Lord.

On this statement of the case, he reasons forcibly, and concludes that 'in speaking of the words' there is 'no power or virtue, either to call down the things signified; or to change the things present.' 'These imaginations,' he adds, 'do rather seem to maintain superstition, than religion.'—p. 38.

In his second sermon, which unfolds the true nature and design of sacraments, he has many judicious observations tending to point out the true medium between indifference to the rite and an undue estimate of its worth. We quote the following remarks.

When we are partakers of the sacraments He (God) proceedeth to communicate himself unto us after a special manner; that is to say, proper unto sacraments; and so we which before were made partakers of Christ, do continue and strengthen that communion or fellowship spiritually and by faith, in the celebration of the sacraments; outwardly sealing the same unto ourselves by the signs. Now, who will hereafter say that they which think thus of the sacraments, and are by this faith partakers of them, have nothing but empty shows; and receive nothing in them; albeit, we neither include grace in the signs, neither derive it from them.—P. 99.

As they decline too much to the left hand, which are persuaded that sacraments, yea without faith, do profit the receivers; so they go too far wide on the right hand, who think that the sacraments are superfluous to them that have faith. Christ (he argues) joineth together both faith and baptism, in the command Matt. xxviii. 19. which he would not have done, if sacra-

ments were superfluous where faith is. Whereby it manifestly appeareth, that they are wrong, as far as heaven is wide, which think that sacraments are indifferent; that is to say, a thing put to our own will and choice, either to use or not to use. For as we have heard already a flat commandment concerning baptism, so the Lord, instituting and celebrating the supper saith, "Do this in remembrance of me." He therefore that despiseth these commandments of God, I see not how he can have faith, whereby he should be invisibly sanctified.—P. 137.

On the efficacy of sacraments even when administered by unholy men, he thus speaks—

Truly we must do what we can to have holy and unblameable ministers, so far forth as by our care and diligence we are able to procure and bring to pass: yea, let us deprive and degrade them whom we shall find to behave themselves unworthy of their function: but in the mean time let us not doubt at all of the pureness of the sacraments, which they, while they were in their office, ministered unto us, that is to say, after the same manner and form as the Lord instituted. And verily as the faithful do not fasten their minds on the elements, so neither do they on the ministers. They, in all things, look only up to God, the author of all goodness, and to the end of those things which the Lord ordained.—P. 139.

We do not pledge ourselves to every sentiment contained in this volume. There are indeed some minor points to which, had we space, we might have produced our objections. But, as a whole, we repeat, the work is worthy of a serious perusal, and may be read and studied with great advantage.

OUTLINES OF THE HISTORY OF THE CATHOLIC CHURCH IN IRELAND. By the Very Rev. RICHARD MURRAY, D. D. Dean of Ardagh. 1840.

THIS simple and succinct view of the early history of the church in Ireland, is calculated to be very useful. We have always been at a loss to understand, why it was, that in their controversy with the Papists, the Irish clergy did not make larger and more constant use of the undoubted fact,—that the early Christianity of Ireland was decidedly *anti-Romish*, and that

the people of that country were only brought under the yoke of Rome by the arms of Henry II. To our minds, nothing could be more important than to keep constantly before the minds of the Irish such facts as those which we have given, from Dean Murray's volume, in a former page of this Magazine.

A CHARGE to the CLERGY OF THE DIOCESE OF LINCOLN.

By JOHN, LORD BISHOP OF LINCOLN, delivered at the Triennial Visitation, MDCCCL. Rivingtons.

WE are happy to receive another Charge from the lips of the learned and estimable Bishop Kaye. Its character, like that of his former ones, is that of mildness, clearness, but still a constant pressing forward towards improvement.

Gladly should we have received from his Lordship a more full and elaborate exposition of the errors of the new Oxford sect; but we admit the difficulty, which in so many cases, makes our episcopal charges so meagre,—the impossibility of compressing into an hour's discourse, all that a spiritual father naturally desires to say. We must be thankful for his Lordship's testimony on the great question of the Rule of Faith, which we have reprinted entire in another part of this Magazine. We find also, a mild but distinct exhortation to the clergy on another subject, on which we are sorry that there should still be any need to speak,—we allude to the performance of only a single duty in a parish on each Sunday.

Another important provision of the Plurality Act is that which empowers the Bishop to enforce the performance of two services on every Lord's day, each of such services to include a sermon or a lecture. There are, I am aware, many cases in which this provision cannot at present be enforced, because, the incumbent or curate has the care of two churches; a state of things which the restriction of pluralities will gradually amend. But I shall deem it my duty to carry into effect the declared intention of the legislature in every possible case. Not that I am very sanguine in anticipating good from religious services performed, not spontaneously, but merely in obedience to the commands of an ecclesiastical superior. Compulsory enactments are at best a poor substitute for a sense of duty. But I am satisfied that no single cause has contributed more to the prevalence of dissent in this diocese, than the too frequent practice of omitting a second service. When the parishioners see that a resi-

dent clergyman, having the care of a single church, opens that church once only on the Lord's Day, the impression naturally made on their minds is, that he is more desirous of consulting his own ease than their spiritual welfare; and if they are seriously disposed, they turn to any teacher who professes to supply them with the spiritual food for which they hunger.

With respect to the delivery of a sermon or lecture at each service, our experience tells us that, when the prayers of the Church only are read, and no sermon delivered, the parishioners are very remiss in their attendance. I will not stop to inquire whether this ought to be so; whether the paramount importance attached to preaching in the present day bespeaks a healthy state of religious feeling; whether it does not savour of that love of excitement, and that undue admiration of mere intellect which are the characteristics of the age; whether indeed the sermon is not too often regarded in the light of an intellectual treat, and estimated rather by the gratification which it affords to the taste, than by its tendency to amend the heart. Whatever might be the result of such an inquiry, it is, as I have just observed, certain that when the prayers of the Church only are read and no sermon delivered, the parishioners are very remiss in their attendance; and surely no conscientious pastor will think that he has discharged his duty to them, until he has removed, as far as lies in his power, every plea for this remissness. If they are only to be won to the house of God by a sermon, he will not fail to preach it. The omission of a second sermon will too probably be ascribed to one of two causes; to our want of ability, or to our disinclination to labour for the edification of our flocks; and I need scarcely observe that, to whichever of the two it is ascribed, the effect must be most prejudicial to our ministerial usefulness.

Let me, before I quit the subject of preaching, guard against a possible misinterpretation of my meaning; let no one infer, from what I have said, that I am disposed to undervalue its importance. It has been in all ages of the Church, and ever will be, the blessed instrument both of turning the sinner from the evil of his way, and of promoting the growth of the confirmed Christian in holiness."

Intelligence.

CALCUTTA CATHEDRAL.

At the October meeting of the Christian Knowledge Society, the following interesting communications from the Bishop of Calcutta were read.

Simla, Himalayah, July 7th, 1840.

Rev. and dear Sir,—1. I beg to submit to the notice of the Venerable Society extracts from a letter addressed to me by order of the Right Hon. the Governor-General, and from my reply to that communication, by which the Society will learn that a grant of a lakh and a half of rupees, and a promise of two additional Chaplains have been made me by the Hon. the Court of Directors. I am persuaded that the previous grants of the Venerable Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts were not without their influence on this public munificence of the East India Company.

2. I cannot, therefore, abstain from transmitting the extracts, in order that the Society may see that by the concurrent aid flowing in from so many quarters, there is now every reason to hope that the arduous undertaking of erecting a Protestant Cathedral, to be the Metropolitan Church of British India, will proceed on to its completion.

3. It is remarkable, I think, that in the letter of the Hon. Court, the very point which I had been anxious to secure—magnitude—but which I had been induced, by the apprehension of my friends, somewhat to contract, is now insisted on as a condition of the Hon. Court's benefaction.

4. Accommodation for 1000 or 1200 persons in moveable chairs, and for 2000, if benches should at any time be substituted, will eminently conduce to the advancement of true religion in the rapidly increasing capital of India. The beauty and chaste simplicity of the edifice rearing its front in the panorama of the City of Palaces will also not be without its influence. Whilst the direct usefulness of every part (for I have no side aisles—all will constitute one magnificent room 144 feet by 63, and at the transepts by 128 feet, spanned by an iron roof 47 feet high), the coolness at every season of our burning year (for there will be no colonnades nor galleries), and the convenience of its situation for the great body of our multiplying gentry (two miles and more nearer to their chief residences), will contribute, I humbly

trust, to the instruction and salvation of the thousands who now rarely attend the public worship of Almighty God amongst us.

5. The grand design, again, with which all these benefits are associated, the beginnings of a Native Ministry; the seed-plot of benefices for spiritual persons; a centre of missionary exertion; a protestant foundation of learned, devout, and laborious lecturers and preachers to the heathen; a school of the prophets; a link between Bishop's College and its students on the one hand, and the Head Seminary of the Church Missionary Society and the Mission Schools of that and the Venerable Incorporated Society on the other; these and similar benefits open in the distant prospect, and render the whole design one of the grandest and most opportune for the conversion of India that has perhaps ever been presented to our church in any of our distant dioceses, God only vouchsafing his grace to it.

6. Nor do I doubt that the impulse of this fine project will aid in procuring for India that large accession of Chaplains which is indispensably needed in each of the three Indian dioceses. The admission of the Hon. Court of its acknowledged duty of providing for its Christian servants will, I humbly hope, be soon vigorously acted upon. And it is in order that the Prayers of the Venerable Society may be addressed to the throne of the Divine mercy for that spiritual benediction on this new Cathedral, on its Dean and Prebends (or by whatever names the Mission Priests may be called,) on the Society and the Hon. East India Company, who have so nobly supported the undertaking, that I have ventured to send these extracts.

7. Nor can I refrain from offering my most humble acknowledgments to the Most Rev. the President of your Society, for his gracious condescension in convening a meeting in aid of my funds at the Archbishop's Palace of Lambeth.

8. May God vouchsafe blessings a thousand fold to all who have come forward, or who may come forward, to help in this great work.

9. The letter written off before my plans were digested, in the first day of June, 1839, was hasty and imperfect. My printed proposals, also, and my address on occasion of laying the

first stone, were necessarily very general. All remains to be matured and permanently arranged under the advice of the Most Rev. the Archbishop and of the Society of friends who have assisted me.

'10. It will be for my successor to complete what I have begun: my own life and capacity for exertion are rapidly flowing out; but God our Father, Redeemer, and Sanctifier, will aid those of the succeeding generations, as He has the past and the present.

'11. I am writing to the Society on the anniversary of the lamented deaths of Bishop Middleton in 1822, and Bishop Turner in 1831. They have entered into rest. We must soon follow. But Christ our Lord ever liveth, and I humbly believe that both at home and in India the glory of our pure Apostolical Anglican Church will break out more and more in consequence of their and others' faithful labours.

'I am, dear and Rev. Sir,

'Yours, &c.

D. CALCUTTA.

Ecclesiastical Department,
No. 1, of 1840.

'To our Governor-General of India in Council.

'Par. I. We now reply to your letter in this department, dated the 10th of July. No. 2 of 1839, in which you submit for our sanction the proposal of the Lord Bishop to erect a new Cathedral in Calcutta, by public subscription on a piece of ground given by the Government, and his request that we should contribute two lacs of rupees for that object.

'2. The present Church accommodation at Calcutta is clearly insufficient, and it has been admitted by us to be the duty of Government adequately to provide for its civil and military functionaries the means and services of our religion. Consistently with this principle, and understanding that the intention of making alterations in the present Cathedral, at the charge of Government, is abandoned, we authorize the expenditure, subject to such conditions as you may deem expedient, of a sum not exceeding one lac and a half of Company's rupees in providing another Church for the accommodation of from 800 to 1000 persons, as contemplated when you granted the site. We observe with regret from the Bishop's address upon the occasion of laying the first stone, that alterations in the original design would limit the number to be accommodated to 600 persons. We cannot approve of the reduction, and must require, as the positive condition of any public grant, that accommodation be provided for at

least 800, and if possible, 1000. If by the aid of the Lord Bishop's munificence, and other private subscriptions, the Church, which is wanted, can be so constructed and fitted as to become a suitable cathedral, we offer no objection to that arrangement; but you must distinctly understand that the grant which we now authorize you to appropriate to this object is to be final. In becoming parties to the arrangement, you must take care that sufficient funds are reserved from the amount subscribed to meet the charge of any servants or establishment required beyond two chaplains, which, as being necessary for a new Church, it is our intention to appoint.

We are, &c,

'*Simla, June 18th. 1840.*

'To the Right Hon. the Governor-General in Council.

'My Lord,

'1. I have the honour of acknowledging Mr. Secretary Bushby's Letter of the date of May 20th, inclosing a copy of a dispatch from the Hon. the Court of Directors to your Lordship, dated March 17th, which authorises a grant of a lakh and a half of rupees, on such conditions as you may deem expedient, in providing another church in Calcutta for the accommodation of from 800 to 1000 persons.

'2. I will beg you to assure the Hon. Court of my lively gratitude for this munificent proof of their regard to religion, and of their approbation of my great undertaking. Never since I arrived in my diocese (now nearly eight years) have I received so marked and distinguished a favour from the hands of government.

'3. Nor is the manner in which the boon has been bestowed less grateful to me than the gift. The recognition once again of 'the duty of government adequately to provide for its civil and military functionaries the means and services of our religion,' is a strong topic of consolation to my anxious mind, and will lead me to advert to our present destitution of Chaplains before I conclude. The admission also of the clear insufficiency of the present church accommodation; the permission of my constructing and fitting up the new church so as to become a suitable Cathedral; the demand upon me to recur to the magnitude originally contemplated when the site was granted; the appointment of two new Chaplains, the confirmation of the gift of the site as the last encroachment which will be allowed on the Esplanade; and the notice, without objection, though the government itself stand apart, of the

' various pious and benevolent labours amongst the surrounding native population by a body of Missionary Clergy,' which the bishop contemplates; every one of these particulars enhances the value of the grant.

' 4. Indeed, when the price of the site itself is considered (at least 50,000 b. ka.) and the demand upon my Endowment Fund which must have been made in perpetuity, if new Chaplains had not been appointed, and which is now saved, i. e. the interest of two lakhs, I am not wrong, I think, in computing the whole gift of the Hon. Company as being worth to me four lakhs of rupees at the least.

' 5. The impression of gratitude upon my mind is deeper, because, with the extraordinary expenses likely to press upon the Hon. Company from the military operations on the Indus and in other quarters, I was fully prepared to expect that my suit could not have been complied with. And now I am unexpectedly called on—and that on the very anniversary of my first issuing my proposals, June 18th, 1839, to tender my thanks, in the name of the Christianity of India, for the fulfilment of my most sanguine wishes.

' 6. Allow me to assure your Lordship and the Hon. Court, that every condition of the grant mentioned in the letter which I am acknowledging shall be exactly and cheerfully obeyed. The ground-plan of the Cathedral will be enlarged by extending the length about sixteen feet towards the east, and each of the transepts sixteen feet towards the north and south, so as to seat conveniently 300 or 350 more persons than I contemplated in my address on laying the first stone last October. The whole number of sittings will now be from 900 to 1200; and if ever occasion should arise for removing for a time the chairs and divisions of pews, and substituting benches, a congregation of at least 2000 persons may be conveniently accommodated for such particular occasions.

' 7. Every rupee, also, of the Company's grant shall be devoted to the buildings themselves, and to the buildings only. The Endowment fund is indeed kept entirely distinct from that for the buildings. A strict account of the payments made from the grant from time to time shall be duly rendered to your Lordship for transmission to the Hon. Company.

' 8. I mentioned in § 3 above, that I would take the liberty of adverting to our destitution of Chaplains. The truth is, we have never, since I have

been in the diocese, been in so deplorable a state.

' 9. We have now, in June, 1840, forty-one names on my list of the Bengal Establishment for 1840. Of these, only twenty-four are in the field of duty; eight being on furlough or resigned, five more on sick leave, two deceased, one suspended, and one with me as domestic chaplain. Several retirements home, after the period of service completed, or on sick leave, impend, besides these seventeen inefficient chaplains already mentioned, five, I believe, at the least, which will still further reduce our number.

' 10. There are now twelve stations of those allowed by the Governor-General vacant, and fifteen or sixteen new stations of those contemplated by the Hon. Court's dispatch of August 1836 unsupplied, making twenty-seven or twenty-eight altogether.

' 11. I venture to submit this deplorable state of things, that the Hon. Court may have the goodness (1.) to appoint at once the two chaplains destined for the new Cathedral; (2.) to fill up as rapidly as may be the vacancies which occur in the present Establishment at the ratio of two and one for each such vacancy; (3.) and to increase the Bengal Establishment to such a number of Chaplains as may suffice for the thirty-two old stations and the sixteen new ones; i. e. fifty-three in the fields of service—five of the old stations requiring two chaplains each.

' 12. It is extremely presumptuous in me to prefer such a large request, but the necessities of the diocese embolden me to do so, as well as the assurance in the letter now under acknowledgment of the Hon. Company's solicitude to supply adequate means for the public worship of Almighty God to their civil and military services.

' 13. The unspeakable importance of devout, learned, amiable, orthodox, and influential chaplains (and none but such would I ask for) in the stations of the heathen and Mohammedan country, can only be estimated by those, who, like your Lordship and most of the members of the Hon. Court, have witnessed what India is, and know the immediate connection between moral and religious principle, and the high and honourable discharge of the functions entrusted to their civil and military servants in this vast and important empire.

' I have the honour to be, &c.

' D. CALCUTTA.'

OPENING OF THE HANNAH MORE SCHOOLS, ST. PHILIP'S, BRISTOL.

ON Wednesday week the infant-school, in St. Philip's which completes the erection known as the Hannah More Schools, was opened under the auspices of the Right Rev. the Lord Bishop of Gloucester and Bristol. The Institution so appropriately called after the illustrious lady whose name it bears, now consists of two large schools—one a boys' and girls' daily school; and the other the infant-school above mentioned, and a neat cottage for the persons who have the charge of the buildings. The boys' and girls' school at present receives as many as 500 pupils, and the infant-school can accommodate full as large a number. The school-room is a really elegant building in the Gothic style, seventy feet in length and twenty-two in breadth. At the upper end is a number of steps, usual in rooms of that description, part of which by a clever expedient, are capable of being brought forward so as to form a platform, on which may be placed the tables and chairs necessary at public meetings. On the platform were assembled, his Lordship the Bishop of Gloucester and Bristol; J. S. Harford, Esq. A. G. H. Battersby, Esq. the Rev. T. F. Jennings, the respected minister of the parish; a large body of the clergy; the gentlemen of the building committee, and others. In the centre of the room was a numerous company of ladies and gentlemen.

Appropriate prayers having been offered up by the Bishop,

His Lordship said, I am just told it is expected I should express my sentiments on the present occasion. I had not anticipated that it would be necessary, and what I have to say is therefore perfectly unpremeditated. We are met for the purpose of opening the last portion of the monument erected to the memory of Hannah More, a name which will ever be honoured as long as English literature shall endure; the name of one who if she had not acquired honour and celebrity by her writings, has by her liberality, her example, by the whole tenour of a long life, erected for herself a fame which far transcends in my opinion the highest literary reputation. She devoted her talents, her extraordinary talents,—at once an honour to her sex and age,—to the important task of improving the state of society during the half century in which she lived. Not merely did she devote herself to the instruc-

tion of the wealthy and of those of her own station, but she applied her talents and her energies to that neglected portion of the community, the children of the poor. When she began her labours, the practice of educating the poor was not so general as it is now. There was not then, as now, day, Sunday, and national schools in almost every parish. We all trust they may become even more universal and common, and they are in a great degree to be attributed to the enlightened, the liberal, the zealous exertions of Hannah More. If, then, we had deliberated as to what monument should be erected to that illustrious lady, could imagination conceive one more appropriate than the erection of schools in a poor part of this populous city? I sincerely congratulate not merely the neighbourhood in which these schools are situated, but I congratulate also the promoters of the plan, by most of whom I am surrounded, on the method they hit upon to testify their gratitude to Hannah More, in thus erecting such a fitting monument to her memory. Not only will the schools be beneficial to the city and neighbourhood, but the Committee by associating them with the name of Hannah More, have done far more than they could have done under other circumstances. We can indeed build schools and endow churches in other parishes, but is not a permanent and enduring good obtained in the name in which these schools are founded? How will it be possible—I speak of centuries to come—that these schools should ever be neglected? The ministers, the managers, the inhabitants, would be for ever disgraced and rendered infamous if the schools of Hannah More should be neglected. They would be held guilty of a crime not short of desecration. I never had the honour of seeing that illustrious lady, but I speak as having children of my own, and as one acquainted with her works even from my nursery, and I declare no author ever possessed more power over the human mind, a power she always exercised in the cause of virtue and religion. Let her be compared with the high and honourable band of distinguished female authors who confer honour on our native land, and how incomparably more beneficial and useful do her writings appear. Posterity will declare also that as respects classical excellence she out-rivalled all contemporary female genius.

On the subject of infant education, I should not be justified in saying anything, after having, in the prayers which have been offered up, alluded to the highest authority and sanction man has ever or can ever receive. I trust we shall be found acting in close imitation of his great example; that little children will be suffered to come to their Saviour; that they will be trained up in the way they should do; and we trust that, under Divine Providence, they will not in their old age depart from the path. I am afraid we cannot this day be indulged with the treat of seeing the infants prepared for being brought into that way, as there is not room for them here, but I must say that within the last half-hour I have been gratified with seeing the National

School, forming part of these buildings, in operation. I have been much accustomed to visit schools, but I never saw any in which the order, conduct, and cleanliness of the scholars were more conspicuous, and I am bound to add, to that quarter where the acknowledgments may be due, that I never saw any buildings better adapted for the purpose, or more complete in respect of neatness, comfort and ventilation. Happy, I say, is the parish in which is such an establishment.

Several other speakers addressed the Meeting, and gave various interesting details of the origin and progress of the present institution.

A liberal collection was made at the close of the meeting.

NEW CHURCHES.

TWENTIETH ANNUAL REPORT OF HER
MAJESTY'S COMMISSIONERS FOR BUILD-
ING NEW CHURCHES.

In their last Report, Her Majesty's Commissioners stated, that 243 churches and chapels had been completed, in which accommodation had been provided for 314,412 persons, including 174,270 free seats, appropriated to the use of the poor.

They have now to state, that fifteen churches have since been completed, at the following places, by the aid of grants from the funds placed at their disposal, viz.:—At Bridgewater, in the county of Somerset; at Cragg, in the parish of Halifax, in the county of York; at Snenton, in the county of Nottingham; on Carlton-hill, in the parish of Brighton, in the county of Sussex; at Greenwich, in the county of Kent; on Stroudhill, in the parish of Stroud, in the county of Gloucester; in the parish of St. Mary, Rotherhithe, in the county of Surrey; at Battyeford, in the parish of Mirfield, in the county of York; at Daventry, in the county of Northampton; at Portsea, in the county of Southampton; at Eve's Hill, and at Freebodies, in the parish of Dudley, in the county of Worcester; at Coxley, in the parish of St. Cuthbert, Wells, in the county of Somerset; in Hansplace, in the parish of Upper Chelsea, in the county of Middlesex; and at Barking Side, in the parish of Great Ilford, in the county of Essex.

In these fifteen churches, accommodation has been provided for 13,841 persons, including 8,209 free seats, for the use of the poor. Thus, in the whole, 258 churches and chapels have now been completed, and therein provision has been made for 328,253 per-

sons, including 182,479 free seats, for the use of the poor.

SUMMARY OF THE COMMISSIONERS'
REPORT.

Churches and chapels completed	258
Ditto, building	19
Plans approved and ready for tender	12
Plans under consideration	9
Grants proposed to be made for building 53 other churches and chapels, 18 of which are included in the above items, leaving under consideration	35
Total	333

ACCOMMODATION IN CHURCHES AND
CHAPELS COMPLETED.

In pews	145,774
In free seats	182,479
Total	328,253

During the past month, the Lord Bishop of Chester has consecrated two new churches in the neighbourhood of Bolton-le-Moors, one at Halliwell, and the other at Leigh. The sum of £80. was collected at the former place on the occasion, and at the latter upwards of £100., in addition to which, £49. 9s. 1d. was contributed by the workpeople of Messrs. Jones and Co. Factory Owners in the neighbourhood.

The Archbishop of York consecrated the new church of St. Thomas's at Crookes, near Sheffield, on Thursday October 1. On the following day his Grace also consecrated St. John's, Rotherham. On both days his Grace read prayers to numerous congregations. The same day the venerable

diocesan held a confirmation at Rotherham Church, when 587 young persons were confirmed, namely, 234 boys, and 353 girls.

On Wednesday, October 7, Christ Church Episcopal Chapel, at Hernebay, was consecrated by his Grace the Archbishop of Canterbury.

MORALS OF ROMISH COUNTRIES.

THE following narration is translated from the 'Gazette de Tribunaux.'

M. Meugnier, the mayor of the commune of Faisson, a little village of La Tarentaise, between Albertville and Montiers, (Savoy,) was assassinated on the 28th August, 1838. About nine o'clock in the evening, three men ruffled up in white blouses, and having their heads enveloped in a species of black hood which completely covered their faces, having holes through which to see, presented themselves at the dwelling of M. Meugnier, who had just retired to bed. The door was opened by a domestic. The strangers asked to speak with M. Meugnier. The servant took two of them to the bedroom of her master, and the third remained at the door. Two of them were armed with knives, and the third with a pistol. They demanded his money of M. Meugnier, and he got up, opened his secretary, and took out a pair of pistols and a case containing some silver coins. One of the assassins said, 'It is gold that we want, and you have some: you shall tell us presently whether you prefer dying by the knife or the pistol.' M. Meugnier becoming alarmed, then opened a drawer, and shewed them some gold. At this moment Madame Meugnier ran out of her chamber. One of the strangers went and tried to quiet her; and M. Meugnier, endeavouring to profit by the opportunity, rushed out of the room, but he was immediately followed and brought back into the chamber again, where the doors and windows being closed his cries for help were stifled, and his throat was cut by the assassins in the dark.

The murderers did not abandon their victim until Madame Meugnier entered the apartment with a light and exposed to view the horrible deed of which they had been guilty. They now fled, leaving the mangled and convulsed corpse of the unfortunate gentleman on the floor. It was evident that they were well acquainted with the premises, for they entered by one door and quitted by another, without any light; and it is believed that robbery was not the actual motive of these villains, for although they took the silver away,

they left the gold behind. As they fled they threw their blouses and knives into the river.

Public suspicion points to three priests residing in the neighbourhood as the murderers of the unfortunate Mayor, as their hatred towards him was well known. As the Syndic of the Commune, Meugnier had shown little tolerance towards the priests. He had reproached one of them with the death of a young husband, who had committed suicide in consequence of discovering an adulterous intimacy between his wife and this priest. To another of them he had refused to return some letters of an amorous description which he had written to a young girl; and a third he had made restore an estate of which he had taken unlawful possession.

It is said that they had sworn to take his life in revenge for these acts, and an inhabitant of Saint Gervais had overheard them planning his death behind a hedge. One of them had been moreover seen to buy two enormous knives at Albertville.

Immediately after the murder, the Tribunal of Montiers commenced an investigation into the affair, but it was soon broken off. The Lieutenant of the Albertville Gendarmes felt highly indignant that so horrible a crime should remain unpunished, and employed every means to lead to its detection. He spoke out very plainly as to the guilty parties, who he went so far as to say were sheltered behind the altar; and added, that if authority were given him to arrest the priests, the truth should soon be made known. His statement led to the appointment of a senatorial commission; but the very day the commission proceeded to the place, the Lieutenant of Carbiniers, who was entrusted to take the 'instruction,' received an order to proceed elsewhere, and the Marechal des Logis, who had not hesitated to point to the guilty parties, also had his residence changed. The servant even who opened the door to the assassins declared that she recognised one of the priests in question. She was consequently sent off to France, and the inquiry dropped.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

DECEMBER, 1840.

JEANNE D'ALBRET, QUEEN OF NAVARRE.

(Continued from page 410.)

AMIDST all this devastation of her cherished land, and the added defeat of the French Huguenots at the battle of Jarnac, Jeanne preserved her hope and spirit. She harangued the vanquished troops of her party, who were dispirited by the death of the prince of Conde; placed her son at their head; wrote again to queen Elizabeth of England for assistance, which was again afforded, and despatched a letter to the Jurats of Navarre, informing them that speedy succour would be sent. But the Jurats were now Romanists, and the letter was placed in the hands of Terride.

One town only, and that the principal place of strength, Navarrenx, remained faithful to the queen. It was indeed a city of refuge. Arros, and all the chiefs of the queen's party were assembled within its walls. The remains of the regular troops were its garrison, beside a crowd of fugitives whom the atrocities of the Romanists had driven from their homes. So strong was the bigotted feeling that actuated the conquerors, that even those of their faith who had assisted the Protestants, as mere employed workmen, in preparing the churches for the reformed worship, were subjected to persecution. Terride published another *ordonnance*, entirely prohibiting the Re-

formed worship under pain of death; all persons were enjoined to attend mass, and to bear crosses from their necks as signs of their faith. Death or apostacy being thus offered to the surviving Protestants, many fled to Navarrenx, in which place was now enclosed the remaining strength of the Protestants of Béarn. This town, therefore, Terride determined to assail, and in the middle of April 1569, having assembled an army composed of six thousand Navarrese revolted under de Luxe, four thousand French under St. Colombe, two thousand Bearnoise foot, and twelve squadrons of cavalry he set forth for Navarrenx to offer up a final holocaust of heretics, and to complete his conquests.

Navarrenx was a small town on the western frontier of Béarn. It had been fortified, after the rude fashion of the time, against the Spaniards, but its main defence consisted in its walls and battlements. Within the narrow circuit of these were assembled the best of the chivalry of Navarre, and a crowd of refugees who had sought a shelter, and who, banded together in a common interest of defence, aided the slender garrison, of only four hundred men, in their military duties.

On the 27th of April, 1569, the viscount de Terride appeared be-

fore the town and summoned it to surrender. M. de Bassillon was the Governor, a man deficient in judgment and military skill; but the queen's lieutenant, the baron d'Arros, assumed the direction of affairs, aided by the numerous leaders of the Protestant party who had joined him. The summons was indignantly repelled. Terride (who had, evidently, expected that the town would have speedily capitulated at the sight of the formidable array he had brought against it, especially considering the hopelessness of the cause and of aid for its maintenance) found it necessary to send to Orthez for artillery. In the mean time he surrounded the town with his troops, cut off its communication with the river, and effected a close blockade. But he did not trust solely to external effort; he had Romanist friends within the town, and these formed a plan for blowing up the magazine, and in the confusion admitting Terride. The trains were laid, and the whole design securely arranged for execution; but on the very eve of its accomplishment, two children who were playing about, discovered the train, and their artless wonder caused the plot, thus providentially, to come to the knowledge of the garrison. On the same day (2nd of May) to show their spirit and indignation, the besieged made a successful sortie against the enemy. The next day M. de Lons arrived, from the queen, with news that a force under the count de Montgomery, was assembling on the right bank of the Garonne for their succour.

On the 27th of May, Terride assaulted the town on the side of the bridge, in which failing, he attempted to burn the bridge, but was driven back, and the besieged regained possession of the river, from the loss of which they had suffered much. This success, and the cheering

prospect of succour, raised the spirits of the pent-up Protestants, who, on the 29th, testified their feelings, by assembling together and reverently receiving the sacrament of the Lord's Supper. During this solemn meeting, the enemy fiercely cannonaded the town, but their ears were now accustomed to the sound, and their hearts were firmer, being strengthened by the exercise of devotion.

The Romanist inhabitants were not idle, while their Protestant neighbours were devoting themselves to God. They were actively engaged in another plot to give up the town to Terride, but Providence again interposed and allowed it to be discovered in time for its prevention.

The next morning (the 30th) the besieged made another successful sortie, and also another a few days after, of which much booty, provision, and a few prisoners were the result.

Terride had now lost eight hundred men in combat; the remainder were daily deserting his standard; discontent was general, yet no one ventured to speak of abandoning the enterprise. At last Terride himself began to hesitate, especially as news arrived that a body of the queen's forces, formed by the coalition of several detached parties in Guienne, were advancing to relieve Navarrenx. It was August, however, before the relief arrived. At the beginning of that month the count de Montgomery entered Bearn with three thousand men; and the Romanist camp was immediately broken up. When the people of Navarrenx looked over their walls on the morning of the 9th of August, 'behold there was no man there!' That day, the famished and worn-out garrison and inhabitants, who had been shut up for seventy-seven days, and subjected to hourly assaults and dangers, devoted to a public thanksgiving to the God who had

thus mercifully served them, and in whom they trusted. In the course of the next ten weeks Montgomery entirely reconquered the whole kingdom, and re-established the queen's authority throughout her dominion. He was then called to the aid of the French Protestants, and left the Baron d'Arros and M. Montamat in charge of the government of Navarre.

The name and power of Montgomery had hitherto kept the country in subjection, but now the restless spirits raised their heads again. De Luxe, the conspirator against the queen's person, and the first who raised the standard of revolt, had been driven to take shelter in the fastnesses of the Pyrennees. He now re-appeared, and, having privately given notice of his design, a number of small parties converging secretly towards the town of Tarbes, took possession of and established themselves in that place. Montamat, however, who had profited by the skilful teaching of Montgomery, lost no time in advancing against the revolt; and, having unexpectedly stormed the town in the night-time, put the crowd of de Luxe's followers to the sword. De Luxe, himself, with his usual good fortune, escaped. This timely defeat kept down the risings that had been projected throughout Bearn, and the country, happily, again enjoyed a season of repose.

A silent conformity to the new order of things now prevailed, and the government of the queen took measures for the settlement of ecclesiastical order, and the establishment of religious union. On the 28th of November, 1569, an ordinance was published, of which the following is the chief portion.

"A considerable period has elapsed since the blessing of heaven has been shed on Bearn, by permitting the reformed doctrines to be preached, in order to dissipate the long-established errors which

had overspread religion, and from which the people have been delivered by the operation of that grace which had conducted the queen herself to the knowledge of the truth. Her majesty's tender love for her subjects, towards whom she has the affections of a mother, joined to the voice of her conscience, having made it her duty to communicate to them this happy knowledge, she fulfilled that obligation through the aid of the ministers whom she had invited to her dominions, and by whose labours the work of God has prospered, so that their hearers have renounced the idolatry that enslaved them, for the extirpating which the queen exerted her sovereign authority..... The progress of these doctrines amongst her subjects, induced the queen to grant liberty of conscience, equally extending it to those who professed what they call *catholicism*, which, however, being founded only on human opinion, must be a false religion. But instead of acknowledging this gracious proceeding, many of her subjects, some openly, others in secret, conspired and raised revolts, seized on the towns, abolished the true faith, murdered its ministers, re-established the Roman worship, administered the government in the name of another prince, suppressed her authority, and wounded her honour in many ways. It was necessary to repress these injuries, and punish their authors, in justice to her faithful subjects. It was her duty to deprive those, whose religion led them to abolish that which she professed, of the liberty they abused. But, in this, she had overstepped no law. Those who violated conventions and solemn obligations renounced the operation of them on themselves. It was not proper longer to delay conforming to the command of God, who would be worshipped according to the faith delivered by the Prophets and Apostles, which the

Romish faith was not. The country could not be left without religion; divine wisdom had turned the designs of wicked men against themselves, and made them serve for the establishment of the true faith. They must be deprived of a liberty they knew not how to use. And seeing that the divine law orders princes to lead their people in the ways of truth, which can alone be done by the encouragement of the true preaching of the gospel, and the repression of those who corrupt the doctrines of salvation, the governors of the kingdom, acting in the name and under the authority of the queen, decree —

'1. The queen, desiring that the word shall be announced only by those, who, being called by God, have a legitimate vocation, her majesty, for that purpose, annuls, repeals, banishes, and proscribes all exercise of the Roman religion, without any exception; such as masses, vespers, processions, litanies, vigils, feasts, painted or carved images, luminaries, offerings, and, especially those usually made at funerals, as customary in the Romish church.

'2. [Orders the removal of all altars and altar-pieces from the churches.]

'3. All the inhabitants of the country, of whatsoever rank, are enjoined to attend the preachings, instructions and prayers offered by the ministers of the gospel according to the word of God, her majesty desiring that the inhabitants of all places, wherein such worship is established, shall duly attend at each service, and those who are distant, at least every Sunday; and the jurats of every district are required to enforce the execution of this order, each one observing the conduct of those under them, and making a faithful report of those who refuse obedience.

'4. [Subjects the inhabitants of each district to the control of its consistory, which is empowered to

summon individuals to account for their conduct, and to reprimand and correct.]

'5. Seeing that the reformed church recognizes baptism as being one of the sacraments established for receiving the signs of the remission of sins; whence it imposes on parents the duty of presenting their children to the church to be baptized; yet, as a great many persons refuse to perform this duty, pretending to fulfil it by administering that sacrament themselves, the queen interdicts all parents, god-fathers, &c. from baptizing, under such penalties as she shall further decree.

'6. [Recognizes the validity of Romish baptism, performed while that worship was permitted, but ordains that those who have been baptized by Romish priests, subsequent to the prohibition of that worship, shall be re-baptized by the reformed pastors, under penalty of punishment as rebels.]

'7. [Prohibits the re-baptizing by Romish priests.]

'8. It is forbidden to announce or publish the days of the papal festivals, and thus to keep people in superstition and idleness, against the law of God which prohibits both; for which reason it is enjoined on all to work six days of the week, and to inform against those who do contrary.

'9. Marriage, not being such, unless sanctioned by the benediction of the church, all persons are required to give public notice of their intended union, that it may be ratified and blessed in the face of the church, on pain of subjection to the laws against concubinage.

'10. The priests, monks, and other ecclesiastics of the Romish church, are forbidden to remain in the country except by licence of the queen; but all who fear God and respect the orders of government, will be so licensed.

'11. The effects of proper education being of the greatest im-

portance, none will be permitted to act as a schoolmaster, unless of the reformed religion; and every one who would act in such capacity, must be examined by a minister, who will judge of his ability and other qualifications for the due performance of his functions.

'12. All matters and business of justice shall cease on the Sabbath day, unless in cases of necessity: * * * * All sports, usually lawful, are interdicted during the same period.

'13. [The first part regulates the period of preaching at other times than on the Sabbath.]

'14. [Regulations of interments of the dead.]

'15. And as, by the instigation of the evil spirit, many have withdrawn from the church after having embraced its doctrines, and others have been cut off from it on account of their improper conduct, without either of these parties having manifested a desire to return; it is hereby ordered that both those who have been excommunicated by the church; as well as those who have voluntarily separated from it, shall be chastized and punished by the magistracy, as scandalous livers, rebels, and disturbers of the church, if, during the space of a year, they shall not return to their duty and give signs of repentance.

'16. [Regulates payment of tithes and church dues.]

'Lastly. In order that no one may have opportunities of wasting time in evil ways, all illegal games, dances, masquerades, impure songs, and such like disorderly proceedings are hereby prohibited.'

This proclamation, there is reason to believe, was drawn up by Armande Guillaume Barbaste, formerly a Carmelite monk, who had embraced the reformed faith, and was one of the ministers of Lescar. He had been deputed by the synod, which met early in October of this year (1569), to attend the queen

of Navarre at Rochelle, in order to obtain her sanction for the proceedings of that body.

'Nearly one hundred and fifty Romish ecclesiastics are said to have conformed to the terms of the tenth article of this code. The number of the clergy and monks of that communion, at that time in Bèarn, were computed at two thousand. The greater portion of these sought refuge in the neighbouring countries of France and Spain, waiting the turn of events:

'As when a prowling wolf
Watches where shepherds pen their
flocks at eve:
Or like a cormorant, devising death
To those who lived.

The opportunity was soon afforded. The court of France, bigotedly hostile to the reformed faith, readily listened to the appeals of the refugees for aid, and ordered Montlucq to assemble a force for the reconquest of Bèarn. That general lost no time in drawing the fugitives from that country round him at Nogaro. The towns of Bourdeaux, Bayonne, and Thoulouse, were ordered to send him all their field artillery; and his brother, the bishop of Valence, supplied him with funds for the destruction of his former brethren.

The veteran rebel, the count de Luxe, was again in motion, and joined Montlucq at Acqs, in Languedoc, with a body of Romanist refugees. At the head of these forces, in June 1570, Montlucq advanced into the queen's dominions and laid siege to Rabastens, a fortified town, about forty-five miles to the west of Pau. The governors of the kingdom, d'Arros and Montamat, were taken by surprise, and immediately despatched orders to the different leaders of their party to assemble for the defence of their country and religion. These despatches were intercepted, and thus the enemy had time for the due developement of his plans.

After five days' prosecution of the siege of Rabastens, Montlucq ordered an assault. He exhorted his soldiers to remember that the enemies of their faith, heretics condemned already, were opposed to them; that they must revenge the injuries their brethren had suffered, and spare no one. Leading his men on to execute these savage orders, Montlucq received a severe, and, as it subsequently proved, a mortal wound. But he had strength and resolution enough to urge his troops to the onset, stimulating them still more to avenge his personal disaster. They rushed to the walls, overpowered the garrison, and commenced their work of butchery. Out of the whole garrison and population of Rabastens, only *four* individuals escaped with life, two of them being Romanists. The authorities of the town, with the ministers and members of the consistory, had sought shelter in a high tower overlooking the ramparts. Montlucq's men forced these, to the number of fifty, to leap from its height, by which they were either crushed by the fall, or drowned in the fosses.

While Montlucq was occupied before Rabastens, Bonasse, a Bearnoise partizan, at the head of another corps, surprised Tarbes. But Montamat had now assembled a competent force for taking the field, and marched to Tarbes, which is twenty-five miles from Pau, the seat of government. Having brought up his artillery, he soon effected a breach, and the unfortunate town was, for the third time, subjected to the horrors of an assault. Bonasse, and many other of the rebel chiefs, amongst the rest the Abbé de Sauvelade, were killed, together with nearly the whole garrison. Montamat pursued his victorious career in repressing attempted risings in other parts of the country, until the intelligence of negotiation having commenced between the king of France and the queen,

calmed the excitement of both parties. Peace was signed at St. Germain on the 22nd of August, 1570; a *peace* which was only a disguised *war*, and, during whose nominal continuance, more Protestant lives were sacrificed than actual conflict would probably have destroyed.

The queen of Navarre, who had, hitherto, remained at Rochelle to aid with her energy and talent, the Huguenot cause in France, upon the success of which depended the maintenance of her own institutions, now returned in triumph to her own dominions. Her first and most anxious endeavour was the perfect settlement of religious matters. An exterior conformity to her views was not the sole object of this pious princess. Her tender solicitude for the best interests of her subjects, required that "a right spirit should be put within them." The synod of Rochelle had been consulted by the queen respecting the drawing up an exposition of the reformed faith, a work which had been previously performed, in 1559, by the general assembly of the French Protestant church, but had been since modified to meet the peculiar state of the times. This declaration of doctrine, together with the mode of its ministration, was embodied in a decree published by the queen soon after her return to Béarn. It is entitled '*Ordonnances ecclesiastiques de Jeanne, par le grace de Dieu, reine de Navarre, sur le retablisement du royaume de Jesus Christ en son pays souverain de Béarn.*'

This paper is an enlarged and more definite copy of the proclamation published in the queen's name, on the 25th of November previously. The preamble states it to be both the right and the duty of sovereigns, to attend to the welfare of the souls, as well as the persons and properties of their subjects: 'and that duty consists, not only in their leading their peo-

ple to the sources of truth, but in excluding all error, falsehood, and superstition, and in sustaining a well-regulated system of morals, which would be relaxed or destroyed if not founded on, and supported by, the power of religion and the purity of worship.'

The number of parishes in Bearn was four hundred and fifty. In each of these, a minister was to be resident, having previously been examined and licensed by the consistory or synod, and having taken an oath before a magistrate, to adhere to the confession of faith adopted by the reformed Church, and to obey the civil authority of the realm. No one was to be allowed to preach without this previous proceeding, under pain of punishment. All persons were commanded to attend divine service, under penalty of five sous for the poor, and ten sous for the rich, for the first offence: five livres penalty for the poor, and ten for the rich, for the second failure; and of imprisonment for the third. Those who absented themselves from the Lord's Supper, after due remonstrance, were to suffer exile for two years. The Sabbath-day was commanded 'to be sanctified by Christian works, and the suspension of all employ, either servile or vicious;' meaning, of course, sports and public festivities.

This ordinance was published on the 15th of January 1572. At this period, negotiations for an union between Henry, prince of Navarre, and Marguerite de Valois, sister of Charles IXth of France, were in course of discussion. The queen of Navarre, notwithstanding the differences of religion, seemed to be attracted by the hope of terminating the hostile influence of the French court, and of drawing into real affinity, the ties of family. The house of Valois were her nearest kindred, and another *Marguerite* was to sit on the Navarrese throne; both agree-

able inductions to the feeling heart of Jeanne d'Albret. Alas! she little imagined that this union would be but an ursine embrace; that she was only drawn nearer, to be crushed more completely!

Soon after the publication of the '*Ordonnances Ecclesiastiques*,' the queen of Navarre set off for Blois, where the French court then was, and where her son, prince Henry, had preceded her. The court subsequently removed to Paris, and thither the queen followed. Gaillart, bishop of Chartres, who had embraced the reformed doctrine, though he remained in alliance with the Romish church, had invited the queen to his palace, and thither her majesty proceeded, happy, doubtless, in being welcomed by a Christian brother. But the hand of death was upon her, ready to bear her away to "a better country." She arrived at Paris on the 4th of June 1572; on the 9th she was a corpse. The Protestant historians of Bearn, (Olhagaray and D'Aubigne,) aver that the queen was *poisoned*, and, significantly remark, that it occurred at an entertainment at which the duke of Anjou, (Afterwards Henry III. of France) was present. But though there is no *moral* reason to doubt this dark imputation on the duke's character, yet the *physical* appearances after death do not bear out the assertion. The *proces-verbal*, on the opening of the queen's body, states that an abscess was discovered on the left side, which accounted for her decease. Claude, bishop of Oloron, (in Bearn,) who left a manuscript journal of the events of the time, states that the queen died of pleurisy, occasioned by the hurry of her journey. This appears very probable, or at least, that the excitement of her situation might have hastened the mortal tendency of her constitutional disorder. But the Romanist historians, (at least one of them, the

Abbè Poëydevant,) aver that this morbid excitement was occasioned by the intemperate anger of the queen, on being forced to hang out tapestry from the windows of her hotel, on the day of the procession of the *Fête Dieu*. This is at least a characteristic assertion.

Jeanne d'Albret, when she found the end of her days was approaching, drew round her the most spiritual ministers of her creed, deriving much consolation from the fervent prayers of these righteous men. Her faith was steadfast, and calmly expectant of the promises she believed. The disposition of her worldly affairs was also attended to with the same rectitude and judgment which she had evinced through life. She directed her remains to be interred, without pomp or vain ceremony, in the same tomb with her late father, Henry II. of Navarre. She left her son Henry the crown of Navarre, requesting the king of France, and the queen-mother, to take him under their protection, and allow him the free exercise of his religion. Surely Jeanne should have remembered that the "friendship of the world is enmity with God." But she died a few weeks before St. Bartholomew's day, 1572.

Jeanne earnestly implored her son in her last, will to cultivate piety, and to regulate his conduct according to the doctrines in which he had been brought up; not to allow himself to be drawn away by the illusions of the world, by its pleasures or vices, falsely attractive; to watch with carefulness the execution of the ordinances she had published in Béarn, not to suffer them to be changed or relaxed; to drive from his dwelling evil counsellors, flatterers, libertines, and irreligious men, and to draw around him people of character, pious and Christian persons; to be a tender guardian of his sister Catherine, (the only remaining offspring of the queen, born in 1558) taking care

that she should be educated in the reformed faith, and that she should be married only to a prince of the same communion. To every one of these earnest appeals of a pious and tender parent, Henry of Navarre acted in direct opposition.

Jeanne d'Albret, who was born on the 7th of January, 1528, was consequently in her forty-fifth year when she died. She had reigned seventeen years in Navarre, during the last ten, as the sole administratrix of the government. One ruling purpose seemed to actuate her conduct both in public and private life,—the advancement of scriptural religion; it was her duty, her desire, her object in every political or municipal measure. To this her acute mind was bent, and her feeling heart inclined, her accomplishments (and she was skilled in all the knowledge of that day,) were but handmaids to her piety, and enabled her to act with readiness and effect, even when unsupported by those in whom she had trusted. Dandaux, her first minister, proved faithless to her and her cause; Grammont, the hereditary friend of her family, deserted her in her need;—Miossens, the husband of Susanne de Bourbon, her son's early guardian, plotted against her life. But Jeanne d'Albret trusted in one that never forsaketh. How rarely have thrones been filled with such a ruler. The "powers that be are" undoubtedly "ordained of God;" but though *thus* his *servants*, it is lamentably true, that few have been his *followers*. Nor is it a consequence, as some appear to imagine, that being "*ordained*," sovereigns are necessarily *sanctified*. "Thus saith the Lord to his anointed, to Cyrus: I have surnamed thee, I have girded thee, *though thou hast not known me.*"

But "blessed is she that believeth, for there shall be a performance of those things that were told her of the Lord."

SUNDAY AFTERNOON DIALOGUES.

DEAR PAPA,—You promised to talk to me again about the history of Adam and Eve ; and their eating the fruit that they were told not to eat ; and how God punished them. Now there is one thing particularly, that I want to ask you about. In the second chapter of Genesis it is said, that “ *The Lord God said unto the man, of the tree of knowledge of good and evil, thou shalt not eat ; for in the day that thou eatest thereof thou shalt surely die.* ” But afterwards I read of many things that Adam did ; and I suppose that he did not really die for a very long time afterwards. Will you explain this to me ?

Yes, my boy. The whole of the difficulty arises merely from the habit we generally acquire, of bringing *our own meanings* of words with us, when we read the Bible, instead of endeavouring to learn God’s meaning.

In this particular case, as in a great many others, we have adopted a habit of using the words “ die ” and “ death,” when we speak of a particular act or circumstance which ends a man’s life ; and because we never use it in any other sense, we foolishly imagine that it has no other meaning. But when you come to read the Bible more carefully, you will find that these words “ life ” and “ death,” are constantly employed in a much larger sense ; and to mean, not a single circumstance, but a *state or condition of being*.

In this way Moses uses them in his last address to the Israelites. “ I have set before you life and death, blessing and cursing ; therefore choose life, that thou and thy seed may live.” (Deut. xxx. 19.) And St. Paul, in writing to the Romans, says, “ To be carnally-minded is death ; but to be spiritually-minded is life and peace.”

(Rom. viii. 6.) To the Ephesians he writes, “ You hath Christ quickened, who were dead in trespasses and sins.” (Ephes. ii. 1.) So, too, St. John writes to the church in Sardis. “ I know thy works, that thou hast a name that thou livest, and art dead.” (Rev. iii. 1.)

Yes, I remember to have heard many of these texts, but I never understood what they meant.

Listen to me, now, then ; and I will try to give you the best explanation I can of the whole. If you read carefully the first chapters of Genesis, you will see that God is the only source of life,—that all life comes from him,—that every thing that lives, whether angelic or human, or animal, or vegetable, receives life from him. He is like the fountain, to the stream ; or, like the stem to the branch. Now only suppose that a branch had power to cut itself off from the tree, from which it received the sap by which it lived, you would say to that branch, ‘ You will die.’ And so it would die ; and its death would begin the very moment it was cut off. It might not, perhaps, wither and shrivel up in an instant ; it might look as if alive for a little while ; but every one that saw it would know, that it was then dying, that it was, in fact, as good as dead.

But, papa, St. Paul speaks of being “ dead in trespasses and sins,” and I suppose he means that they live so, for years and years. Is not that strange ?

It seems strange, my dear boy, because we are too apt to look at the body only ; and if we see that strong and lively, we can scarcely understand what is meant by its being dead. But God looks, and angels look, not so much at a man’s body, as his soul. It is *this* which will live for ever, that they

most regard; and not the mere case of flesh and bones, in which, for a few years it may be inclosed. Now, if you look at Adam, the immortal part, or soul of Adam, you will see how truly it was said to him, "*In the day thou eatest, thou shalt surely die.*" The very moment Adam had sinned, he shewed signs of being already spiritually dead. He ran and hid himself, when God called him. That great Being, who had made him; who had shewn such kindness towards him; who had made him an help-meet for him; who had surrounded him with all the delights and pleasures of this beautiful earth,—his God and Father called him, and Adam *ran and hid himself!* Do not you see, at once, that death has taken possession of him. God is Life, and Light, and Love. Adam runs from these,—he flees to death, and darkness, and hatred; to weeping, and wailing, and gnashing of teeth. Death has taken possession of him already; though years may elapse before his body melts away. And it is in this way that the Apostle contemplates the Ephesians, as

having been "dead in trespasses and sins." They had been cut off from God, the Source of life; Him from whom alone, and in whom alone, we can derive and enjoy life. They had been immersed in sins, and cares, and pleasures. When God called them, they could not hear. When he made his goodness to pass before them, they could not see. When he filled their hearts with delight, or, to call them to himself, sometimes touched them with sorrow, they could not feel. And what do we say of one who cannot see, or hear, or feel, but that he is *dead*? Thus, then, as being cut off, by his offence, from God, as a branch is cut off from a tree, we may say that Adam died when he sinned: or, as running from God, the Fountain of life, we may view him as shewing signs of death, then actually possessing him.

But, papa, you promised to tell me of God's mercy in restoring Adam again. Will you do so now?

No, my boy, we must defer that for another day. At present you will have enough to think about, in what I have told you.

AFFLICTION.

THE design of the gospel then, is not to harden the heart against the feelings of sorrow; but to sanctify that feeling, and give it a right direction; to keep it within submission to the will of God, and cheerful acquiescence in his dispensations; to check all murmuring and repining, and hard thoughts of God; to lead the believer to glorify God "in the fires" of tribulation, as well as beside "the waters of quietness;" that he may be, to the

praise of God's grace, not only on the mount of transfiguration, where all is bright around him, but also in the valley of humiliation, in the darkness of Gethsemane, when his soul is full of troubles, and the waves and the billows of trial are going over him.

'Grace does not steel the faithful heart,
That it should know no ill;
We learn to kiss the chastening rod,
But feel its sharpness still.'

THE HISTORY OF MRS. GEORGIANA MANSFIELD.

ADJOINING the shrubbery of my beloved grandfather's parsonage, and forming its woody background, is a park, which with its hills, dingles, temples, waterfalls and avenues, surrounded the ornamental gardens and ancient family mansion of a gentleman of the name of Mansfield. At the time of my grandfather's death, when I took leave of my native village, the possessor of the estate was an elderly person, who had been married late in life, and had been left a widower with two children, both infants. At my late return to this dear village, and my establishment in a beautiful lodge in their park, the infants at the Hall, whom I had often dandled in my arms, were become middle-aged persons; the brother, the father of a fine family of children, as well as the father of a happy and well-regulated household and tenantry, and the sister occupying the place of a deceased mother, to her brother's children, having learned, as will hereafter appear more at large, from the long exercise of self-denial, patience in adversity, and true Christian charity, to feel towards them almost the self-same maternal feelings which natural sympathies had never elicited in her bosom, and her general conduct as the hospitable lady of the mansion, prudent and kind mistress of a large family, and sympathizing dispenser of her brother's charity, silencing every jest which the thoughtless often cast upon the name and character of the old maid.

But to return to my first recollections of Georgiana;—I have but few of her mother. There was a shyness and stiffness in her manner, which did not render her at all agreeable to a lively girl. I remember the festivities that took place at the wedding, and the white gloves that

were sent to my sister and myself, but I remember still better the circumstances of her funeral, the long procession winding among the avenues in the park, the gloomy pageantry, the muffled bells, and the air of sadness which always reigns over a little village, when one of its heads is removed. I recollect also the funeral sermon preached by my grandfather, in which he described the deceased lady as a person who had lived from her childhood in habitual preparation for death, and whose charities were numerous and private.

My grandfather himself did not survive this lady very long, but during the intervening period, I had many opportunities of attaching myself to the two bereaved children, whose interesting circumstances as mourners for a parent, the value of whom they were incapable of appreciating, were not even then unfelt by me. The little Georgiana was fair and delicate, with soft flaxen hair shading her blue eyes, and she much resembled her mother, who had been once probably quite as pretty, before she had been disfigured in some degree by the small-pox.

The children were still the happy inhabitants of the nursery, when my poor grandfather died; Georgiana however at that period, rendering quiet submission to every indication of her brother's will. Mr. Mansfield was still actively engaged in all the duties to which he was called as a leading man in the neighbourhood, and as a possessor of a large estate, the business relative to which he chose to superintend minutely himself; but the loss of his wife had caused a shock to his constitution, from which he never wholly recovered. After I left my native village, my intercourse with my valued friend Georgiana Mansfield, was only oc-

casional, yet it was sufficiently frequent to enable me to mark the meek progress of a life which humanly speaking has been unusually inoffensive, but which perhaps will afford no bad illustration of the beatitude, "Blessed are the meek, for they shall inherit the earth."

In many instances, and these important ones, I may sincerely say, that her life was for many years a series of privations. Her father's treatment of her, unlike the fathers of the present day, resembled the behaviour of Lady Jane Grey's parents, who as she said, 'pinched her and whipped her and would have her more perfect than the world was made,' and her governess was not behind hand in these respects. I see fancy I can the little girl sitting on a low stool beside her governess, her arms confined in the tight sleeves of a delicate chintz frock, and her fingers occupied with muslin-work, her blue eyes bent on her fine stitches, and a flaxen curl on each side shading her face, and falling on her fair neck; her voice was seldom heard except when she stood before her governess, with her hands behind her, learning by heart long columns of spelling and French vocabulary, and other lessons of repetition; back-boards and collars, and the other dismal accompaniments of former education, were not wanting in Georgiana's school-room, and yet this child was not unhappy. If I recollect right, St Augustine speaks of the ferrules of masters amongst the means of restraining grace, and though I believe that discipline in former days was carried too far, and in many instances broke down the spirit of the pupil, as in the case of Georgiana, whilst in others it sometimes produced a contrary effect, as was the result with her brother Arthur, yet I am of opinion that children in general were more happy and contented under the former system of education than

they now seem to be, at least in many instances; perhaps I am too old to be altogether a proper judge of the behaviour and character of a generation, from whom I am so far removed; yet I must own, that in these days I am often struck with an appearance of listlessness, or restlessness, or dissatisfaction, which I do not recollect in the children of my own days; and is not this the natural consequence of possessing liberty of which we have not yet learned the proper use?

Georgiana in her play-hours was as quiet and gentle as in her school-room, and her amusements bore always some connection with her lessons, and she entertained herself generally with acting a similar part towards her doll, though in a gentler mood, which was performed by her governess towards herself. Thoughtless as I then was, I often amused myself, I am ashamed to say, with laughing in her presence when we were alone together, at the peculiarities of her governess, mimicked her gestures, and uttered many expressions of sympathy with the sufferings, as I termed them, of the little girl. The child looked at me and sometimes wondered, but never that I recollect smiled at my idle jest: perhaps she did not altogether comprehend their meaning, but had her spirit resembled mine, my indiscreet language would have soon become intelligible to her.

Her brother Arthur had just been sent to school; an event which took place somewhat earlier than his father had intended, because the natural character of the boy, being totally different from that of his sister, he was not found manageable by the governess, and Mr. Mansfield was then projecting to send for the son of a widowed cousin, as a companion for himself in the absence of Arthur.

My next visit to the Mansfield family took place, when this relation had been resident several years

and became completely naturalized amongst them ; and though I have never seen him since that period, his image is perfectly fresh in my mind. He was one of those feminine and elegant boys, which one might have drawn upon a screen, reclining upon the grass amongst sheep, playing upon a pipe, and a crook dressed with flowers lying by his side. He had been educated by a widowed mother, who must have had a polished, cultivated mind, however destitute of wealth and rank. He possessed a remarkable sweetness and readiness to oblige, and though at that time he certainly was not influenced by a spirit of genuine religion, I was informed that he had been trained in the purest principles of morality, a morality which is beautiful enough till it is brought to any severe test. Had he been a few years older, his general behaviour to the friends with whom he resided, might have been considered as the result of duplicity and deep design, but I believe myself that in the outset it was nothing more than the simply genuine fruit of his own natural character. Theodore, for that was the young man's name, was totally opposed in disposition to the blunt and vehement character of his cousin Arthur, and was so much easier to control, in fact requiring no control at all, that he recommended himself immediately to Mr. Mansfield, who often felt that he had entered too late in life upon parental duties, to be able to discharge them as he ought towards his impetuous son ; with Theodore he had only to express a wish, and it was instantly complied with, or rather the boy seemed to anticipate his wishes. Mr. Mansfield provided that he should occupy a few hours every morning with the curate of the parish, in order to prepare him for some situation in life which the old gentleman had an indistinct idea of his filling at some future pe-

riod. Mr. Mansfield always spent his mornings in his wainscoted parlour with his bible and his favourite books, unless otherwise employed by business from which he was beginning to disengage himself. When these occupations were concluded, Theodore was emancipated from his tutor, and Georgiana from her governess, and were ready to accompany him in his walk or airing. A few hours after an early dinner Georgiana spent alone with her governess, and the rest of the day was past with her father and Theodore ; she busy with her needle, and Theodore reading aloud. The governess indeed was frequently present on these occasions, and always joined the party at meals ; but she was one of those persons, whose eyes are usually shut, save to what falls immediately under them ; and she saw only the manner in which Georgiana held herself, or how she played, or how she worked. It was not so with me. I had not been two days in the house upon this occasion, before I was aware that the situation of Georgiana was far more perilous than she was at all aware of, though as to mere outward enjoyment, it had been the most prosperous period of her life ; she had always feared her brother too much to be quite happy in his company, much as she loved him ; and to speak the truth, Arthur was at that time too fond of his own way, and too much addicted to teasing and tyrannizing to be a very agreeable companion to a timid sister ; whilst Theodore, much as he loved obliging Mr. Mansfield, was still more attentive to the wishes of his gentle, unassuming cousin, whom it might have pleased any body to oblige, and if it was in his power he always chose the book to read which he thought she would like, and he would climb rocks and hills to gather for her a nosegay of wild flowers, or a wreath of honeysuckles or con-

voluluses to twine round her hat. He played her favourite songs on his flute, and could repeat to her many a favourite piece of poetry, or even compose a sonnet at her bidding. Besides all this, he was studiously attentive to the inclinations of her governess. Quick-sighted as I was to the situation of my young friend, I did not feel myself called upon to make my remarks to any individual of the family, unless through the medium of a heedless jest, for I was even then still heedless, but I do not believe that Georgiana at that early period of her life comprehended my jests, any more than she had done those which I had formerly made at the expence of her governess. Several years passed away before any thing occurred to open the eyes of Mr. Mansfield, and perhaps I may safely say, to open the eyes of any other individual of the party to the real posture of affairs. Arthur had commenced his residence at Oxford, and it was during his first long vacation spent at home, that he made the discovery, and became aware that Theodore had stolen away the affections of his sister, whilst she scarcely knew that she had any to bestow.

Arthur was a character little susceptible of jealousy, in the usual sense of the word, he had never regarded with uneasiness, perhaps never reflected upon the strong attachment which his father had displayed towards this young man; but no sooner was he aware of his attentions to his sister, and of the effect which they produced upon her, than he hastened in the vehemence of his feelings to impart the discovery to his father, branding the unfortunate Theodore with the epithets of false and dishonourable, and every thing else that was bad. Mr. Mansfield was almost as much disturbed as his son by the discovery; he had high ideas of the dignity of his family, and could

not endure the thought of an alliance with a dependent on his bounty. Nor was his displeasure altogether to be wondered at, for as Theodore was of the age of twenty-one, it would be difficult for Mr. Mansfield to believe that the conduct of the young man was not the result of design. In the excitement of feelings produced by this communication, he summoned Theodore immediately into his presence; he set before him his guilt, whether real or supposed, in the strongest light, expressed his displeasure in vehement language, and commanded him to prepare instantly for his return to his mother's house, a sum of money being given him to supply his instant wants, and a promise made of providing him with a commission in some regiment about to leave England for foreign service.

Theodore made no attempt at self-defence, he listened without remonstrance to all that was said to him, whether by Mr. Mansfield or his son; he expressed neither anger nor surprise, but deep unfeigned sorrow. He withdrew in silence to make his preparations for his departure in the course of a few hours; and these being completed he collected together in a small portfolio a few unfinished sketches, one or two sonnets of his own composition, or copied from favourite authors, some rare plants nicely dried, a lock of his own an-burn hair, and a few more similar articles, and laden with these he hastened in search of Georgiana, who had not been yet informed of this unlooked-for change. He found her in an arbour in her favorite little flower garden, where she often spent her leisure hours. Her astonishment upon hearing from Theodore that her father had banished him from his family, was exceedingly great, for he did not inform her of the reasons assigned for this hasty step, nor was her grief much less than her surprise.

Upon the first moment of astonishment she burst into tears, though she as quickly endeavoured to dry them up. Theodore was much affected.

'O! my cousin, my dear cousin,' he exclaimed, 'if you are kind to me, I care not who is angry, if you remember me I care not who forgets me; promise me, O, promise me, that you will never forget me.'

'Forget you!' replied Georgiana, 'how can I? Have you not been a brother to me, almost like Arthur.'

'But, remember me,' replied Theodore, 'and think of me as the person who loves you better than all the world besides; think no ill of me, and whatever others may do, pity me, and remember me, and I may yet be happy.'

Georgiana paused, she looked at his earnest gestures, and listened to his unusually vehement language, with still new emotions of surprise, she considered, she was silent, her feelings were at all times regulated by the most conscientious regard to duty.

'Theodore,' she at length replied, 'I hardly know what you are asking of me. I do not understand your language; you cannot mean that you love me better than my father does, you cannot ask of me to think of you, if my father does not wish that I should?'

'I have enemies,' replied Theodore, 'who have misrepresented me to your father; I am sure that I have, they have seen my happiness, and have envied me.'

'Tell me, Theodore,' she rejoined, 'what you are accused of, and I will do every thing that truth allows, to vindicate your character, and I will plead for your restoration to favour; but if I cannot succeed, what can I do for you but remember you as a dear brother, and pray for you, and that can make no one angry. But, tell me, Theodore, I intreat

you, tell me, what are you charged with?'

'I cannot tell you,' he replied, 'and you can do me no good with your father; but, remember me, only remember and pity me, that is all I ask of you.'

Georgiana again repeated her request, that he would explain to her how he had offended her father, and perhaps in the moment of excitement he might have ventured to tell the tale, and open his full heart to her, had not the distant sound of steps reminded him that it was necessary the precious moments of this interview should be terminated; he took a hasty leave of his beloved cousin, not without betraying the deep emotions of his mind.

Georgiana's eyes too, overflowed with tears as they followed Theodore, till he had disappeared among the thick foliage of the forest trees which embowered her little garden.

She remained for some time in the spot where Theodore had left her, scarcely knowing where she was and what had happened, but on coming to a full recollection of all that had past, she determined upon immediately going in search of her father, inquiring as far as might be possible, the nature of Theodore's offence, and pleading for his forgiveness and restoration to favour.

The earnestness with which the usually timid Georgiana pleaded for Theodore's forgiveness, served only, as may be supposed, to increase her father's displeasure towards him, as it bore evidence to the truth of the charges brought against him.

Mr. Mansfield rejected his daughter's suit with high displeasure; he entered into no details of his motives for doing so, and no explanation of the nature of Theodore's fault, but forbade her ever to mention his name in his presence, or to keep up any kind of commu-

nication with him. Not daring to renew her petition, or to make any further inquiries, Georgiana withdrew in tears to her own room, whilst Mr. Mansfield gave orders for hastening the departure of Theodore, and he was far away from his late happy home, when Georgiana was summoned to her father's supper-table, and an hour of reserve and silence passed away amongst the small assembled party.

The conduct of Mr. Mansfield towards his children, as I have before observed, was that of the old school. He maintained his authority as a father, but he did not engage the confidence of his children, nor was Georgiana privileged with any other companion to whom she could open her mind. Her governess, who still remained in the family, as a companion and guardian to her former pupil, was far from inviting the confidence of a young and timid girl. Thus was she left entirely to her own resources in this moment of trial, but happily she had learnt, though her views of religion were then indistinct, that it was a blessed thing to trust in God, and that prayer was a resource in every time of need.

On the morning following the departure of Theodore, she visited in the course of her early walk, the arbour where she had last conversed with him. No person had entered it since they had parted, and the portfolio which had been brought as an offering to herself, was still lying upon the low seat of turf, where Theodore had left it. She opened it, and carefully examined its contents, and when she found the auburn lock tied with a golden thread, she burst into tears. She called to mind the first day she had seen Theodore, when his waving hair still hung round his boyish face; then carefully replacing all the articles, she carried the portfolio to her own room, where she gave way to a new burst of sorrow. Into the cause of this sorrow she

made no inquiry, she neither examined the nature of her own feelings, nor did it occur to her to blame her father, whose anger had occasioned the separation she so deeply lamented. She felt the wound, but bore it with that lamb-like unrepining patience, the fruit of a subdued will, and which in some respects brings with it its own reward.

But the separation from Theodore was by no means the only trial which this poor young creature was called to endure; the angry feelings of Arthur had been excited, not merely towards Theodore, but towards herself also, and he hastily concluded that she had bestowed upon the unfortunate young man undue encouragement, and he manifested these feelings in his whole behaviour towards her, as if he had pleasure in breaking the bruised reed; while Mr. Mansfield vexed and mortified by his disappointment, continued cold and reserved in his general manners, as if a feeling of suspicion towards every body had been excited in his mind by this failure of a favorite hope.

In this posture of affairs, a circumstance apparently trifling, afforded Georgiana some consolation. At the farthest end of the gallery into which her bed-room opened, there was a large light closet fitted up with bookshelves, and just containing an oak table and chair, with a small cuckoo clock; it led into a room once occupied by Mrs. Mansfield, but now unused; the closet was kept locked and scarcely ever entered except for the purpose of winding up the clock, and the books not being of an inviting kind to general readers, were more rarely disturbed, and as Mrs. Mansfield's ebony work-box, inkstand, and portfolio, were still remaining on the table, where she had last used them, Mr. Mansfield could not bear the idea of their being carelessly handled by

strangers. Georgiana had always felt a reverence for the room, and when the clock was wound up, had been accustomed as a child to creep to the door and peep in, and now, in her hours of sadness it occurred to her, that it would be a great source of comfort, if she might have access to this retreat whenever she pleased, and sit and read in silence, her mother's favourite books.

It was long before she could frame her mind to ask this boon of her father, but at last she took courage, and the permission was granted, for he admitted that she was the most proper person to be indulged with such a privilege, but at the same time he uttered his fear, that she would never become a worthy daughter of such a mother.

The former Mrs. Mansfield had been one of those persons, who, like Obadiah, had feared the Lord greatly, but who had feared more than was meet, and not daring as she ought, to take the free consolations of the gospel; hence most of her favorite books were of a gloomy character: Hervey's *Meditations*, and the *Pilgrim's Progress*, and a few others excepted; but how delighted did Georgiana feel when she first found herself mistress of the beloved closet, seated on her mother's chair, with its cushion embroidered by the hands of that revered parent, a crimson hassock at her feet, the little table before her, with her mother's work-box upon it, her inkstand, and the very book she had last read, '*Sherlock on Death*,' the place marked with a slip of paper, traced over with pencil marks by baby fingers—but I am entering into too many particulars. Georgiana had now begun a long and dreary period of her life, probably the most dreary, for in youth we are far more susceptible of the effects of outward gloom and solitude, than at a later period of life.

But to return to my story. A year had scarcely passed away after the departure of Theodore, and the time was fast drawing on, in which it was proposed to introduce Georgiana into the world: on some approaching splendid occasion in the neighbourhood, when Mr. Mansfield was suddenly attacked with a most alarming illness, so alarming that it was impossible for his children to quit him for some considerable time, and even after its violence abated, he continued for two years in a very precarious state, and afterwards became what we call a confirmed invalid: but as no immediate fears were then entertained about the issue of his illness, his son having completed his college education, was suffered to go abroad with a tutor; and during this period, Georgiana was called upon to undergo all the trials of those, whose duty it is to attend upon an hypochondriac invalid, without possessing the least power or authority to control his demands or requisitions, however extravagant; however excessive. Those, and those only who have been engaged in such a service, can understand its painful nature, a service too moreover exquisitely painful, when paid to one so near and dear as a parent; for though the efforts we make, and the sacrifices to which we are called, may, on account of the nearness and dearness of the relationship, be far less irksome; yet, to witness various manifestations of irritability, and to be unable to decide whether these proceed from moral or physical causes, is distressing, proportionably to the degree of our attachment towards the object. And to find ourselves incapable of giving satisfaction, where it is our highest duty and desire to please, is unspeakably grievous.

From these arduous trials, the patient Georgiana never shrunk, and her high sense of filial duty,

never permitted her to make one murmur or complaint to her governess, or even to myself when visiting her: and I did visit her as often as I could, for as Mr. Mansfield would then only endure the presence of one or two favoured persons in his house, it became an imperative duty for these few to afford what assistance they were able to his afflicted daughter. The happiest hours she usually enjoyed, were during the seasons which the governess spent in the apartment of Mr. Mansfield, for he sometimes allowed her to take the place of his daughter, and I must do her the justice to say, that she was always willing to take that place, and then Georgiana would retire into her closet, solacing herself in reading, prayer, and high and holy contemplation: or sometimes she would unbend herself in her flower-garden, or in walking in the avenue or wilder parts of the park, or sometimes in paying visits of charity to her poor neighbours.

I was then married, and my time was not at my own command; but it was always a cause of rejoicing to me, when I was enabled to visit this afflicted family; for afflicted I must call them; and to repay in any degree the debt of gratitude which my grandfather's family owed to Mr. Mansfield. When we could steal an hour to ourselves in some solitary walk, or upon any other occasion, then would my dear young friend sometimes unbosom her sorrows to me: occasionally she spoke of Theodore, but more frequently of the difficulty she found in administering to the comfort of her father: but as I have said before, I never recollect in her freest moments of confidence, anything like complaint, any murmur at the dispensations of Providence, or any language which betrayed one wish indulged of happiness, contrary to His wise appointment:

the tempers of her soul were like grains of the finest gold, which were being purified from the dross by the fires of adversity: my own views on some important points were at that time of the darkest kind, when compared with her's; and some of my most earnest aspirations after better things were excited by witnessing her patience, her constancy, her gentleness, and her submission, which I well understood, were the result of sincere religion. I knew it was her habit to seek for enjoyment in communion with her God, and I saw that her behaviour was that of one who walked with God. Can we live at court, and dwell with princes, and will not our manners and our conversation bear a correspondent resemblance with theirs? I saw, I admired, and I panted for a similar blessedness.

Thus passed away the nine years which followed Mr. Mansfield's first attack. A gloomy period indeed; yet as Georgiana has often said to me, not without its golden streaks of comfort, comfort from friendship, from the gratitude of the poor, and the sympathy of all, from the enjoyment of health, from the pleasures of useful quiet employment, and sweet country walks. Almost at the close of the nine years, a change took place in Mr. Mansfield's state of health, which enabled him to receive spiritual instruction in a way from which he had been some time debarred. His irritability in a great measure forsook him, and was succeeded by a lamb-like state of mind, full of humility, faith, and consolation to his patient Georgiana, and rejoicing her heart with the sense he was continually expressing of her unwearied and dutiful attention towards him. He died in her arms, holding the hand of Arthur, who had been summoned to his father's death-bed. Arthur, of whom I have not lately spoken, had married shortly after

his return from his tour on the continent, an accomplished lady of superior rank, who, though deserving of admiration in many respects, was not calculated for the sister of Georgiana; her spirit was high and unbroken, and she felt that honourable as was the family and property of Arthur Mansfield, his connexion with her was still the most honourable thing belonging to him; and upon the death of Mr. Mansfield, though a home was offered to Georgiana, in a very obliging manner by her brother and sister, yet she preferred accepting of an asylum with an elder sister of her mother's, a widow lady in genteel circumstances, who resided at Bath. This lady had been formerly in the habit of visiting her father, and Georgiana recollected her as a good-humoured person, handsomely dressed, who never arrived at Mansfield Hall without presents for the children.

Three months had not passed away after the death of Mr. Mansfield, when the old establishment was broken up. The governess returned to her own friends, comfortably provided with an annuity left her by Mr. Mansfield, and Georgiana having taken her leave of her old neighbours, poor and rich, of her favourite arbour and flower garden, of the avenue of ancestral forest trees in the park, and of her still more favourite closet; was accompanied to Bath by her brother, and left under the care of Mrs. Falkland her aunt, who occupied a handsome house as near the Pump-room and the Abbey, as handsome houses were then to be procured.

We must now picture Georgiana to ourselves, as just turned twenty-seven, very shy, very silent, very neat, very pretty, and exquisitely delicate in all she said and did, and yet not without a slight appearance of awkwardness in any society which was not congenial to her taste, an awkwardness not only

to be attributed to the extreme retirement and restraint in which she passed the earlier periods of her life, but to natural diffidence and timidity of disposition.

Mrs. Falkland making full allowance for her feelings at the loss of her father, and the quitting her native place for the first time in her life, very good-naturedly left her for a short period entirely to herself; and as long as she continued in deep mourning, suffered her to remain at home, or even shut herself up in her own room, just as she liked, whilst she herself pursued her usual habits, which were those of receiving small evening parties at home, joining them abroad, or visiting the rooms for at least five days out of the seven, whilst few mornings passed during the season without a walk to the pump-room and parades.

But so sooner was bombazine and crape laid aside, than Mrs. Falkland began to consider that it was time to make a change in the habits of Georgiana, and in the spirit of a good-natured sort of worldly prudence, she thought within herself, how has it happened that my brother-in-law has taken no pains to establish his daughter in the world. I must endeavour to supply his deficiencies; she is still young and pretty, has a good fortune, and her family highly respectable. I must take her out and endeavour to rub off the rusticity and shyness which render her altogether unlike what one meets with here; it is a duty I owe to my deceased sister, to do what I can in this respect, and who knows but I may be able to form a connexion for her which may do credit to all her family.

It is to be remembered, that though the religion of Georgiana was sincere and earnest, though her devotion was lively, and her taste for heavenly things was deep rooted, yet in many respects she was still much in the dark, and

was experimentally ignorant of the corruption of her own heart, or of the human heart in general, that she knew little or nothing of the world, nor where its dangers lay, and that though she had acquired no taste for worldly amusement, yet she had never heard them spoken of as dangerous, except when carried to excess. Hence when she was addressed in the manner I shall relate by Mrs. Falkland, she was quite unprepared with any reply.

The address to which I allude was made upon the first occasion of Georgiana's appearing at dinner in a dress of white muslin, with a bandeau of French grey ribbon in her fair hair, and it immediately succeeded the departure of the servants from the dining room.

'I am pleased my dear,' said the good-natured old lady, 'to perceive that your mourning dress is laid aside; the sight of deep mourning always makes me low and nervous, though it is a fit and proper respect to pay to departed relatives; and I am sure you have shown your duty to your father, by your very proper consistent behaviour on the occasion of his loss; but now, my dear, as I said before, now the time is come for your laying aside your deep black, I hope you will accompany me into society. I dare say the effort will be painful to you; I know I found it so for the first week, when I laid aside my weeds after my dear Mr. Falkland's death: but a sense of duty will reconcile you to it: you know my dear,' and she smiled kindly as she spoke. Georgiana listened to her aunt's language, but it seemed to her that she did not fully comprehend its meaning, and after considering a while, she replied,

'I think, ma'am, I do not quite understand you: will you have the kindness to explain to me what it is your wish that I should do?'

'That you should do as other people do,' rejoined Mrs. Falkland briskly; 'oblige me this evening my dear, by accompanying me to the rooms.'

'This evening, ma'am!'

'Yes, this evening, my dear; it will not be a full night, and scarcely any change will be necessary in your very becoming dress.'

Long accustomed to implicit submission, Georgiana made no opposition to her will, except by a deep sigh, and was conveyed at the appointed hour to the rooms, where the noise, the novelty, and bustle of the scene, seemed almost overwhelming to one long inured to the stillness of a sick or sorrowing chamber. She shrunk behind her aunt, evading the notice of every eye, and desirous, if it were possible, to run away, even from herself.

It was in vain, that on her return home, Georgiana pleaded her distaste for the scenes she had just passed through, as a reason why she should make no farther trial of them. Mrs. Falkland considered like many other worldly people, that it was part of her duty towards a young person placed beneath her protection, to force her, willingly or unwillingly, into the world; and Georgiana, for reasons I have already stated, not clearly discerning her path of duty, accommodated herself entirely to her aunt's wishes for a period of several years, saving that she never played at cards, and was suffered when at home to sit with her work by the card-table; she sometimes danced, but the shyness and timidity of manner, to which I have before alluded, rendered her unattractive to the usual frequenters of the ball-room, and on that account she was preserved from many of the dangers of her situation. But however conscientious Georgiana might have considered herself in this conformity to her

aunt's desires and acquiescence in idle habits and gay attire, and however weariness, and often mortification might seem to be the only fruits of this conformity, yet insensibly she experienced its deadening effects, and was beginning to acquire a taste for the mean pleasures and low pursuits of worldly society; she was tempted to spend a larger portion of her income on the decoration of her person, than even her present circumstances required, and she frittered away time that she might have employed to better purpose even in the house of Mrs. Falkland, and with Mrs. Falkland's habits.

She was learning to attach undue importance to trifles, and to listen with interest to the gossip of idle companions: all who have lived long in bondage to the world, must acknowledge of how deadening a nature that bondage is, even in its mildest and least alarming form, and that such are the results of its baneful influence as to render the whole heart sick, the whole soul faint, amongst the means of preservation from all the ruinous effects of such an influence. Still the opportunities were enjoyed by Georgiana of regular attendance at a place of worship twice a day on a Sunday, a daily visit to the Abbey Church, and the power of spending much time alone in the early morning; but even the means of grace can avail us little, while we are living in worldly habits. There is however a broad and wide distinction ever to be remembered by the professor of religion, between one who conforms to the world in ignorance, with his eyes shut, and another who conforms with his eyes wide open; because the former is not perpetually searing his conscience. That Georgiana at this time was without suspicion that all was not right, I will not undertake to say, nor that she remembered without

regret the former hours when her affections, now slow and lifeless, were borne on the pinions of a dove to the upper skies, yet she was by no means fully aware of the extent of the evil, nor of the fulness and sufficiency of the remedy to be applied to it. In her worst days, she never ceased to pray for direction and preservation in the path of eternal life, and these prayers were at length fully answered, but not till several years had passed away, and she had gained by experience a knowledge of the evil and folly of her own heart, and of the dangers and deceits of the world. The means used by her heavenly Father for the purpose of her deliverance, I shall proceed to relate. It was Mrs. Falkland's habit, as I have before mentioned, to attend the daily prayers at the Abbey Church: Georgiana was her companion on this occasion, and if her aunt was prevented by indisposition, she visited the Abbey alone. Amongst the other regular attendants on the place, was an elderly gentleman of a very pleasing countenance, and long white hair, just curling on his neck. Sometimes as the ladies passed him at the door, they had exchanged a salutation, and sometimes he proceeded so far as to make a remark upon the heat or the cold, and his low bow marked the politeness of the old school.

Mrs. Falkland had made several enquiries of the verger respecting the old gentleman, but never could hear any more of him, than that he lived in the Lower Crescent, and that he had rarely missed attending prayers at the Abbey for the last seven years, and he was always spoken of by Mrs. Falkland, as her niece Georgiana's old friend.

Georgiana had now completed a residence of three years at Bath, when one morning she was informed that an elderly gentleman

of the name of Comyn requested to see her alone, and that he was waiting in the dining-room for that purpose; she obeyed the summons; her usual timidity somewhat increased by the peculiarity of the circumstance, but to her great pleasure and surprise, she discovered upon raising her eyes, after her ceremonious courtesy at the door, that no other person stood before her than her old friend at the Abbey. The old gentleman seemed as well pleased as herself, and as he approached towards her, he accosted her to the following purpose. 'I had no expectation when I set out upon my errand this morning, that I should find in Miss Mansfield an old acquaintance. An old acquaintance; I will say, for surely those who walk together in the house of God, must be called friends.'

Georgiana smiled, and offered her friend a seat; and after a pause of a few moments, he thus resumed the discourse.

'The discovery that we are known to each other, and known in a manner so interesting, will render my task somewhat easier than I had anticipated; for I confess, that the object of my visit this morning is of a painful nature.'

'Pray proceed, Sir,' said Georgiana, in alarm.

'I have been requested to communicate to you, the intelligence of the death of a relation, not very near to you I believe, but honoured once with your father's peculiar notice.'

The colour mantled in Georgiana's cheek, and she scarcely breathed for several moments.

'I have the honour,' proceeded Mr. Comyn, 'of being cousin to a lady who married a relation of your father's, and of the same name; the early loss of her husband, and many other misfortunes, rendered her an object of much commiseration: your father kindly undertook the care of her only son,

as I have been informed, and I believe that he was educated for some time under his own immediate eye, and afterwards, as you may have probably heard, he procured for him a commission in a regiment about to embark for the West Indies.'

'Proceed, Sir,' faintly interrupted Georgiana.

'The climate did not agree with him: alas! how many of the flower of our service has it cut off. He returned last year invalided; he lingered a considerable time in a deep consumption, and I have just received intelligence of the fatal termination of the disease.'

Much as Georgiana was accustomed to self-restraint; submissive and calm as was her habitual state of mind, it was impossible for her to resist a burst of feeling at this moment. The old gentleman was much affected; he opened the window, and was about to ring the bell for assistance, when she rose, and suppressing her emotion as well as she was able, begged him by no means to cause any disturbance.

'I did know Theodore well indeed,' she continued, — 'He was as a brother to me, and tell me, Sir, pray, pray tell me all particulars about him.'

'Can you bear to hear them now, he proceeded? If so, I have a letter for you, from the mother of Theodore, which will probably communicate to you more particulars than I am able to do, for I have heard only, and heard with gratitude, that he died in faith and hope.'

From this last intelligence Georgiana did not then receive all the consolation it was calculated to convey; she had never entertained any apprehensions of a deficiency in the religious views of Theodore, and had in consequence never been uneasy on that account: she earnestly requested to see the letter alluded to, which Mr. Comyn

having put into her hand, he took his leave, first obtaining permission to call again in a few days, and enquire after her health.

No sooner was the kind old gentleman gone, than Georgiana withdrew in haste to the privacy of her own chamber, that she might have no witness while opening the interesting letter which bore no other superscription than 'For Miss Georgiana Mansfield,' the envelope was indeed from Mrs. Mansfield, within it were written a few lines, the purport of which was to inform the son and daughter of the late Mr. Mansfield, that Theodore, once the favoured object of their father's kindness, was dead, that his end was peace, and that in his last hours, his most earnest prayers were offered up for the children of his benefactor. She indeed stated, that Mr. Mansfield being at that time abroad, and his address not being known to the mother of Theodore, she had thought it best to make the communication to Miss Georgiana, through the medium of a relation residing at Bath; she was more especially desirous that it should be made without loss of time to Miss Georgiana, as her son had left in her charge, a letter for that lady, with a small collection of dried plants, and other curiosities from the coasts of the Atlantic, which only waited her commands to be forwarded to her. The letter was couched in language the most respectful, and as short as the nature of the subject would permit, and its style that of an elegant and polished mind: within this enclosure was another sealed with black, and its superscription in the well-known hand of Theodore, was 'For my cousin Georgiana, when Theodore Mansfield shall have broken every tie which binds him to the world.'

The contents of the letter were as follows.

'My dear Cousin,
'When we last parted in that sweet flower garden, which was in my remembrance for many years afterwards as the garden of Eden, it was my earnest request to you to remember me, and that you would remember me, continued to be the earnest hope and desire of my soul, when we were separated by the vast Atlantic. How often have I stood upon the rocks of my prison, for so I called the island where I was stationed, my arms folded, and my eyes bent upon that ocean, which lay stretched between us, and my only relaxation was to collect together every rarity the country afforded, that I might present them to you at our meeting, which I fondly anticipated would be in the fullest tide of earthly happiness.

'This hope I never abandoned, and I cherished it in every change of place, and vicissitude of affairs, and even through a succession of illnesses, illnesses so severe, that in consequence of them, I was at length obliged to return home, and quit a climate wholly congenial to me: and even after I had embarked for England, ill as I was, I entertained the vain hope that the voyage would recover my health, and that I should yet triumph over all the obstacles that lay in the way of my earthly happiness; but the sun beat on the gourd under which I sheltered myself, and it withered away; on our voyage we were becalmed, and my health still more enfeebled by the extreme heat of the weather; but all these circumstances to human eyes so unfavourable, were the means used by my heavenly Father, for recalling a wandering child who had almost forgotten there was a God to trust in and obey. As I lay on my cot fevered by impatience and disease, a minister of God who was returning home as well as myself, became my companion and my

nurse, and before we reached the shores of England, I had learned to look upon myself as an idolater, who had been worshipping the creature instead of the Creator, as the chief of sinners, who was lost without the atoning blood of Christ, as an unholy and corrupt being who needed an entire change of heart, and the renewal by the Holy Spirit. I returned to my beloved mother almost as helpless in body, as when first laid an infant in her arms, but bearing within me, as I humbly trust, the seeds of an immortal life, though in their feeblest and earliest stage. The valued friend and kind companion of my voyage was brought again for awhile within my reach, and I trust that if his instructions were blest to the son, they were not less so to the afflicted mother.

‘But the progress of disease warns me to complete this letter, which, weak as I am, I have been a long while in writing, and I fear lest I should be unable to fulfil one of its particular objects. I know that your dear father is gone where my thanks cannot reach him, and I hope that he forgave me, because he so handsomely remembered my poor mother in his last hours; but you, my dear cousin, I may thank for all these sweet tokens of gentle kindness, which you bestowed upon me, for so many happy years of our childhood; my cousin Arthur too, I would thank for his severer kindness, and but for that how might I have entangled you in those sorrows which embittered so many years of my life. Alas! in those days my religion was merely formal, I knew not that it ought to reach to the strict governing of the thoughts and intents of the heart. I tremble to think that I might have led you to disobey your father, and involved you in difficulties under which I could have afforded you no adequate compensation. I kept little watch at that time over

my treacherous heart, and whither, whither was it leading me! forgive my presumptuous request to be remembered, when your father wished me forgotten, and think of me no more as that Theodore from whom you parted, and with whom you spent hours so full of kindness, yet so mindful of your own higher duties, but think of me as of a sick and dying penitent, washed from my sins, as I humbly hope I am, in the blood of Him, who has never forgotten me; think of me too, when you receive this letter, as of one who has for ever escaped from sin and sorrow; and through the abundant mercy of our God and Saviour, may we meet again as ransomed sinners to see the glory of him who has redeemed us, and meanwhile, my dearest cousin, seek to satisfy your thirst from the well-spring of life, for there is no other stream that does not presently dry up and leave the traveller perishing with drought. That the Divine blessing may ever rest upon you, is the last prayer of

‘THEODORE MANSFIELD.’

P. S.—Should you think it worth while to send for it, the small collection I made for you is in my mother’s hands, my poor mother; can I be doing wrong in asking you to remember Theodore’s poor widowed mother! Once more farewell.’

It is more easy to imagine than to describe the effect produced upon Georgiana by this interesting—this touching letter, and as much more time has been already occupied by these details than I had at first anticipated, I must omit all description of her feeling on this occasion, and shorten what follows, as much as possible. The consequences of the communication from the mother of Theodore, as we have already seen, were an introduction to Mr. Comyn, and no introduction could have been more happy in its result. There moved at that time at Bath around a sun

of female excellence, now set to rise no more in this world, a religious circle of the most interesting kind; I tasted myself its delights and advantages, and should have liked to have brought before you an evening never to be forgotten, spent in the house of Mrs. Hannah More. The family of Mr. Comyn were themselves of no ordinary cast of religion, and Mr. C. being aware of the disadvantageous situation in which Georgiana was placed, availed himself of the opportunity which had providentially brought them together, to invite her into a society calculated to advance her highest interests, and he managed this affair so prudently that he gave no offence to the good-natured Mrs. Falkland, and indeed having satisfied herself of the respectability of Mr. Comyn's family, and finding that Georgiana was not likely to be very popular in the fashionable world, she never objected to her joining any party proposed by the kind old gentleman and his valuable wife and daughters; and there now followed a period in the life of my beloved friend singularly useful to herself, which both advanced her highest interests and placed her in circumstances in which she could peacefully and calmly exert the energies of her own mind, and thus was she gradually preparing for the important situation she was soon afterwards to occupy. Mr. and Mrs. Comyn possessed an unusual share of insight into character, and in Mrs. Comyn there was a warm benevolence and quick sympathy of feeling with those around her, united with a certain playfulness of mind, which rendered her manners particularly pleasing to young people, and invited the confidence of the timid, and cheered the faintest heart; her devotional feelings were of a very warm description, and yet she was so sober in her views, that the advice she gave

might be safely followed, for she had the humility to acknowledge when she was ignorant, and to point to those who from education or office, were better calculated to advise than herself. Georgiana had not been very long acquainted with Mrs. Comyn before she ventured to make known to her such of her difficulties as she thought would not materially involve the character of others, and now she began to understand the true value of Christian friendship, and presently to reap its benefits; her views upon almost every subject, became more clear and definite, but especially upon the grand momentous article of religion, which, though, as we have seen, it had ever been sincere, and to a certain degree, influential in her bosom, had yet worn with her too much of a legal character to be otherwise than frequently sad and sombre; clear views of the free offers of the gospel, and these gratefully accepted, can never fail to produce the fruits of peace and of cheerfulness. The possession of new Christian privileges, the entrance upon new Christian duties, (for duty and privilege are inseparable in the Christian's walk, and are as the swift feet which bear him Zionward) let us add to these the enjoyment of new Christian friends, an increasing deliverance from the fear of man, and the bondage of the world, the devotional feelings of former days rekindled by a brighter fire. Of all these great things Georgiana was now daily becoming more and more a partaker, and that too, at a time when the bitter cup of earthly sorrow was still in her hand. She now indeed found that promise abundantly verified, of which in a small measure she had sought the fulfilment in years gone by, "Your heart shall rejoice, and your joy no man taketh from you." "In the world ye shall have tribulation, but be of good cheer, I have

overcome the world." Nor were the benefits of this happy change confined alone to herself. Mrs. Falkland was so much delighted with the amiable manners of Mrs. Comyn, that insensibly they obtained considerable influence over her, an influence which we cannot doubt was used for the best purposes; and when sometime afterwards she was visited by infirmity and sickness, and worldly friends forsook her, it was hoped that the intercourse with these valuable friends was blest to her in a high degree.

But to return to Georgiana—thus happily elapsed a few important years—the season of her second education; and the time of her second maturity drew on, and of her entrance upon a new sphere of duties; youth had now passed away, and she had assumed the character and style of middle life. There was little for her to regret in youth, it had not been with her a happy season, why indeed should it be regretted under any circumstances.

But no sooner was she prepared for the important duties of active life, than these duties came before her in a form she little expected, and what these were shall be briefly told. I have said nothing of my friend's visit to her brother, nor given any account of his proceedings after the death of his father; it is necessary however to relate, that he had acted in opposition to the advice of most of his friends, in the choice of his wife, though I am not aware that the step had given any offence to his father, who knew nothing of the lady's disposition; and I must further add, that in the gratification of his own wishes, the self-willed young man had encountered trials which he had little foreseen, and consequences of the most painful nature had followed; and at length taught him salutary lessons of heavenly wisdom, lessons not learned with

the shedding of a few meek tears, as was the case with the patient Georgiana, but many rough and severe and galling strokes were needed before the risings of his self-will were subdued. The froward child cannot be dealt with, as one that is tender and submissive, who listens to the first reproof; yet it is happy when at any rate, or on any terms, we are made submissive to our Father's will at last. Georgiana had occasionally visited her brother at Mansfield Court, but for some years past he had resided much abroad, at first to gratify his lady's taste, latterly on account of her declining health; and a few years after the death of Theodore had commenced an important era in the life of the sister, the brother lost his wife by a stroke exceedingly sudden. The event took place at Florence; and as soon as possible afterwards, he brought back his family of little children, determined, under the influence of those better feelings, now awakened and established in his mind, to seek for his sister, and to seek her too in a penitential spirit. Through the divine blessing, he had gained humility, he had gained a softened heart, but he had lost nothing of his warmth and eagerness of character, and in following this his natural bent, lost not a moment after he touched upon English ground, in proceeding to Bath; and Georgiana had scarcely received the news of the death of her sister-in-law, and assumed her mourning dress, when a messenger arrived late one evening at Mrs. Falkland's house, with an affectionate and pathetic note from Mr. Mansfield, requesting Georgiana to visit his little mourning family, at a neighbouring hotel. She lost no time in obeying the summons, and was introduced into a large upper room, where her brother was anxiously walking to and fro, in anxious expectation of her arrival; the door was no sooner closed upon

her, than he eagerly approached, and affectionately kissed her; and then taking her hand within his, 'Oh! Georgiana, Georgiana,' he exclaimed, 'I have never yet acted a brother's part towards you, —can you forgive me and be to me still the sister you have always been, the sister, the comforter, the friend of your afflicted brother.' She burst into tears. 'Oh! my brother,—Oh! Arthur,' she answered, 'what friend have I upon earth dear as you are to me; make what use you can of me. I shall never be so happy as with you and your dear children!' The brother and sister were both much affected, and sat down for awhile, side by side. Arthur was the first to recover himself, and rising, he stepped to the other end of the room, where a group of little ones were assembled before a window, listening to the harsh strains of an organ in the street below; he took his youngest in his arms, and introduced one by one his elder children to his sister. I have often heard her describe her feelings as the bereaved little ones passed before her, the dress of deep mourning, with the effects of fatigue, giving a pallid and languid appearance to all the little company, while the dark eyes of each, except one fair blue-eyed little girl, produced a strong character of resemblance among them. There was a gracefulness of manner, too, and a foreign air in the elder ones, which excited interest on her part, but all looked upon their aunt as a stranger, whom they had not yet learned to love, and were glad to return to the scene of their amusement at the window.

As Georgiana looked after them, she said to herself, 'I was once a bereaved mourner for a mother, whose place was never filled to me, but these dear little ones shall not miss that tenderness, if it be in my power to supply it: I have often been as the chased doe, and

from my own sorrows I have learned to feel for others. I see before me my appointed work, and with the assistance of divine grace, I will never shrink from it.' Mr. Mansfield remained at Bath till every arrangement was made for his sister's returning with him to his own home. She had the satisfaction of leaving Mrs. Falkland on such terms with Mr. and Mrs. Comyn, as insured to her the prospect of much beneficial influence from their society. She left Bath not without regret; but however strong might be her interest in the friendships she had formed, however dear might be the associations connected with them, yet where her Father's finger pointed, there she knew she ought to go; the duties of the sister and the aunt were the tasks He was now assigning to her, and in the faithful discharge of these, under His guidance and direction, she knew she should find her comfort, her peace, her delight.

In a few weeks she became quietly established as mistress in her brother's house. She was his affectionate companion and faithful adviser, the sharer in all his plans and pursuits for the welfare of his children, his tenantry, and the neighbourhood; and the second mother of a lovely little family of children; and the shyness of these little ones towards her was soon changed into simple confidence, and the endearment of dutiful affection. She experienced at first considerable difficulty in the transition from the duties of submission to those of government, but under every circumstance she found, that as her day was, so was her strength. Amongst the few requests she made to her brother,—and she could make none he was not ready to grant, so anxious was he to repair the wrongs of former days,—she begged to become possessor again of her favourite little closet and beloved flower-garden;

and whilst alone in these dear retreats, how often has her mind wandered back to her early days ;—how often has she reviewed the dispensations of her heavenly Father towards herself and her brother, wondering at the wisdom which planned the various and opposite trials by which they both were schooled, till they had gained in some degree the qualities which both needed to make them useful, and really happy ;—he, patience and submission to endure, she, courage and energy to act.

Several years have now elapsed since my excellent friend entered upon these duties, which she is still so faithfully discharging, and though these years have not passed away without trial and difficulty, yet she goes on her way rejoicing ; and I am the more desirous to record this, because her outward deportment, occasionally bearing its early stamp of too much timidity and diffidence, though gradually doing this less and less, does not always depict as it might on her countenance, the sweet peace and calm that reigns within, for I know that often, as she sits alone in her favourite retirement, she sings to herself, not in the language of rapture, for that is not her's, but in the fulness of sweet satisfaction and entire acquiescence in the dealings of God, both as concern her present state and future prospects.

Through every period of my life
Thy goodness I'll pursue,
And after death in distant worlds,
The glorious theme renew.

And now give me leave to enquire, may not the narrator as well as the preacher, make an application of his subject, and may not I

entreat my younger readers to learn one lesson from the history of Georgiana Mansfield ? We are all too apt, like Arthur, to connect our ideas of happiness with the possession of a certain set of outward things, which from their suitability to our character, our age, our circumstances, our companions, (for there is much in the opinions of others,) we pronounce to be good ; the absence of these we pronounce to be misery, and hence our will as respects these things is entirely unsubdued : but in fact, the meek in heart, like Georgiana, leaving all to God, and desiring to have no will but his, alone inherit the earth, and though they may often be called to privations in the course of their spiritual education, yet in the end they will surely find that "the secret of the Lord is with them that fear him, and that they are refreshed with the multitude of peace : " while the froward and self-willed experience often the severest punishment in the grant of their own wishes. From all my wanderings in this world, and from all my experience of various conditions and various characters, I have ever found, that those are happy and those only, whose minds are brought into sweet subjection to the will of God, and who not only look up to their heavenly Father, reconciled to him through Christ, for every blessing in the world to come, but for their daily portion of peace and enjoyment in this life. Examine your own hearts, my beloved sisters, and enquire what is the case with yourselves ! Upon what foundation are you building your expectations of happiness, for time and for eternity.

THE FIFTH OF NOVEMBER.*

"And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God."—MARK xii. 24.

WE are assembled this morning, beloved brethren, under the highest sanction of our Church and nation: the authorities, both ecclesiastical and civil; the act of parliament, as well as the act of the church, in convocation assembled, require us this day to celebrate our memorable and merciful deliverance from that foul treason known by the name of 'The Gunpowder Plot.'

The ministers of the sanctuary are required not only to read the service, but to preach a sermon; or if there be no sermon, to read one of the six homilies against rebellion. Thus it appears that on this occasion I have called you together, not of my own will, nor by my own authority, but by the authority of my church, which no conscientious clergyman can disobey. I grieve that it seems almost impossible to speak of truth and error, of light and darkness, of the Protestant and Romish religion, without saying things calculated to wound the feelings of some of my fellow-countrymen. But how often shall we protest we have no desire to abuse the persons, or injure the characters, of our Roman Catholic fellow countrymen? We condemn not their conduct; we say nothing against the men, while we denounce their tenets, and expose their false doctrines by the light of Scripture.

I should not have alluded to this subject in the opening of my discourse, had I not received this morning, (as I suppose from some Roman Catholic,) two pamphlets enclosed in envelopes. On one was written, "Thou shalt not bear

false witness against thy neighbour." I could only say in reply to this commandment, 'The Lord have mercy upon me, and incline my heart always to keep this law.' On the other was written; "Charity covereth a multitude of sins." I will always endeavour to speak charitably and kindly of the faults of others; but I do not believe that the apostle, in that passage, inculcates the doctrine that we should be charitable towards error. I disown the charity of the world, and of the liberalist, who would leave men to perish in their sins, rather than tell them of their danger. One of these pamphlets is stamped with authority; it is published by the Roman Catholic Institute, and entitled 'A Refutation of Religious Persecution.' Its purport is to shew that because both Protestant and Roman Catholics have been guilty of persecution, therefore there is in this respect no difference between them. But when it is asserted that the Catholics have suffered in this country more persecution than ever they inflicted, the Institute must bring some better evidence than will be found in this pamphlet, to prove such a point to well-informed Protestants. In the other pamphlet it is asserted, 'that the conspiracy of 1605, was the attempt of only twelve Roman Catholics to destroy the Protestant parliament.' This assertion is contradicted by the facts, for it is well known that there were a great many more than twelve persons concerned in it, though only twelve were convicted; but hence it is argued, that it is most unjust to impute to the whole body of Catholics that act of a dozen. We reply, that we never did so; we never wish to do so: nor is this

* Being the substance of a Sermon preached in the Parish Church of Cheltenham; 1840. By the Rev. Francis Close.

our object in assembling this day ; but we do affirm that such a deed is in accordance with the tenets of the Romish Church, which authoritatively inculcates and teaches the destruction of heretics. Suppose that twelve Protestants had attempted such an atrocious act, they would have done so in open defiance of every principle of their religion. We look in vain in the articles of the Protestant faith for any dogma to encourage or sanction such a diabolical crime ; in their case it would be most unjust to impute such an act to their religion. But when we consider the intolerant Articles of the Council of Trent, and the many cruel dogmas taught by their authorized doctors, we cannot hesitate to affirm that such acts as the attempt of this day, and the slaughter of St. Bartholomew's day, (for which public thanks were offered to Almighty God by the Pope and his Roman conclave,) are fairly chargeable upon the relentless principles of a church which has ever propagated her doctrines by fire and sword.

But if modern Romanists do indeed abhor, as much as we do, this hateful attempt to destroy the three estates of this realm, let them, instead of censuring us, come and join us in devout thankfulness to Almighty God for our deliverance. We would now, however, leave such topics as these, and follow our blessed Lord in laying the foundations of truth, and exposing the sources of error ; we would not subject the bodies of the Romanists to the torture, to convince them of their delusions, but we would bring all error to the test of God's truth, and put it on the rack of his word, and purify it in the flame of his own crucible, that its dross may be consumed ; we would beat down the barriers of falsehood and superstition, with the hammer of his holy word.

This did our Lord himself in the

passage before us. The Sadducees, the sceptics and free-thinkers of that day, who believed neither in angel nor spirit, and denied the resurrection of the dead, thought to perplex our Lord with a subtle, but foolish question, involving what is called the *ratio ad absurdum*. They supposed the case of a woman who had had seven husbands, and then inquired, whose wife would she be in the resurrection ? Before our Lord exposed the fallacy of their hypothesis, and the spiritual character of his kingdom, in which they neither marry nor are given in marriage, he put to them the general question of the text, " Do ye not therefore err," upon this and upon every other subject, " because ye know not the Scriptures, neither the power of God ? " Here we have, I. The foundation of all truth—" the Scriptures and the power of God." II. The origin of all error, viz. ignorance of the Scriptures : and, III. We will bring some modern errors to the test afforded us by our Lord.

I. Addressing, as I am, a congregation of Protestants, it would seem hardly necessary to exalt the character of the Holy Scriptures ; but there are those who compel us to do so. See then of what it is we speak, the bulwark of truth ; it is the Scriptures, the writings ; not the traditions, but the holy writings ; first inscribed with God's own finger on the eternal rock, then delivered to Moses, and in after-days written by holy men, through the inspiration of God himself. What an accumulation of evidence from Moses to Christ proclaims them divine ! Miracles, stupendous, and which cannot be denied ; prophecies, fulfilled and fulfilling ; history, sacred and profane, all contribute to swell the stream of evidence, despite the puny efforts of the sceptic to refute them. No reflective, philosophic mind, that weighs this evidence,

can doubt its sufficiency to establish the inspiration of the Old Testament. And when Christ came, upon what did he build the truth of his mission? Not upon his miraculous deeds alone, nor upon the wisdom of his own words, but upon their accordance with Holy Scripture. From this he preached, to this he appealed; by this he tried the opinions of his adversaries, and confuted all their errors. "Search the Scriptures," said he, "for they are they which testify of me." "If ye had believed Moses, ye would have believed me, for he wrote of me." When they required further evidence, he refused it. "If they believed not Moses and the prophets, neither would they be persuaded though one rose from the dead." From this sacred armoury alone would he draw his weapons against the Devil himself: and when Satan, like many of his emissaries in the present day, quoted Scripture, he replied only by saying, "It is written again," "It is written again." As though he would teach us, that if the word of God is not sufficient to refute error and establish truth, nothing else is. It is most important to study this point; and see how entirely Christ established his mission on the Old Testament Scripture; because by this, the genuineness, authenticity, and inspiration of the New Testament may in great measure be proved. The New Testament is one with the Old, it is bound up in the body of Christ! If the Old Testament is inspired, the New must be, for it is its fulfilment, and completion. As their master did, so did his apostles: they preached from the Old Testament, and wound it into all their discourses, and appealed to it in all their Epistles. Yet there are some who say, that we could only know what is Scripture by the church; and that a large portion of the New Testament was received into the sacred canon, not

because it was in accordance with the written word of God already in their possession, but because it agreed with a certain tradition, called *regula fidei*, or rules of faith, supposed to be possessed by all the churches. A merely gratuitous assumption. For whether is it more probable that when such a book as the Epistle to the Hebrews, for instance, was presented to a church as an inspired book, they would test it by an oral tradition, or try it by its accordance with the Gospels, and the Epistles of Paul and Peter already extant? That these were received as *The Scriptures* in the church, is evident from 2 Peter iii. 15, 16, where St. Peter says that St. Paul wrote his Epistles "according to the wisdom given unto him, though these persons who were unlearned, and unstable, wrested them, as they did also the other Scriptures, unto their own destruction:" stamping the authority of Scripture upon St. Paul's Epistles.

Now to know these holy scriptures, of the Old and New Testaments, "all given by inspiration of God," to be "mighty in the scriptures," this is the armour of God—this is the bulwark of truth. To know them, not in the letter only but in the spirit; to understand them, to know them practically; and by experience to feel their divine obligations, this is to be engirded with truth—that man shall not greatly err. But there is another barrier noticed by our Lord, viz. "*The power of God.*" This may be taken to mean, generally, his might and power, or the peculiar power hidden in holy scripture. In the former sense, it is the barrier against all scepticism: as all infidelity may be traced to ignorance of the power of God. The natural philosopher studies the properties of matter, and puts all nature into his crucible, and he discovers certain invariable rules which he calls the laws of nature;

and because they have been observed, as far as he knows, for six thousand years at least, he concludes that they must always be so! He does not deny the miracles of scripture, but he fancies he can account for them by some hidden principles of nature; or that they may be accounted for, if our knowledge were more perfect. Let that man be the object of suspicion who attempts to explain away a single miracle of scripture! See you not the direct tendency of such an attempt? Scripture recounts its wonders as miracles; and calls them so, and attributes them directly to God's power, interfering with the ordinary laws of nature. But if they be not *miracles*, the Bible is a false book, and imposes upon mankind; pretending to miraculous power which it does not possess! This is 'Neology'—the philosophy of the German school; men who worship an impotent deity, a god who is circumscribed by his own rules, entangled in the clay which his own hands have made; able to impart motion, but not to stop it; to enact laws, but not suspend or alter them! Unhappy men, they know not "the power of God!" They have gazed upon the watch, till they have mistaken it for the watch-maker; they know not our God, "with whom all things are possible," and for whom "nothing is too hard:" his own glorious appellation solves all our difficulties—it is just, ALMIGHTY GOD! "Ye do err, not knowing the scriptures, neither the power of God." I believe, further, that this *power* refers to the hidden virtue of holy scripture; that there is a power, a force, an energy, in God's word for the salvation of men. This is referred to in many passages of holy scripture: "The gospel is the power of God unto salvation," the Bible "is able to make us wise unto salvation;" there is an ability to save, hidden in its mystic pages

—a moral force, a spiritual energy to touch, quicken, awaken, convert, sanctify, and change the soul of man. "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder the joints and the marrow, discerning the thoughts and intents of the heart." (Heb. iv. 12.) What a wonderful energy is here ascribed to the written word! Is there any thing like this in the modern laboratory of the philosopher? There are powers in the physical world which indeed resemble it; one substance introduced to another dissolves it, separates its parts, causes them to assume new forms, and the original substance almost disappears. Thus does God's word effect moral wonders in the hearts of men! It enters into them, filtrates through all the powers of the mind and heart—separates moral qualities—seems to create new feelings, and produces such wonderful results that they are rightly called "new creatures," or a "new creation." Oh, that men knew the mighty power of God in his holy scriptures! The force of truth even in the lips of a little child? "Out of the mouth of babes and sucklings has he ordained strength, because of the adversaries!" "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds."

But I hasten, with more brevity, to my Second point: *To shew that all error is to be traced to this, viz. ignorance of the Scriptures and the power of God!* And here I can only glance at the evidence of history, and entreat you to follow out the rapid sketch in your study and in your chamber. But I will give you a universal and infallible rule, by which you may know the state of the church at any given period since the scriptures were extant. No thermometer ever told so truly the state of the atmosphere, whether wet or dry, heavy

or light, as this spiritual thermometer declares the condition of the moral atmosphere of God's church! Wherever the scriptures were known, read, and freely circulated, there was found light and holiness in God's church; and wherever they were withdrawn, or partially veiled, whether by talmudical fables among the Jews, or by tradition among Christians, then was the light of truth proportionably quenched, and the church consigned to idolatry and superstition. Take what period you will, and try the principle. How did Joshua and his friends "prosper and have good success," while they studied God's law! And when their children forgot it, then "every man did that which was right in his own eyes," that is, every man did wrong! And when did Israel sink the lowest in idolatry? When was the temple of God made a stable for the horses of the sun? When the word of God was so nearly lost, that only one copy could be found amidst the rubbish with which the house of God was filled! And when were the bright and palmy days of the ancient church? When kings were prophets; when royal David wrote and sang his sacred melodies; when Solomon taught wisdom; when Hezekiah and Josiah stood up in the temple and read the law! What reformer of the church, from David until now, ever went forth armed with anything save "the sword of the Spirit, which is the word of God?" After the Babylonish captivity, what was it that remodelled the Jewish church: scripture or tradition? Did not Ezra and his Levites finally purge that church from the dregs of idolatry by reading and circulating the word of God, and expounding it to the women and children? For four hundred years, from the Babylonish captivity until Christ, no idol reared its head in Israel. And why? Because Moses and the prophets were read in nu-

merous synagogues throughout the land! And precisely thus it was in the Christian church also. There be some who say, let us trace back the stream of Christianity; the nearer the fountain the purer the waters. We accept the invitation: but let us not tarry by the side of the turbid stream of the third and fourth centuries; let us ascend nearer still to the fountain; when apostles not only taught but *wrote*, and when the church *read* what they *wrote*—then were the waters comparatively clear. And in exact proportion as the church leaned upon the writings of the apostles, she was pure; and as she departed from them, or loaded them with the sayings and doings of saints, and "lying wonders," in that proportion she sunk into the monkery and asceticism to which some would even now reduce our scriptural and enlightened church. And how was a slumbering church aroused from the sleep of centuries? Was it the piety of Wickliffe, the rigid reasonings of Calvin, the energetic denunciations of the German reformer? No, but it was the word of God, wielded by them all; the sledge-hammer which beat in pieces the darkest superstition that ever bound the minds of men in misery and sin! Oh let us learn wisdom by experience! In proportion as God's word is known and read and honoured among us, truth and light and salvation shall be diffused; but withdraw it even in the least degree; mingle with it the traditions of men, and the authority of the church, and you surely relapse into the darkness and error from which the scriptures alone have emancipated you!

But let us Thirdly, *proceed to apply the test thus afforded us by our Lord, to some of the multifarious errors of the present day.* We have already anticipated its application to the Neologian sceptic who staggers at a miracle through unbelief,

as though any thing were impossible with God ; we would only say to him further, " Ye do err, not knowing the scriptures neither the power of God." But there is another class of persons to whom also this language must be addressed. Men, who wrapt up in the conceit of human wisdom and the powers of science, imagine that by the simple process of the cultivation of the human mind in early youth they can regenerate the world. There is a fearful declaration of such sentiments in high quarters to be found in a document which has been traced to the privy council of education itself. After a powerful description of the evils of Chartism, her Majesty's Commissioners of Education propound this fearful dogma. '*Now the sole effectual means of preventing the tremendous evils with which the anarchical spirit of the manufacturing population threatens the country, is by giving the working people a good secular education, to enable them to understand,*' &c. Here is a sentiment, which, emanating from such a quarter, ought to rouse the Christian feelings of the country. It is in vain to talk about 'hallowing all institutions by the influence of religion,' after such an opinion has been uttered ; for if secular education be the '*SOLE remedy,*' religious education is not a remedy at all. And, worse than this, a passage follows, in which it is urged that Chartists, Socialists, and all disturbers of the public peace, (like the Devil) quote scripture in defence of their doings ; and with unnecessary profaneness, the specimen passages are given ; whence it is argued, that in order to prevent the people being misled by scripture, '*the knowledge of the people must be increased, and their intellectual powers strengthened,*' so as to enable them to grapple with error and to overcome it ! Say we not well to such writers, 'Ye yourselves do err, not know-

ing the scriptures, neither the power of God ?" What ! is God's word so ductile in the hands of bad men, that human science must be called in to rescue it from perversion ? Did ye never read, "Thy wisdom and thy knowledge it hath perverted thee ?" Know ye not that these scriptures have declared that "the world *by wisdom* knew not God ?" And that it is by "the foolishness of preaching," and not by the keenness of 'secular education,' that God will "save them that believe !" Nor can we leave this fearful profession of error without pointing out the identity of all heresy, even of those heresies which appear to be inconsistent with each other. Here are men whose general opinions are at the antipodes to each other ; the secular educationists, and the worshippers of antiquity ; they start in opposite directions, and they arrive at the same point of error, the dishonouring of God's holy word ! One class says, the scriptures are so obscure, or so insufficient, or defective, that they can be understood only by the Church, and must be read only by her permission, and under her guidance ; the other class, from pretty nearly the same premises, viz. the dangerous perversion of which scripture is capable, argues the necessity of cultivating the human intellect, that it may grapple with the difficulties of God's word, and overcome error ! Thus both parties place the revelation of God beneath the authority of man. One would suppose that among the ranks of the learned and the scientific, there had never been "such fools as make a mock of sin ;" or "say in their hearts that there is no God,"—and that among the folios of the ancient fathers, there was nothing to be found but infallible and luminous truth ! We say again to both parties—"Ye do err, not knowing the Scriptures, neither the power of God."

To another class the same lan-

guage might be applied; to the *Sacramentarians*, or *Symbolists*. Respecting these, Augustine said in his day, that the Lord's Supper, being the representation or figure of a sacrifice, had come to be called a sacrifice—and that Baptism, being a sign of regeneration, had come to be called regeneration, and so superstition crept in. This heresy is revived in our own day: and there are those who bid men 'preach the sacraments,' while the gospel is to be preached with reserve. The same teachers would send us from the uncertainties of this one volume of scriptures, to the five hundred volumes of ancient tractarians in dead languages! Oh that such men were as mighty in the Scriptures, as they are in the traditions of men! Then would they listen to Paul declaring that he was sent "not to baptise but to preach the gospel;" "determining to know nothing but Christ Jesus and him crucified;" "to declare the whole counsel of God," and "to keep back nothing that was profitable to them!"

But I hasten to notice that class of errors which especially demands our notice on this occasion. And would that those who are misled by it, our Roman Catholic fellow countrymen, would candidly, and in the spirit of prayer, study the Scriptures for themselves, and compare the dogmas of the church to which they profess to belong, with the plain written word of God; and then would they soon follow the example of hundreds in Ireland who have come out from Rome. Certain I am that many in this country who call themselves Catholics, abjure in their hearts some of the doctrines of their church, which they are required to believe on pain of eternal anathemas. The kindness of their hearts rejects her persecuting dogmas, and the reflex light of Protestantism dispels the darkness of

superstition. Time forbids that I should notice more than two or three often accredited heresies of the Roman Church. Take their fundamental tenet, that Peter is the head of the Church; and that as the head of the Romish Church, he is the head of the Church catholic. Try this by Scripture. "Thou art Peter," said our Lord, "and on this rock I will build my church." What need we further witness? asks the Romanist. Stay, we reply, read on—almost in the same breath, what did our Lord call this same Peter? He said to him, "Get thee behind me, Satan!" If then Peter is the rock on which the church is built, how is he "Satan," the prince of darkness? Is he the king of both worlds? Impossible! There must be in both limbs of the sentence a different and consistent meaning. For the fundamental truth and confession of faith which Peter had uttered, Christ called him Peter, and said, this *truth* is the rock upon which my church is built; for the worldly sentiment which he avowed just afterwards, advising our Lord to forego the cross, for this carnal opinion so fully developed afterwards in a corrupt church, Jesus called Peter Satan, because he taught the doctrine of Satan. Admit the figure in the former case, as you must do the latter, and all is consistent and beautiful, and the *foundation of Romanism entirely slips from under her!*

See the deluded votary worshipping the Virgin Mary—extolling her even above the Lord to whom she gave birth; applying epithets to her wholly unwarranted by Scripture, and fearfully profane! 'Holy Virgin, Mother of God!'—the hundred times repeated language of the Roman breviary:—as if God could have a mother! as if God could be born, could live and die! No such 'confusion of substance' is to be found in Scripture:—it was "Christ that died,"

not God! And though by mysterious and hidden union he was both God and man in one Christ, yet we never find in the inspired word any thing so revolting to our feelings, as an express imputation to the Deity of the sinless infirmities of manhood!—‘Holy Virgin, Mother of God, command thy Son.’ Oh, fearful impiety! Oh, spirit of a dead woman—‘*command thy Son*’—the Lord of glory—‘*to hear our prayers*.’ Will he obey the commands of his human mother, now on the throne of his glory, who heeded not her injunctions here on earth, from the moment in which he assumed the public office of Messiah? “Woman, what have I to do with thee?” said he to his mother, when she would have interfered with the exercise of his miraculous powers! “Blessed is the womb that bear thee, and the paps which thou hast sucked”—exclaimed a certain woman in the crowd, charmed with the beauty of his instruction! But what did he reply? Did he admit that his mother after the flesh had on that account any pre-eminence in the Church? Far otherwise! “Yea, RATHER, blessed is who hears the word of God, and keeps it!” And upon one other occasion, when it would seem that his mother joined with his brethren in esteeming him beside himself, and would have checked him in his public career; he was told, “Behold, thy mother, and thy brethren, stand without, desiring to speak with thee”—unable to approach thee for the crowd. And what was his reply? Did he say, ‘Oh, make way for my blessed mother, ‘ever virgin;’ let the crowd of ordinary believers stand aside and make way for the ‘*Queen of heaven*?’ No—he seemed to heed her little! he said, “Who is my mother? and who are my brethren? And he stretched forth his hands to his disciples, and said, Behold my mother and my brethren! For

whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother!” (Matt. xii. 46—50.) We would say to all who hold the authority of Rome—“do ye not greatly err, because ye know not the Scriptures, neither the power of God?” To every other error of the Roman Church the same process might be applied—but time forbids. Rather let me urge all, both Protestants and Romanists, to search the Scriptures. They are the simple, unadulterated fountain of truth: do you “know them?” Have you studied them from end to end? It is God’s book, have you read it? Not in detached portions, or in favourite passages, but as an entire volume, in itself essentially one? All false doctrine, both among Protestants and Romanists, springs from ignorance of the holy Scriptures! Are you ignorant of them? Are you learned in them? ‘Mighty’ in them? Would to God that all who hear me would ponder these things, and so read, mark, learn, and inwardly digest the word of God, that they might find it to be the power of God unto their salvation, by Christ Jesus!

In conclusion, I would observe that an obvious reference is deducible from this subject: if “the Scriptures and the power of God,” are the sources of all truth, and the neglect of them the cause of error; should we not then be most anxious that the youthful population of the land should be trained, not merely in secular knowledge, which will avail them nothing towards God, but in the life-giving truths of holy-Scripture? Hence my ground of appeal for our Christian schools: we have 900 children in our *Daily National Schools*, besides about 800 in our Sunday Schools, exclusive of our Infants’ Schools, in which 1000 infants drink in the milk of God’s word.



CHAPEL IN THE PARISH OF WALTHAMSTOW,
Essex.

Engraved by L. G. S. from a drawing by J. G. S.

I grieve to say that our National Schools are not supported as liberally as they ought to be, and that our funds are greatly depressed. Sure I am that "the Scriptures and the power of God" are the only ground and mainspring of all that is taught in them. As to discipline and general instruction, though I am far from thinking they are perfect—they are at least equal to other schools of a similar class—the masters and mistresses, we humbly trust, teach in the fear of God, and in dependence upon the "power of God" which they seek for in earnest prayer—wherefore, then, must we be thus urgent with you for pecuniary help?

Do we censure the Romanist for his greater zeal in the propagation of what he believes to be the truth? We rather commend him! But when we see the lofty towers and spires of Romish chapels, monasteries, and convents, thrusting themselves up in the length and breadth of the land, we would

provoke you to jealousy by the zeal of our opponents! We assure you that *Protestant indifference* contributes as much as Romish zeal to these lamentable results. Our remedy is *Scriptural Education on the principles of the Established Church*. We affirm that had this prevailed in the days of James I., the Gunpowder plot would never have been contemplated. We therefore urge you, by all that is sacred and holy, to give us your pecuniary support. We desire not to sow the seeds of disunion—we deprecate unkindness and exasperating statements; but, our enemies being the judges, surely we can sanctify this memorable occasion by Christian charity, and contribute our substance towards Scriptural Education, by which, under God, truth may be exalted above error,—light above darkness—the cross above the crucifix—and the Gospel of God our Saviour above the priest, or the church to whom its 'unsearchable riches' are entrusted!

NEW CHAPEL IN THE PARISH OF WALTHAMSTOW, ESSEX.

WE now present our readers with another specimen of a Chapel, now erecting, on which we can bestow unqualified approbation. Being in the vicinity of the Metropolis, it is naturally of a rather higher rank in architecture than would be requisite for a country hamlet. It is of the Norman style, of the character common in the eleventh century. It was commenced in April of the present year, and advances very near its completion. It accommodates six hundred persons, about half of the sittings being free. The cost will be £2,200, which sum has been raised by subscription among the inhabitants. Lord Maynard presented the site.

One peculiarity of the building

consists in the facings, which both *within* and without are of fine brick. The effect, we understand, is exceedingly good; and this plan is, of course, a very economical one.

The architect is Mr. Shaw, of Christ's Hospital, whose work on Church Architecture we lately had occasion to notice.

It is with much pleasure that we perceive a marked advance in our ecclesiastical architecture. Compared with the churches which were raised some twenty or even fifteen years since, we find in those now in course of erection, a far more correct taste, and yet an equal or even greater attention to economy.

THE PRESENT POSITION OF THE QUESTION OF CHURCH EXTENSION.

IN conversing on the subject of Church Extension, the enquiry is frequently heard,—What is the exact position of the question at the present moment; and how is it affected by the proceedings of the late Session, as to Cathedral Reduction and other matters?

Now, first to advert to the position of the question in itself: It is an *aggressive* movement; it is a direction of the “pressure from without,” to induce the Government and the Legislature to do *that*, which, without such pressure, they must not be expected to do. It follows, therefore, from this peculiar feature of the case, that the movement, the action from without, must be *sustained*,—must be continually, or, at least, at stated intervals, repeated and kept up, or the ground gained will be quickly relinquished, and final success become as distant as ever.

Now, in the present case, the success of the first endeavour was everything, (short of entire attainment) that could be hoped or expected. The demand was a new and very unusual one;—namely, for a public grant which Her Majesty’s Ministers had not thought it right to ask of Parliament. Following up their opinion, the Government very naturally opposed the motion. The House was asked, then, to do two things which it is quite unaccustomed to do: 1. To vote money for a purpose never mentioned in Parliament since the passing of the Reform Bill. 2. To do this in direct opposition to the opinion of Her Majesty’s Ministers. Yet in spite of these obvious disadvantages under which the question laboured, the division was a very close one; the votes being, for Sir Robert H. Inglis’s motion, 149; against it, 168. May it not be said, then, without the slightest

exaggeration, that the reception of the question in Parliament was everything, short of entire success, that could be hoped or expected? And surely, if such was the very first division on the question, it cannot savour of presumption to desire, that the matter may again be submitted to the House, at as early a period as the customary forms will allow. The natural conclusion from so near an approach to success, is, that with a slight increase of exertion, the most entire success will be gained. Now there is no doubt whatever, that it would be easy to double the number of Petitions presented in the late Session. Let this be done, and speaking after the manner of men, we may say that *success is certain*.

But a very natural question which will be asked, is, What is the bearing of the Cathedral Bill, passed in the late Session, upon the question of Church Extension? The answer is, that it merely removes one very considerable objection, entertained by some persons, to acting in the present matter, until some such measure had been passed.

It is well known, that a principle enunciated, both by Sir Robert Peel in his correspondence of 1834 (recently published), and also by the Duke of Wellington, in the last Session, was,—that while the State was bound to provide Christian instruction for the people; it could not properly be called upon to make money grants, so long as ecclesiastical revenues remained, either undeveloped or misapplied. Only when the pecuniary means of the Church had been entirely brought into use, and had been proved inadequate, would either Sir Robert Peel or the Duke admit the feasibility or propriety, of call-

ing upon Parliament to make up the deficiency.

Now, by the passing of the Cathedral Bill, which became law at the close of the late Session, this difficulty is almost entirely removed. The Act for equalizing the Episcopal Revenues, which passed about four years since, settled *that* portion of the Church's revenues; and this year's measure regulates the funds derivable from the estates of the Deans and Chapters. So far, then, at least, we have advanced in the adjustment of these matters; and it can scarcely now be said, as heretofore, that the State must wait till the Church has first done her duty in the matter.

But it may be asked, whether the funds derivable from the Cathedral Estates, under the late Bill, will not be adequate to meet and supply the destitution which has been so often shown to exist?

The answer is, that Parliament has already resolved, and that by an unanimous vote, that the revenues derivable from the suppression of the stalls of non-resident Prebendaries shall be applied "to the cure of souls, in parishes where such assistance is most required." Thus the great parish of Stepney having lately had four new churches built, by means of the Bishop of London's fund, and the ministers of such churches having no endowment or stipend whatever, save that which arises from pew-rents, the Commissioners will be enabled by reducing the incomes of the (next) Dean and Chapter of St. Paul's, to assign to such parochial ministers small endowments, of perhaps £100. or £200 per annum. And in like manner, with the many new churches now erecting, or recently erected, both in London and in the other populous and ill-provided districts.

Such is the mode in which, according to the decision of Parliament, this fund is to be disposed of. And large and urgent will be

the demands upon it, and most rapidly and entirely will it be absorbed by them. A sum equal to about £120,000. or £130,000. a year, is the highest estimate which has ever been formed of the product of these savings; and this can only accrue by slow degrees, as the existing Prebends fall in. This would not suffice even to provide £200. a year for each of the 700 or 800 Churches which have been built by private contributions within the last fifteen years. At all events, nothing can be more clear than this,—that by the deliberate adjudication of Parliament, the appropriation of the means derivable from all these sources, is so fixed as to leave nothing whatever for *Church Extension*.

The Church, then, has done her utmost, or rather, the State has so regulated her revenues as thoroughly to apply them to the ends of Religious Instruction. The Episcopal revenues, and the property of the Deans and Chapters, have, each in their turn, been made the subject of an especial enactment; and no one can now say with any justice—"Let the incomes of the prelates or prebendaries be amerced, before you call on the State to supply the wants of which you speak."

But perhaps another suggestion may be offered, that by a better leasing of the estates of the Church, whether belonging to Bishops or to Chapters, some means may yet be found, which, when applied to the purposes of Church Extension, may render a national grant unnecessary.

This, however, is not a point on which the advocates of Church Extension can offer an opinion; nor should it be allowed to operate as an objection to an immediate provision for the spiritual wants of the people. All that those who urge the present application to Parliament can do, is to insist on the necessity of *some* means being immediately found, for providing Churches for those who at present

have no opportunity of worshipping God, or hearing the words of eternal life. As to *what* those means shall be, or by what measures the Legislature may best supply the existing need, it would be obviously improper for the advocates of the question, out of Parliament, to express an opinion. They must confine themselves to the simple duty of laying before Parliament the *necessity*; and of urging that such measures as may be judged most expedient, should be adopted without further loss of time.

An expression may here be noticed, which is often used when speaking of these subjects, but which necessarily conveys an erroneous idea. It is frequently said, that "the Church must do what she herself can, before she calls on the State to come to her aid with fresh grants of public money." Now it is obvious, that in thus speaking, the fact is for the moment lost sight of—that the Church, as a whole, and as to questions of revenue or the like, has *no power to act at all*.

All the great Legislative changes in the distribution of the Church's revenues, which have been made of late years, have been made by the Legislature, and by the Legislature alone could they be made. Convocation being no longer a living and acting assembly, and the bench of Bishops, often spoken of as a deliberate body, having in fact no such corporate existence; it is only in Parliament that matters of this sort can be adjusted. Those, therefore, who speak of the Church's doing this or that, should bear in mind that it is only in the Legislature that any thing at all can be done.

Reference will, doubtless, often be made to private efforts, and an opinion may perhaps sometimes be hazarded, that these alone, without the aid of the State, will prove adequate to supply the existing

need. Let us, then, once more revert to the facts which surround us on every side, and which bear on this part of the question.

The Ecclesiastical Commissioners reported, in 1835, that to supply the Metropolis adequately with Church-room, no fewer than *two hundred and seventy-nine* new Churches would be necessary. The Bishop of London, not venturing to attempt so much, proposes to raise *fifty*, by a voluntary effort. Of those fifty, only about thirty have yet been commenced. Within the last twelvemonth, a second effort was made, to supply *one* parish fully, by building ten new Churches in Bethnal-green. But, after a long and vigorous effort, the subscriptions still fall short of the required sum by no less than £20,000.

In Birmingham, a subscription was opened, two years since, to build ten new Churches. The sum of £40,000, was required; but only about £23,000. has yet been raised; and thus the enterprize is crippled at the very outset. Precisely a similar report might be made of Manchester, and of Liverpool. And, in isolated districts, of smaller population, the complaint is almost universal, that poor and ill-built churches are raised, for want of means to provide better ones.

This leads us to advert to one more point, i. e. the real character and extent of the application that is made to Parliament. In the course of the late Session, an attempt was made to create a prejudice against the application, by asserting that its advocates intended to ask for a grant of *eight millions* sterling!

It is almost needless to say, that no such absurd idea ever entered the minds of the advocates of Church Extension. In fact, they have never even attempted to fix in their own minds any amount to be asked for. All that was sought, on Sir Robert H. Inglis's motion,

was, a recognition of a case of need, and of a principle of action. If these were conceded, the practical question would then devolve on the government, as to what vote of money they would propose. The advocates of the measure attempt not to decide this point. But so far from being inclined to seek for a very large grant, they would readily hail, from the hands of the government, a very small annual grant, such as £100,000: or even £50,000., and would anticipate, even from the distribution of the latter sum, among such parties as had subscribed largely themselves, the most extensive and substantial advantages.

What, then, is the duty of Churchmen? Clearly, it is, *to persevere*; stating, year by year, until their petition is granted; the spiritual necessities of our growing population; and the incumbent duty of the legislature to make some adequate provision.

It is important that every opportunity should be embraced, of urging this matter upon members of parliament. Whenever an election takes place, let churchmen constantly prefer that candidate who will give due consideration to the claims of our destitute population.

But, chiefly, let us persevere in a general and united address to the legislature. Last year, 2577 petitions were sent in; let the number in 1841 exceed 4000. It is only necessary to make one more such exertion, and, humanly speaking, the question must be carried. Myriads of our countrymen are perishing "for lack of knowledge;" myriads more are falling a prey to Socialism, Chartism, and every other strange opinion; merely, or for the most part, because a sound scriptural instruction is not provided for them. Amidst all this, *private effort* is struggling on; doing great good; but utterly incompetent to keep pace with the advancing tide of population. And yet, all that is needed, all that is asked, is, a moderate annual grant, not to supersede, but to aid and encourage private effort. With this fostering aid, the zeal of the people would probably soon overtake the need; without it, the evil proves too strong for them, and the destitute grows with each succeeding year.

One more effort, then, an united and simultaneous effort,—let us all make in the coming session; and if made in faith and prayer, it can hardly be made in vain.

THE CHRISTIAN'S SABBATH.

"A day in thy courts, is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of the ungodly."—PSALM lxxxiv. 10.

THE worldling sees the Christian with his Bible, and his prayers, and his psalms, but he knows not the internal blessing. "The secret of the Lord is with them that fear him," and with them only. "Our life is hid with Christ in God." We too have walked according to the course of this world, have fed on its vile husks, and we know what we have relinquished; but they whose eyes the God of this world hath blinded, know not what we have gained. Our invitation is, "Come thou with us, and we will do thee good." We

cannot descend from our high ground; we cannot part with our glorious bliss; we long that they should be partakers of it with ourselves. "The kingdom of God is righteousness and peace and joy in the Holy Ghost." Every sabbath duly improved, we experience the reality of this truth in fuller and richer and deeper blessedness; every sabbath is as it were a link in the chain which binds us more closely to heaven; a step in the ladder of our upward ascent.

Review of Books.

CHRISTIAN MORALS. By the Rev. W. SEWELL, M. A. Exeter College, Oxford. Burns. 1840.

THIS Work, from one of the ablest writers of the Oxford School, and has considerable literary merit, and still greater theological defects. We deem it desirable, then, to give it some short notice, as it is purposely thrown into a popular form. Its lively style, the important truths it contains, the real talent of the author, and we may add, the needless affectation of great depth of thought, make the danger all the greater, with young and incautious readers, of imbibing the false and unscriptural doctrines with which it is too deeply imbued.

Our limits forbid us to enter into a full analysis of the work, nor do we profess to give a full review, in which we might find many points to commend, though still more to deprecate and blame. We must be content with pointing out in succession, some of those fatal defects which render it wholly unfit for Protestant, Evangelical churchmen, to place as a manual in the hands of their children.

1. First, the title itself is deceptive, and truth, even in a title-page is a branch of Christian morality. A work on Christian morals, if designed, as the introduction implies, for young readers, should be mainly occupied in unfolding the various branches of duty, from Christian motives, and on scriptural grounds. If written for deeper students, as stated in the preface, it would first unfold the basis of moral obligation in the Divine perfections, and the relations of God's intelligent creatures to God himself, and to each other; next, it would trace the fresh relations introduced by the fall of man, and the revealed plan of redeeming

mercy in Christ; and lastly, unfold to our view the stately temple of Christian holiness in all its fair proportions, and bring the high motives of the Gospel to bear on the heart of the Christian in every various lesson of practical obedience.

Most of these topics will be sought for in vain in the present work. It professes two inconsistent objects, and it fulfils neither. It is in truth a string of metaphysical Essays, slightly connected with each other, and with the main subject, too abstruse for the young reader, and far too superficial, cursory, and dogmatic, for the thoughtful student. The following headings may give some idea of its contents:—'Books alone not instructive—Ministers of religion how to be distinguished—intruders to be rejected—Rationalism—Eclecticism—Syncretism—Plurality reconciled with unity—Duality the law of creation—Majority no good criterion—Importance of trifles—Use of Mystery—Exorcism—Possession, (demoniacal)—External world a law—Nature of fancy—Blessings given at Baptism, not merely offered—Trinity in man—Justification, (i. e. by Baptism)—Predestination—Seventeenth Article—Use of theory—Confirmation—Holy Communion—Pleasure, Pain, Happiness.'

Besides the deception in the title, two grave objections lie against a work on 'Christian Morals' so composed. The abstruseness of its topics will bewilder and perplex simple readers. They will find little to nourish practical holiness, and much to engender speculative pride; while the profusion of fanciful illustrations may dazzle them

into a blind adoption of dangerous errors. Really deep thinkers, on the other hand, will be repelled by the superficial treatment to which so wide a range of topics of necessity leads. They will not be content, with the author, to rove, like butterflies, from one theme to another, or glance on fifty topics, each of which requires the most profound and careful thought. They will justly claim for the author less profession of depth, and more of the reality.

2. The first chapter is an address to young readers, to prove that books alone are not instructors. Now it may be true, that some in the present day, have an exaggerated view of the efficacy of human writings, taken alone: but the author, both here and in many other places, in striving to expose an error, reasons falsely, and wanders as widely from the truth on the other side. He cannot refute rationalism, without advocating implicit faith; he cannot denounce lawlessness, without proscribing Christian liberty; or maintain the privileges of Baptism, without perverting them into the monstrous assertion, that the baptized Christian has nothing whatever to gain, but is in present possession of everlasting salvation.

So it is here. 'The words,' he says, 'which I use are all ambiguous, and may be made by an ingenious reader to mean one thing or another. If you are either lazy, or partial, or ignorant, or stupid, you will certainly err.' But does the author think, as the words in their connexion imply, that by his oral instructions he can preserve lazy, partial, stupid, and ignorant pupils from error? Thoughtful readers will hardly rate his powers so high, and will suspect that he has followed his own prescription, and filled his mind with 'innocent fairy tales and visions of fancy,' instead of the humbling lessons of practical experience.

These are some of the reasons, why wise men of old, wiser than any of us in this century, would have opened their eyes with the utmost contempt, if any one had proposed to make you a good Christian or citizen by means of a book. The Spirit of God however has proposed to effect, nay, more, in ten thousand cases has actually effected this very thing. "The law of the Lord is perfect, *converting the soul*; the testimonies of the Lord are sure, *making wise the simple*; moreover *by them is thy servant warned*." The law, the testimonies, and the statutes, are only a book, a little book, and yet the Spirit of truth himself ascribes to them this mighty power. The contempt of these wise men would have been grievously mis-placed; even their wisdom very questionable; and perhaps the simplest devout student of God's word, might say with truth of Mr. Sewell's authorities, "I am wiser than the ancients, for thy testimonies are my meditation." The secret, we hope not the designed tendency of this introduction is to magnify the difficulties, and depreciate the practical worth of God's written word.

3. The second chapter is on 'faith in testimony,' and its grand maxim, that 'external, historical testimony of God's revealed will is the *only true basis* of moral science.' The maxim is false and dangerous. The true basis of morality is the perfection of the Divine nature, and the essential relations between God and his intelligent creatures, and of those creatures with each other. Historical revelation is the main channel of our knowledge of moral science, but this is very different from being its only basis. Indeed the author's sentiment here is quite inconsistent with other parts of his work. And the error is not slight, but fundamental. To make external revelation the sole basis of morality, is to uproot morals and religion to-

gether. Christianity itself could then have no moral claim upon our acceptance, and the moral laws of God no unchanging force or obligation. Even to make external revelation the exclusive channel of this knowledge is not sanctioned by the Apostle, who tells us that Gentiles which have not a law of outward revelation, are a law unto themselves.

'You ought to exercise no judgment of your own, in opposition to accredited testimony. Belief is natural, doubt is not; belief is a virtue, doubt is a sin. . . . You read Bruce's Travels,—what harm arises from believing, when to be true, even though they were false? And what good proceeds from doubting? For it is better to have the mind filled with innocent fairy tales and visions of fancy, than to keep it empty, cold, and lonely.'

What strange doctrine for a Professor of Christian Morals! 'We ought to exercise no judgment of our own.' Then why does the Spirit of God command us to prove all things? Why does his inspired Apostle give the direction to Corinthians, "I speak as unto wise men, judge ye what I say." Why does the Holy Ghost commend the Bereans as more noble, because they searched the Scriptures daily "whether those things were so?" And why the unmeaning contradictory limitation 'in opposition to accredited testimony,' if our own judgment is already proscribed? How can we then tell what testimony is or is not worthy of credit? 'Belief is a virtue, doubt is a sin!' And this applied by the author himself, to the reception of errors and falsehoods. The beloved Apostle teaches an opposite lesson. "Beloved, believe not every spirit, but try the spirits, whether they be of God." Here we see, doubt may be virtue, and belief a sin; and so indeed it is always, in the case of false teachers. Has the author ever re-

flected, that what he here commends is expressly denounced by the Spirit of God, and that to believe a lie is comprehensive of all wickedness? It is dangerous even for the sake of filling the mind with 'innocent fairy tales and visions of fancy,' to make void the solemn command of God.

Let us now compare together these two first maxims of the author. Books are so ambiguous as to be of little help towards a knowledge of morals. External historical Christianity is the sole basis of moral science. The conclusion, though not stated in the work, is evident to a child—that the only morality possible for man is implicit submission to the teaching, whatever it may be, of the Christian priesthood. And what is this, but Popery, full grown, and undisguised?

4. The third chapter is on Ministers of Religion, and the Catholic Church.' Let us here observe what the author asserts of the holy men who lived fifteen hundred years ago. Many more strange facts might be stated of them, not the least that it is *their testimony* to which, in the present day, we must look back through the long mist of years, whenever we want to know what is good and evil. These are the persons to whom you must look, by whose testimony you must abide, if ever your parent or your king seem to betray their trust?

Not a few persons, Mr. S. adds, when they read this, will think that a little book containing such notions, can only lead to mischief. They have much reason for their view. For what do the words imply? That the Nicene Fathers are the men by whose testimony we must abide, the final standard to us of good and evil. Why then does St. Paul warn the Ephesian elders, regularly authorised and ordained. 'Of your own selves, shall men rise speaking per-

verse things?' Why does the Spirit of God tell us that "the mystery of iniquity doth already work," if the writers of the third and fourth centuries are to be taken for our infallible guides? Why does our own church teach us "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith." And how can doctrine so opposed to the standards of our church, and the current of God's holy word, lead to anything but mischief?

At page 17, we have the following statement as to those who profess to be ministers of God in the land. 'They differ very much as to the nature of the message: and in particular, each declares that he himself is the only one right, and that all others who have not the same credentials with himself are impostors.' We were not before aware of this startling fact. Our author should be content to shroud himself in the damp shades of Romish bigotry, without seeking to involve all his brethren in the same darkness. The clergy regard the Presbyterian Dissenting Ministers and Romish priests, all as irregular, some wilfully and schismatic, others as heretical and idolatrous; but they have not learned to wound them without distinction, as impostors; still less is any of them so absurd as to set up himself as the only true and faithful teacher. This would be to surpass the arrogance of Rome.

'Once more, these powers (of the clergy) are very great, they are even awful; if not truly conferred by God, they are blasphemously assumed by men. . . The promises of bringing down the Deity from heaven, and infusing his own Spirit into the souls of miserable mortals, this which is nothing more than the everyday

promise of the church, proclaimed and administered by every minister of the church, every time that he stands at the font, or serves at the altar. Should we not expect that such a lie, if lie it be, must long since have drawn down vengeance on the blasphemer, instead of being preserved for eighteen hundred years as a great and holy treasure, the palladium of the church, the corner-stone of the Christian faith?'

Now we allow that it is possible, barely possible, to put a sound construction on this passage. We know that rich and glorious promises, of which the sacraments are appointed seals, are proclaimed and administered by those who bear the commission of Christ. Nay, more, we believe that all those who "bring the doctrine of Christ," 2 John 10. though perhaps culpably irregular themselves, proclaim and administer that which is the power of God unto salvation. If this be the author's meaning, we only regret that he has expressed it so obscurely. The meaning however which seems intended, and lies on the face of the passage, is that the Bishop or Episcopal Presbyter, by virtue of his orders, has the inherent power of 'infusing God's Holy Spirit into the soul' of the child at the font, and of 'bringing down the Deity from heaven' into the sacramental elements 'at the altar.' Now this, we do solemnly believe, is blasphemous. We suspect it is the very blasphemy written upon that power, which 'doeth great wonders, insomuch that he bringeth down fire from heaven upon earth in the sight of men. We believe this doctrine of the priestly infusion and transfusion of grace, is the very breath of life to the lamb-like apostacy of Rome, which claims these powers broadly, and *without reserve*, and that nothing but the riches of God's long-suffering which exceeds our thoughts,

had delayed that vengeance of heaven on the blasphemy which awards it still. The Romanist has waived the powers, but he confesses to have altered the doctrines in the course of their transmission. According to the Professor, thus the Romish priest 'has the power of bringing down the Deity from heaven, and infusing his Holy Spirit into the souls of miserable mortals, every time that he stands by the font or serves at the altar.' According to the articles which he has subscribed, 'the sacrifices of the masses were blasphemous fables and dangerous deceits.' Who shall reconcile our author's statement with his subscription. Has God committed to the enactors of 'blasphemous fables' the power of bringing himself down at will from heaven, or can the Holy Spirit be 'infused into the soul' by the workers of 'dangerous deceits?' Where, again, is the warrant for the other assertion, that Romanists confess they have changed the doctrines? The Church of Rome, like the woman in Proverbs, is clamorous and stubborn, as well as moveable in her ways, and avers boldly that she has changed nothing.

The bearing of this chapter on the Protestant faith of the Church of England, may be summed then as follows. The author concedes to the Papal hierarchy all the powers which they claim, and he protests against them on a ground which is utterly false and untenable. Let us connect this unmeaning protest with the principles of the two former chapters, and we shall see that a way is paved for his readers

'Smooth, easy, inoffensive' back to Rome.

5. The fourth maxim, unfolded in the fourth chapter, is, 'that the Catholic church alone has the right or the power to educate.' Here again Mr. Sewell, as in many places, by unguarded rash-

ness of statement, travesties a great truth, and turns it into a gross absurdity. Our Lord did not come to destroy the natural rights or offices of parents and rulers, but to complete them with fuller light, sanction them by higher motives, and strengthen them by a fresh provision of divine grace. The maxim, as it stands, would make anarchy, rebellion, and filial disobedience, matters of divine right in all families or nations that have not received the message of the gospel. Did our space allow, we might easily shew that whatever sense we assign to the words 'the Catholic church,' the statement is unscriptural and dangerous. Its full development may be found in the Papal maxim, 'Oaths contrary to the interests of Holy Church, are not to be counted oaths, but perjuries.'

6. The fifth chapter compares 'Heathen with Christian ethics. The chief object is to prove that implicit faith in teachers is required in both. 'If you study them at all, you must begin by taking the word of their respective teachers as a guarantee for their truth. If I offer you a sovereign, you may doubt if it be good, but unless you take it in your hand, *as if it were good*, and proceed to make some purchase with it, you will never know whether it be good or bad. You are told a river is ten feet deep. You do not believe it. Will not believing it shew you whether it is so or not? No, you will act at once *as if it were that depth*. You take a pole of that length and sound, and the proof is there at once.'

This passage may serve to measure the logical worth of those illustrations with which the work abounds. The facts are coined to suit the theory. Let us try them in the present case. You doubt if the sovereign is good, you ring it, or look at its marks, or apply to a better judge; but if it is bad, and

you offer it in purchase, you may be taken up perhaps as an utterer of base coin. You cannot swim, and you are told a river is ten feet deep; will not believing ever shew you whether it is so or not! No, you act at once *as if it were that depth*. You leap in boldly, and are drowned forthwith. Such is the true lesson to be gathered from the similes of our author, and such too, we fear, without a figure, has been the awful fact with thousands of immortal souls, who, following blind leaders, have been 'drowned in perdition and destruction' by this 'implicit faith' in a lie. We deplore, for our author's own sake, that he should allure his readers, by such absurd illustrations, towards the precipice of such fearful danger. We oppose to them the plain commands of Christ's holy apostles—"Beware, lest any man spoil you through philosophy and vain deceit? Believe not every spirit, but try the spirits whether they be of God."

7. The sixth chapter, on 'Scientific ethics,' continues the advocacy of implicit faith in the church, and is disfigured by many rash assertions. 'If God in giving us Revelation, had given it to us all perfect, and every part in place, we should have had nothing to do but to sit down and gaze, and gazing we should soon have been tired.' What then? Is the only source of interest in the word of God, to be found in the attempt to remedy its imperfections? What a wretchedly low and unworthy view of God's holy and all-perfect word! How far different the view of the Psalmist, when he said, "The law of the Lord is perfect, converting the soul," and when he offered that simple prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law." Yes, blessed be God, his holy word is perfect, and yet the spiritual eye may gaze upon it for ages, and never tire.

In the close of the chapter, all ethical evidence of Christianity is strenuously rejected, pp. 60—62. The whole passage is an unhappy compound of sophistical argument with false theology. 'What would you say to a man who in telling you some simple fact, about which there could be no reasonable doubt, should insist on proving it to you by abundance of argument?' By such reasoning all moral evidence of Christianity is sought to be proscribed. How strange that a widow of real ability, and who affects depth of thought, should abound in such transparent sophisms! Elsewhere, Christianity is a system, a scheme, a mystery; a vast fabric, with 'slips, doorway, and unseen labyrinthis;' here it dwindles down, with all its doctrines and discipline, into 'a simple fact.' And while the very question is of the kind of evidence to meet the doubts of weak believers or thoughtful inquirers, all ethical proofs are denounced, because 'there could be no reasonable doubt.' And what *does* the Professor think of the inspired Apostle, who 'used abundance of argument' with the Jews, 'reasoning with them for three Sabbath days out of the scriptures?' Implicit faith may serve admirably to 'fill the mind with fairy tales and visions of fancy,' but the serious Christian will seek to rest his eternal hopes on a surer and more solid foundation.

Add, that to distrust man's word is of all insults the most offensive, and one which the law of human pride cannot wipe out, except with blood! Such is the basis laid down for the duty of unquestioning faith in whatever 'the church' teaches, and indeed the church of Rome has acted on it to the letter. But what a monstrous argument for our Professor to adopt! The pagan priests would have found in it an excellent warrant for rooting out Christianity in

the earliest stages of its growth.

Of the closing paragraph we can only observe in passing, that it is plainly opposed to the commendation which the Spirit of God pronounces on the Berean converts. Blind, credulous trust in man is as much condemned in the scriptures, as faith in God is commended and extolled.

8. The three next chapters treat of 'Rationalism, Eclecticism, and Syncretism,' or in the sense here intended, the pride of reason, the choice of mere fancy, and the confounding of things that differ. These are less faulty than most of the others. Yet here too, the wisdom from above, without partiality, is greatly wanting. Even when exposing error, the author writes with the electorical exaggeration of the advocate, instead of the calm dignity of the judge, and most rationalists or eclectics would disclaim his picture as a mere caricature. There is nothing said of the right and needful use of reason, the duty of thoughtful inquiry and serious choice, or the real distinction between things more and less important. His remarks are thus liable to give rise to errors as great as those which they are meant to expose. The reader who would avoid the danger, should append to each chapter the apostolic direction on the same subject—"I speak as to wise men; judge ye what I say." "Prove all things; hold fast that which is good." "One believeth that he may eat every thing; another, who is weak, eateth herbs; let every one be fully persuaded in his own mind."

One short phrase however we must extract, as it shews the under current of feeling which pervades the work. 'The German reformers take the first step with Luther and Calvin, and the last with Hegel and Strauss.' So then the Reformation, in the Author's view, is the high road to infidelity.

What wonder that he and those of his school, should be found retracing their steps fast to the seven hills of Rome?

9. The four next chapters treat of rules for Ethical Study, Forms, the Origin of Evil, the Internal and External World. Out of much that calls for notice, we have only room to extract one or two sentences.

'The church's great instruments of good are the sacraments. And these 1500 years ago, were administered with many more symbolic forms than at present. Our forefathers cut off from that act (baptism) many outward forms with which the ancient church had surrounded it, because they had been abused; but they did not deny the truths which the forms were intended to convey. And we may read those truths more clearly in those symbolic rites than in any human words.'—P. 145.

Compare this relative estimate of means with that of God's Holy Spirit. "God hath set some in the church, *first*, apostles." And what was the great work assigned to this highest office? St. Paul will tell us, "Christ sent me, *not to baptize*, but to preach the gospel." To place the sacraments above the word of God, instead of subordinate, is a spiritual idolatry of the same kind with the worship of the brazen serpent.

Again contrast the view here taken of the discarded ceremonies with that of our Prayer Book. In the author's view 'no human word could teach so well,' and therefore plainly the sooner they are restored, the better. According to the compilers of our venerable Liturgy, 'because they had much blinded the people, and obscured the glory of God, they were worthy to be cut away, and clean rejected;' 'the burden of them was intolerable, their excessive multitude was so great, and many of them so dark, that they did more confound

and darken, than set forth Christ's benefits to us.' What a contrast of sentiments between our Professor and the publicly-authorized documents of our church.

'The church never promises man liberty; for man is not made for liberty, and can no more live in it than fishes in the air, or birds in the water,' p. 178. What 'the church' as expounded by our author, may promise, we know not, and do not think it of much importance; but that the Lord of the church promises liberty to his true servants and its faithful members, we do know, for his lips, which cannot lie, have spoken it. "Ye shall know the truth, and the truth *shall make you free*. If the Son then shall make you free, *ye shall be free indeed*." And we know further that his Apostle has most solemnly charged us—a charge very needful to remember in these days, "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." The gospel denounces indeed the licentiousness which falsely calls itself liberty, but it does promise and assure to us, the purest, fullest, highest, and holiest, freedom.

In the later chapters of the work, erroneous and strange doctrines are still more thickly scattered, but we have not space to continue our notice further. We hope the task may be taken up elsewhere, and more at length, by some abler hand. Among the leading doctrines of those chapters are justification by baptism, with full regeneration by the same ordinance, so full that the baptized person has nothing left to aim after or desire. He is in present, actual possession of everlasting salvation, and has only to keep what he already possesses! And this is

gravely and repeatedly asserted, and made the whole basis of the reasoning in the face of innumerable texts, which command us to labour earnestly to enter into the promised rest, to covet earnestly the best gifts, to follow after that for which Christ has apprehended us, to pray without ceasing, to grow in grace, to follow after holiness; and that most solemn warning to one just baptized—"thou hast neither part nor lot in the matter, for thy heart is not right with God."

The work then before us is not a work on Christian Morals, but of metaphysical and ecclesiastical essays. Its illustrations are often fanciful, its reasoning illogical, its metaphysics profound in shew rather than in reality; its tendency directly popish, its theology grievously unsound. It has merit of some respects, and redeeming elements of truth, but these are greatly outweighed by the dangerous and false maxims with which it abounds, and on which indeed it rests almost entirely. Instead of a treatise on Ethics it is a bewildering compound, where bright gleams of truth, and flashes of striking thought, are lost in a cloud of heathen philosophy, ecclesiastical superstition, metaphysical subtlety, and popish doctrine, till the incautious reader is lost in the dreamy labyrinth. The spiritual mind may be attracted for a moment by the weighty character of its topics, and the lively fancy by which they are illustrated, but will soon recoil with deep aversion, and turn gladly from the mirage to refresh itself with the pure doctrines of the gospel, to those bright landscapes of heavenly truth, and living streams of holiness, which are to be found in God's holy word.

PERVERSION-TO ROMANISM.

SIR,—There has appeared in some of the newspapers an account (copied from the *TABLET*, Roman Catholic Journal) of the proselytism of a young English Protestant, Mr. Biden, resident in Bruges, who, after a public abjuration of his first faith, was admitted with the usual ceremonies, before a vast concourse of spectators, into the bosom of the Romish church, and is now preparing for the priesthood in the episcopal seminary of the above city. His conversion and apostacy are ascribed to ‘the writings of Dr. Pusey;’ and the truth of this statement I can most positively affirm. When I profess the utmost respect for the learning and piety of that most exemplary divine, and my confidence in the soundness of his opinions, my observations on this head may be received with less suspicion. The present, I believe, is but a lamentable instance and realization of the danger anticipated by the Bishop of Oxford in a charge to the clergy of his diocese—that he was not so apprehensive of error in the authors of the “*Tracts for the Times*” as in the misunderstanding of their juvenile disciples.

Mr. Biden is the eldest son of an East India captain, who now holds a high official appointment in Madras, and is there resident with the bulk of his family. A younger brother was left in England at Christ’s Hospital, and John Christopher, the subject of these remarks, was placed with a respectable solicitor in London, to be brought up to that profession, in which he had good prospects. Disgusted with the study and practice of the law, and having always had a preference for the church, he turned his attention to theology, and especially to a perusal of those works published and recommended by the Oxford

divines. In the course of last year he visited his aunt, a most excellent Protestant English lady, who has property in Burges; and being myself resident in that city during part of the long vacation, I was there first introduced to him by her. I walked and talked with him daily; and made a tour in his company through the most beautiful districts of Belgium. The staple of his own conversation was derived from the Oxford tracts. I endeavoured in several instances, to the best of my ability and judgment, to point out what I considered his misconstruction of several opinions therein stated, and his misapplication of the principles. But my arguments were generally confronted by his exposure of some technical inaccuracy in my details; as regarded, for instance, the distinction of the priestly vestments and ornaments of the church, in the knowledge of which particulars I confess he had greatly the advantage. He had now abandoned the legal profession, and was studying for the ministry of the Church of England. I recommended the best standard works to his perusal, and advised him to commence with the more elementary branches of divinity before venturing upon the higher ground of polemical discussion, especially with the one-sided views which he then entertained.

He told me, that he had abstained for days together from meat diet in order, with his savings, to purchase Dr. Pusey’s own, and other theological works of his (Dr. Pusey’s,) recommendation, more especially some of the early fathers, and to such had his exclusive attention been directed. His talents were above mediocrity, but they were warped by the narrowness of his reading. His moral conduct was irreproachable; but, perhaps,

for that very reason somewhat tintured with self-righteousness and self-sufficiency. I wish, indeed, I could excuse myself from the like grievous hindrances to the settlement of religious truth ; but, as it was, I am ashamed to confess, our discussions on these subjects usually terminated in anything but an amicable spirit ; and perhaps by insisting too obstinately upon what I considered the weightier matters of the law, " which ought to be done," I rather confirmed him in his opposite leaning towards external observances, " which ought not to be left undone." However, certainly, he attached as much importance to the shape and fashion of his clerical habit as the Pharisees of old to their phylacteries and hems ; and spoke repeatedly of his intention to restore (as much as in him lay) the ancient discipline of the church in his choice of the alb, the cope, and other canonical vestments. This is one instance among many such.

Upon my return to England he wrote me a letter to assure me of his " sincere and hearty forgiveness of all past grievances." I endeavoured unsuccessfully to obtain for him a Bible clerkship in the college to which I belong at Oxford ; when to my astonishment last week I was grieved beyond measure to learn for the first time his secession from the church, by the accounts above referred to from the ' Tablet.'

I have been induced to be thus explicit in my narrative, because what has been his case may easily be the case of others, who, like him, under similar circumstances, ' following up,' (as it is said,) ' the data of the Oxford tracts,' may, from very just premises, arrive at very dangerous conclusions, with no other guide to direct the course of their speculations than ' four months' (!) patient study in the extensive library of an ecclesiastical seminary. A few

months back only I have been with him when he has suffered himself to be insulted rather than bare his head on the approach of the host in procession, and shuddered at the imputation of ever becoming ' a Popish recusant.' He has now solemnly abjured the authority of the Church of England, and worships the blessed Eucharist in high mass, as the substantial body and blood of his glorified Redeemer ; so alas ! ' following up the data of the Oxford tracts !' From them again no doubt he learned the just importance of external decency and order in the public services of religion ; he then compares the Sabbath worship (one day in seven) at the English Protestant Chapel, a small building of the meanest description, with no ornaments to recommend it but a plain pulpit, altar, and organ (which last is never used, there being no Psalmody,) with the pomp and pageantry in the daily services at the Romish Cathedrals and Churches of the most sublime architecture—allurements for every sense ; a choir, and orchestra with all kinds of music, paintings and images, gorgeous apparel, and brilliant lights ; sprinkling of water, and the counting of beads ; the very taste consulted in the prescription of certain foods, and in the administration of the consecrated wafer ; till, mistaking feelings for realities, the exquisite thrill of pleasure thus produced by the gratifications of sense and fancy for the fervent spirit of devotion, he naturally despises the unaffected simplicity of our most spiritual church services, which, without meanness, are so well suited at once to tranquillize and humble the heart, to enlighten the mind without distraction of thought, and so, instrumentally, to produce that conversion of the soul in which originates all practical religion. The danger, then, is threefold, and the publication of the above instance may serve for a warning.

There is danger in the writings themselves, because, first (as it as been well remarked) they are expressed in 'incautious phraseology;' and, secondly, they are not, generally speaking, sufficiently distinct in their delineations of the true and the false, the right and the wrong, of the same subject-matter; the line of demarcation is not so nicely and clearly established, that we may know for certain how far to go, and no further, without either encroachment or delinquency; how at once "to refuse the evil and choose the good." There is danger, again, that in the advocacy of these and similar writings, we should be so far impressed with their general truth and importance, as to have no fears for the abuse of them. Had I had the most remote apprehension of the consequences that would ensue

to Mr. Biden from his perusal of Dr. Pusey's works, how different would have been my behaviour in endeavouring to reclaim his delusive notions! It is said that 'he consulted some eminent divine of the Church of England,' and that 'his conviction was most fully confirmed by the very feeble nature of the arguments produced against it.' I am not aware who this may have been; but I wish most earnestly he had consulted Dr. Pusey himself. The result might have been otherwise. Lastly, there is danger in the student; because he may venture, as Mr. Biden, 'to follow up the data,' thus incautiously offered him, and, trusting to these resources alone, wrest to his own destruction things most hard to be understood.

I am, Sir, your faithful Servant,
A GRADUATE OF OXFORD.

SOCIETES EVANGELIQUES OF GENEVA AND PARIS AND EUROPEAN MISSIONARY SOCIETY.

A GENERAL meeting of the above Societies was held on Tuesday, Nov. 17, in the Lower Room, Exeter Hall, for the purpose of uniting and incorporating the two Societies into one, to be called "The Foreign-Aid Society." The Right Hon. the Earl of Galloway in the Chair.

The Noble CHAIRMAN, in opening the proceedings of the day, after having briefly dwelt upon the original formation of the two Societies, and on their establishment at France and Geneva, said, It is impossible to over-rate the benefits which they are capable of conferring, or fully to estimate the importance of the work in which they are engaged. France, by its geographical position, by its intellectual attainment, by the general diffusion of its language, and its internal natural resources, must

exercise a preponderating moral influence over Europe, either for good or for evil. Whether Infidelity or Popery be in the ascendant, she will, if left unchecked, propagate the soul-destroying principles of either the one or the other, and let them loose upon the world in all their overwhelming moral and physical evil. I need not remind this meeting in what position at this moment she stands to this country, but let it be ours to act a conciliating part. These Societies present an organized machinery as perfectly suited to her circumstances as they are entitled to our confidence, and the union which is this day proposed between the European Missionary Society and the Societes Evangeliques deserves the sympathy and support of every Christian heart. In spreading the blessings of our reformed religion,

in fostering peace and good-will among men, in making wars to cease to the ends of the earth—in forwarding these objects, it is to be hoped that this Society may be instrumental in teaching France and Europe that “wisdom which cometh from above,” whose ways are “ways of pleasantness, and all whose paths are peace.” The noble Chairman then read to the Meeting the result of a conference which had taken place between the members of the two Societies, in endeavouring to arrange an union between the two. The object of the association, said the Noble Lord, was to collect funds in aid of the Societes Evangeliques of France and Geneva, and such other Societies as might be formed on similar principles, within the limits of the French Protestant Church, and likewise to promote the religious principles of the Reformation beyond these limits on the Continent and islands of Europe. The Society was to be organized in the usual manner. The Committee was to decide upon all applications for funds from foreign Societies, and the funds collected, after providing for the necessary expenses of management, were to be distributed among the foreign Societies in such proportions as their circumstances should require. The strictest inquiry would be made into the principles of every Society previously to a decision upon any application.

The Rev. RICHARD BURGESS said, it must be obvious, on looking at the present state of the nations of Europe, that there was something wanting as a bond of union among them, which no political wisdom can devise, nor secular expediency accomplish. This, it needs no argument to prove, is owing to the absence of true Christian religion; and I am thoroughly persuaded that if, through the instrumentality of this new Society, the principles of the Reformation

can be propagated in France, we shall have achieved a measure more forcible and efficient for the preservation of the peace of Europe, than any that has been achieved by years of diplomatic conference. During the last ten years, it has been our strength to sit still; but now, by reason of our increased facilities, everything favours our attempts. There was no facility for propagating the Gospel in France until after the late Revolution. From the time of the Revocation of the Edict of Nantes, in 1685, to the restoration of the Bourbon dynasty, France was entirely closed against the faithful preaching of the Gospel. The children of God were hunted and persecuted, and the Reformed Churches fell into a languor, from which, in some cases, they have never aroused. We happen to know something of the state of Protestant France before the cruel Edict of Louis XIV. We learn from Cardinal Benevolio, that the Huguenots, as the Reformed Churches were then designated, possessed seven hundred churches, and about fourteen hundred ministers, and estimating the population at fifteen millions, the Cardinal declared that the greater part of it was Protestant. The dreadful persecutions, however, before the close of the seventeenth century,* almost annihilated their numbers, and the remnants of the persecuted churches took refuge in this country, for seventy thousand of whose descendants we are now building churches in the parish of Bethnal Green. On the restoration of the Bourbon dynasty, there was a charter granted for the toleration of all sects of religion, but this did not give any greater facility, nor was it until the late revolution that the Gospel could be freely preached in the

* See D. D. Scott's "Suppression of the Reformation in France."

different localities of France. There is a great dissimilarity between the French laws upon paper, and the manner in which they are enforced. They wear the sound and semblance of liberty, but in their execution they are absolute tyranny. What was granted by the charter, was taken away by the executive power. For instance, two of our colporteurs, or missionaries, go into a district, and begin to disseminate the Bible according to the provisions of the charter. Well, the magistrate immediately lays hold of them and says, 'You have not asked my permission. The law, indeed, says you may do it, but then you must ask me, and if I choose I can refuse you.' Now that is their boasted liberty of conscience. If a man in this country wishes to preach the Gospel, or to teach in any way he thinks proper, though he applies to a magistrate, the magistrate cannot refuse him. In France he can. Such was the state of things in the reigns of Louis the Eighteenth and Charles the Tenth; and, although the present King of France swore to observe the provisions of the charter, declaring that 'the Constitution should henceforth be a reality,' the guarantee has not been observed. I do not mean to accuse him of it, but his Ministers have done it. The tribunal decided that these two colporteurs were acting contrary to law, but the Cours de Cassation, whilst she adjudged them unworthy "either of death or of bonds," nevertheless laid down some decision which went to the destruction of religious liberty in France. The question as yet remains undecided, but I trust that by means of this Society it will be settled ere long. In 1830, the established religion was declared to be neither Roman Catholic, Protestant, Jewish, nor Mahomedan, but the 'religion of the majority,' or of the greatest numbers. All religions

were to receive equal protection, and every minister to be salaried by the state. Yet even out of this has there arisen increased facility for exertion; because if error is permitted to disseminate its maxims, and Infidelity to stalk with its emblazoned effrontery throughout France, surely they cannot (in a spirit of equal justice) put an arrest on the preaching of the Gospel of Christ. It was only last year that an attempt was made by the Minister of Public Instruction (M. Guizot) to restrict the Gospel in France; but this we need fear no longer, for the Minister of Public Instruction now wields the weapons of a carnal warfare, as Minister of the Public Works, Fortifications, &c. It is painful to read some of the letters sent by the Committee of the Societes Evangeliques, complaining of the want of ministers and schoolmasters. Like the men of Macedonia they are saying, "Come over and help us." How can we refuse them enjoying the facilities we now enjoy? Hundreds are waiting for the preaching of the Gospel. But it may be asked, Why are all the means contributed from this country? Our reply is, that the contributors to this work are the poor in this world's goods; but in France, their donations, though small, are contributed with a more than Macedonian liberality, for their sous and francs are much more to them than our pounds and our ten pounds. It was a remark of one of the Society's correspondents at Geneva, that the colporteurs, or those who circulate the Bibles, were more dreaded by the Roman Catholics than any other power that could be directed against them; and it is to increase their efforts that your assistance is solicited in overturning the strongholds of the enemy, and in wrestling, not only against flesh and blood, but against "spiritual wickedness in high places."

The Rev. E. BICKERSTETH, in proposing the second Resolution, the object of which was to express the thankfulness of the meeting to Almighty God for the good which the European Missionary Society had been enabled, through a period of twenty-three years, to effect said, It is with very great pleasure that I attend your present meeting, and I think we have been providentially led in calling it on this interesting day. This is the anniversary of Queen Elizabeth's accession to the throne, and about the time of our meeting here together she was being proclaimed the Protestant monarch of this realm. I rejoice in promoting the union of these Societies, and trust that from this concentrated and combined union, they will be enabled to labour far more vigorously. The situation of the Continent, and especially of its chief kingdom France, is such as deeply to affect the whole of Europe. Just as selfish and bad principles prevail in France, just so will Europe be disquieted. It is only as the principles of God's word are diffused that the Continent can hope for real peace; even as the waters of Jericho could not be healed by Elisha casting in the salt, so only can the troubled waters of the Continent be healed by casting in the truths of God's word. We have been, through the mercy of God, the conquerors of France in many great and mighty struggles by sea and by land, but what have they left behind them save the stings of jealousy, and enmity, and envy? Whilst, on the other hand, if we can only succeed in our spiritual warfare, in checking the advance of Infidelity and Popery, and lawlessness in France, we shall have achieved a conquest fruitful in blessedness, both now and for ever. How vast is the debt which we owe to the Continent, and in what better way can we repay it than in the present. Our Reformation was

not the first Reformation, for we had all the advantages of previous trials and struggles in Germany, in the Netherlands, and in Switzerland. When during the Reformation our Church was in the greatest peril, with what kindness were we received by the French Church in Queen Mary's reign. The first bishops in our own country were supplied from the French Church, and many of our prayers in the Liturgy came from that of the French. So that we are simply returning good for good. When we look at the existing insubordination, and lawlessness, and self-will spreading throughout the Continent, we cannot long remain indifferent to the summons which urges us to revive the spirit of Christianity among them, and the truths of the blessed Reformation. We have not always had openings for the prosecution of this work, and even during the last month these prospects seem as though they might be clouded. The present situation of things upon the Continent—the extreme spirit of excitement which prevails, and the troubled state of the world in general, ought to furnish us with a strong impetus for the furtherance of this blessed work. There is one point I would just notice in the contemplated union of these two Societies. I am afraid that if the members of this Society give only one subscription instead of two, the fund for evangelizing France will be diminished rather than increased. I trust, however, that the members of each Society will make a point of subscribing to the Foreign-Aid Society an equivalent to their former donations, and for my own part, I shall be truly glad to act upon that principle. We cannot too deeply feel the inestimable importance of a spirit of prayer in the prosecution of this work. As long as Abraham continued his intercession for the cities of the plains, so long were they

spared, so long was he heard, and even after he had ceased his prayer many were saved from out of the city. It is no less our privilege than our duty to pray to God that we may be impressed with a deep feeling of the present sinful state of the world, so as to lead us more and more to have recourse to an enlarged spirit of intercessory prayer. If we did but pray more for the nations of the continent, and for our own nation, there would be a far greater effusion of blessings. No believing prayer can be made in vain. God grant that the hearts of this meeting may be influenced by greater energy of effort in endeavouring to communicate the light of the Gospel to the unenlightened nations of the world.

The Hon. ARTHUR KINNAIRD. I feel there is nothing further for me to say, in seconding this Resolution, after the eloquent addresses you have heard, and the very powerful exhortation which has just been made you to support to your utmost the interests of this Society. It is indeed a matter of thankfulness to God, (as the Resolution expresses it) that our Society has been enabled to raise up, for missionary service, so many men of truly evangelical character and spirit; and all that we now ask at your hands is, to furnish us with funds for the continued prosecution of the work. Our letters and accounts from abroad inform us that there is an abundant field for labour, and all that we require is the means to send forth labourers into the vineyard. Believing that all who are interested in this work will most readily respond to the appeal, I most cordially second the Resolution.

WILLIAM LEACH, Esq. I have great pleasure in proposing, that it be recommended to all subscribers and contributors to these Societies to co-operate in enlarging the re-

sources of the two Societies, and to join in prayer for their success. Events are evidently drawing to a fearful consummation, and we know not how rapidly it may approach. We cannot long expect to continue in these works of faith and labours of love. Let us then work while it is yet day, in carrying on this blessed undertaking, or the night will suddenly come upon us, when it will be found that our work has been left unaccomplished.

The Rev. Mr. FREEMANTLE, in seconding the Resolution, said, the claims of this united Society have been so powerfully enforced upon the minds of all present, that nothing further remains for me to do than simply to second the Resolution. I have, during my travels in France, Switzerland, and Italy, seen much of the working of Societies like the present. I have seen the wonderful effects of the simple preaching and spreading of the word of God, and it is apparent to me, and must be so to all, that it is a work of the greatest importance in which we can be engaged. We find Satan trying on every side to prevent the preaching of the truth of God, and therefore does the union of these Societies, forming, as they will, a connecting link between Italy, France, and England, become the more important. I do feel for the perilous position of this country at the present moment, and I do believe that if there arose a contest between France and England again, it would be something for us, on our behalf, if we now sent in our colporteurs and our Bible teachers for the purpose of evangelizing that country. I trust we shall not forget our own responsibilities, but remembering that our only protection is in the hands of the living God, go forth in his name only to prosecute the important work.

Intelligence.

CHURCH MISSIONARY SOCIETY.

WILLINGNESS OF INDIAN CHRISTIANS TO CONTRIBUTE TOWARDS THE ERECTION OF CHURCHES.

THE church at Pellam, in the Cottayam District—a temporary place built by the people themselves with mud walls and covered with bamboos and ollas—having fallen into decay, a meeting was held there a few days ago, to consult about the building of a new one. One man had already given the ground for the church and burial-ground, and also ground for the erection of the Catechist's house, and for a small garden: another, on this occasion, gave a part of his own yard, to enable us to make a straight road from the water's edge up to the church; another poor man gave a part of his also, for a small sum; and a fourth, whose house stood directly in the way, has consented to our removing it to one side, so that the road may go right through his ground. It is now requisite that the road should be made; that the Catechist's house, nearly finished, at but small expense to the Society, should be completed; and, what is of most importance, that a church should be erected. The necessary funds for these purposes are the first consideration; and to raise them was the chief business of the meeting. I am happy to report, that, in addition to the gift of the ground above stated, our subscription from the natives alone amount to the sum of 500 chuckrums—about 175 rupees. We have a prospect of something more than that from other friends; but the sum required to complete the work is 2500 rupees.

OPENING OF THE CHURCH AT MAVELI- CARE.

At the opening of my church, which took place on Wednesday, May 22, the brethren from Cottayam, and two from Allepie, were present. Some of our congregations from Cottayam and Mallapalli came, by previous invitation; and in the course of the day, between one and two thousand persons of all classes crowded in to see this *new thing*. A little before eleven A.M. the bell was rung, in all probability for the first time in the midst of this dense population—this chief seat of darkness and “reign” of spiritual death, to invite the people to the worship of the only living and true

DECEMBER 1840.

God in a manner agreeable to his holy will, and best calculated to advance the growth of piety in the hearts of men. We had a full service, as usually conducted in churches at home; viz. singing, morning prayer, with the litany, commandments, &c. read by two officiating ministers, sermon, and the Lord's Supper. At the latter service, three respectable Syrians, under previous instruction, openly expressed their determination to join us, by partaking with about twenty of our old congregation. This is the first fruit of that great harvest which I do hope the Lord Jesus intends to gather in here.

My church is calculated to hold about 400 persons; and if the porch were filled, 500 could be comfortably accommodated. With the aid of my dear partner, we have contrived to make it wear quite a respectable appearance. The inside, with the exception of pews, is altogether English. For a ceiling we have nice white mats; and the floor is covered with the grass mats of the country, such as find their way into gentlemen's bungalows. The pulpit and desks are stained with a lasting dark colour, and are well varnished. A vestry and bell make our church quite complete, and command the attention and respect of those who come only to sneer and scoff.

Yesterday was the first time of my preaching in the church; and seven Syrian families, professedly from a conviction of the truth which I teach, joined it. It is well to add, by way of explanation, that the fathers and children only came; but they all assured me that the women were quite willing to come, but were prevented at present by shame: that two of them have children to be baptized in a Lord's Day or two, when all will come in a body, in order to encourage each other to bear obloquy and triumph over reproach.

VISIT OF THE BISHOP OF MADRAS TO CEYLON.

On Tuesday, Dec. 3, the Bishop visited Cotta; and it was indeed a high day with us. He arrived about half-past eight, accompanied by the Arch-deacon of Colombo—other friends had arrived before: and after a little conversation with us about the arrangements of the day, I read an Address in

presence of his Lordship and the ladies and gentlemen present. His Lordship expressed himself as being much pleased with the address; and stated that he would reply to it more particularly by a letter addressed to me.

After this, we went to the church, for family prayers. By the Bishop's direction, I read the second and third chapters of St. Paul's first epistle to Timothy, on particular parts of which his Lordship made a short comment. The 100th Psalm was next sung; and the Bishop concluded the service by reading, in a most solemn and devout manner, an appropriate selection from the prayers of our venerable church. After breakfast, the Bishop, and the party present, went to Mrs. Bailey's Girls' School, which was quite full with day and Sunday scholars, and a few of their mothers. The children first sung a hymn in Singhalese. The first class then read, by the Bishop's direction, the fifteenth chapter of St. John, in English; on which his Lordship asked them several plain and interesting questions in an affectionate manner, which, for the most part, they readily answered. A goodly number of them then read a chapter in St. Matthew, in Singhalese, after which their writing and needlework were exhibited. One of the girls, eight years of age, had prepared a sampler, which she presented to his Lordship, on which was neatly marked in silk the following verse: "And may the God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." On leaving the school, his Lordship expressed himself as having been highly delighted with it.

The next part of the day's proceedings was the examination of the Institution Youths; at the commencement of which the senior student delivered an address. The Bishop made a short reply, expressing the satisfaction which the address had given him, his deep interest in the prosperity of the institution, and the pleasure he should feel, if permitted to admit any of the lads then present into holy orders, as he had done two young men connected with this station on the preceding Saturday. The examination was conducted chiefly by the Bishop, assisted by Mr. Haslam. The twenty-fifth chapter of St. Matthew was selected by the Bishop, and read by the youths; after which questions arising from the chapter were readily answered, as well as many questions on other subjects.

After the examination of the Institution Youths, which continued three

hours, the Bishop took a little refreshment, and then went to the church; where the children of the out-schools were assembled, with their teachers, and many of their parents and people of the villages around, making a congregation of between 1800 and 2000. His Lordship gave a suitable address to the children, and especially to those persons present who had been confirmed by him in Colombo, as he had not been able to address them on the day of confirmation. His address was interpreted by one of the newly-ordained deacons. It was shorter than his Lordship intended it to be; by an attack of fainting coming upon him, to which he seems very much subject. He was raised and supported by two of his clergy, while pronouncing the blessing; and at the conclusion sunk into his chair, and was carried out into the air. It was a considerable time before he recovered, and he was not able to join our party at tiffin. His Excellency the Governor was prevented from being at Cotta on this day, by an attack of fever; and afterward wrote to express his regret at not having been able to meet the Bishop here, 'to show how ready he should have been to give his countenance and support to that—the Christian—Institution.' The Hon. Mrs. Stewart Mackenzie attended, the Archdeacon, the Bishop's Chaplain, the two English Chaplains of Colombo, and the Singhalese Chaplain, with subscribers to the Society resident in Colombo, and other friends; making a party of about thirty, who all seemed greatly delighted with what they had heard and seen. The Chief Justice was prevented from attending, by the criminal sessions. The schoolmasters, at their own request and expense, had made three arches, most tastefully decorated with fruits, flowers, &c. and had ornamented the road for some distance from the Mission premises. The road from our house to the church was canopied with cloth, extending to the steps of the church, a distance of about seventy-five paces, and terminated by an arch, most beautifully decorated at the sides in the native style.

The Bishop gave me a donation of £10. for the general purposes of the mission; and £2. to be expended in books, for rewards to the best scholars in each class of the Institution Youths.

VISIT OF THE BISHOP TO BADDAGAME.

The particulars of the Bishop's visit to this station are given by the Rev. H. Powell.

BADDAGAME: Nov. 2, 1839.—To-day

we had the pleasure of receiving a visit from our good bishop, who came to Galle on Thursday last, for the purpose of holding a Confirmation. He was accompanied by his chaplain, the Rev. C. Street, the Government agent, and the chaplain of Galle. His lordship was very well pleased with the house and situation, and especially with the church and school-children, whom we had assembled on the occasion. About 400 or 450 were present. These belonged to the out-schools within a moderate distance, and attend church on Lord's days. The children of the more remote Schools would also have been present, and have raised the number to upward of 600, but that we did not receive intelligence of his lordship's visit till late on the previous evening, which, of course, did not leave us time to assemble them. As it was, however, his lordship's reception was a very interesting sight. The children were all very clean and neat, and stood in two rows, on either side of the path leading to the church. They were so numerous as to reach from the entrance-gate of the premises nearly to the church-door. Behind them on either side, were arches, extending from tree to tree, adorned with white cocoa-nut leaves and flowers, with a larger arch at the entrance to the premises, and a smaller one near the house, for his lordship to walk under. The school-masters and children decorated these, and spared no pains to make them look as beautiful as they could. Many of them were here by day-light in the morning, bringing branches, and flowers, and other decorations. As his Lordship passed, they all bowed or curtsied, and shewed, by their little smiling countenances, the interest which they took in the proceedings. After his Lordship had viewed the church, which he was very anxious to see, and had remarked how the bell and the organ, and its general appearance, reminded him of scenes in England, he returned to the house, while the children and candidates for Confirmation were arranged for an examination in the church. When all was prepared, his Lordship returned to the church, and bade me commence an examination of the candidates, that he might see what had been the scope of my instructions. In this his Lordship soon joined me, and afterwards took the examination entirely into his own hands; questioning in the Old and New Testaments in the most promiscuous manner; running through the histories of Abraham, Moses, Peter, Paul; the birth, life, and death of Jesus Christ; the fulfilment of prophecy; the doctrines of

Scripture; the difference between Christianity and other religions. Nearly all these questions were correctly and readily answered. When he had concluded, after questioning for upward of half an hour, his Lordship said he could not express to me how much he was delighted, what entire satisfaction the candidates had given him, and how very far they exceeded his expectations. Indeed, I must admit, that although I had met them three times in each week for instruction, for some time past, they even went beyond the expectations which I had formed of them. His Lordship concluded, by giving them a faithful and short address, principally on the temper of mind with which they should receive the holy rite of Confirmation, and on the necessity of their unflinching adherence to Christianity.

After this, as his Lordship was fatigued—owing, I am sorry to say, to a serious indisposition—it was doubted whether he could examine the schools; but he said he did not like to go away without doing so. He therefore directed me to select a few promiscuously from the out-schools, that he might take them as a specimen of the whole. When thirty or forty of them had been thus selected, they were arranged before the bishop. Questions were then proposed on the facts and doctrines of the New Testament, and the nature and importance of Christianity; which were so promptly answered, that, when the examination was concluded, his Lordship said, that if with the candidates he was delighted, with the children he was astonished; in fact, he had never heard children in England answer better, or indeed so well. And what he liked most, his Lordship added, was, that every thing was plain and straightforward; there was evidently no trickery about it; and he was convinced that our labours must be doing good. This was, of course, a very gratifying and encouraging testimony, from one so competent to judge as himself: and what gave me the more satisfaction was, the assurance that the Bishop's words were true, that there was no trickery in it, but that every thing was plain and straightforward: for not a single school had been prepared for an examination, or even led to suppose that there would be one; so that what was seen and heard by him was not anything got up for the occasion, but what might be heard and seen by any one else, if the schools were assembled. His Lordship spent a few hours with us afterward, and conversed with me a good deal about the Mission and Station. He gave me

privately the re-assurance of his delight and satisfaction in all that he had witnessed to-day, and said he thought he had never spent a happier day in his life; and finally begged me to write to him occasionally, to let him know 'how the good work at Baddage is going on.' His Lordship holds his confirmation at Galle on Monday, whither I and my candidates will have to go.

After such a statement, you will agree with me that I have abundant cause for joy and gratitude; and here, therefore, would I raise a new Ebenezer to Jehovah, and call upon my soul and "all that is within me to bless his holy name."

Often did I wish, on this day, that some of my dear brethren who have preceded me, and some of our zealous missionary friends in England, had been present, to witness what I witnessed. But it must have been witnessed here, to have seen the contrast between our children and others. The bishop was so struck with this, that he said we must have selected all the clean, and healthy, and good-looking people for the occasion, for he had never seen any Singhalese children like them before: so that Christianity, as it has often been remarked, improves the temporal condition of a people, even where it fails of impressing their hearts. But would that we could see more spiritual fruit resulting! The preparation is of long continuance: the fallow-ground is long being broken up. But when desponding thoughts enter my mind, I remember the Scripture—"Though the vision tarry, wait for it; because it will surely come." The promises of God I find to be an ever-present refuge from discouraging thoughts—a never-failing source of consolation when the enemy would disturb my soul.

LATE INTELLIGENCE RESPECTING KRISHNAGHUR.

THE Bishop of Calcutta, in a letter dated Simla, June 5, 1840, gives the following particulars respecting the progress of this deeply-interesting Mission:—

The advance of the cause of Christ is steady; and this is the grand consolation. There are now one hundred and ten villages, an addition of thirty-eight since the 1st. of November: and if they be of about the same average as the former seventy-two, the whole number of inquirers is now above six thousand. The division of the district has been made: each of the missionaries has now a separate field of labour. The Missionary School and House are

VISIT OF THE BISHOP TO KANDY.

The following particulars are given by the bishop:—

My next visit was to a place very interesting to me, the Church Missionary premises, belonging to their mission at Kandy; which, under the devoted care and unremitting labour of Mr. Oakley, grows and flourishes; and his school-room, which is also his chapel, is becoming much too small for either purpose. He understands his work, and loves it, and is evidently doing good. His Native congregation has presented to him, for divine service, a remarkably pretty set of communion plate. This is the first instance of the kind that I have heard of, and I was quite delighted with it. His school-children were remarkably neat and clean, although mine was an unexpected visit. Thirty-four of the boys learn English. Mrs. Oakley has a 'Girls' School on the premises, in which, I understand, she takes a great interest. What a heart-touching contrast was the great simplicity of this little missionary station from the noisy tawdry temple of falsehood! (This alludes to the great Buddh Temple at Kandy, which he had visited that morning.)

I had a very interesting conversation with Mr. Oakley. His heart is where it ought to be—in his work. Interference with European congregations is a most seducing snare to missionaries; and many, at different times and places, have been caught by it. Mr. Oakley has completely avoided it, though it lay in his path. Would that all would follow his example! It brings with it interference with European politics, European intrigues, European strifes, and bickerings, and heart-burnings, and party estrangements.

nearly finished; the doors and windows, and plaster-work, only remains to be done. Mr. Deerr says to me: 'You will be happy to learn, that, under God's blessing, the Christians are doing well in every respect: their fields prosper; they enjoy peace; they increase in all directions. Since the time you visited the mission, the villages have increased to one hundred and ten, in which converts reside. Within the last four months, above one hundred and twenty couples of young people have been married;' this will give you an idea of the population of the Christians. 'On one occasion, in Ranabund and Seecoree, nineteen marriages took

place at one time. During prayers, all the bridegrooms sat in front, in one row, and all the brides in another opposite to them. Afterward the person or persons who gave the woman away, placed the bride at the left side

of the bridegroom; and thus the long building was filled from one end to the other; and every one, Heathens and Christians, rejoiced together. I never saw such a scene of rejoicing."

BRITISH AND FOREIGN BIBLE SOCIETY.

MEMORIAL OF DR. OTTER, LATE LORD
BISHOP OF CHICHESTER.

THE Committee are again called to mourn the loss of an early friend, by the decease of Dr. Otter, late Lord Bishop of Chichester. He first connected his name, in a public manner, with the society, in that day of peril which preceded the establishment of an Auxiliary Institution in the University and Town of Cambridge. None who are acquainted with the history of that period can forget with what an air of triumph the Society's principles were assailed, by a leading member of the university, well skilled in the use of controversial weapons. There were who feared, for a moment, that, in Cambridge, the cause was lost. But many champions arose in its defence—not the least successful of whom was the late Bishop Otter. In two Pamphlets of great elegance and ability, he combated the arguments of Dr. Marsh, and supported the cause of the British and Foreign Bible Society. A passage recently cited from one of those tracts may be here given as a specimen of the spirit in which they were written:

"The object of the Society's triumph is beyond all comparison, and above all praise: it is the word of God, and the power of God—the pearl of great price, which the merchant of Scripture is said to have purchased at the expense of all which he possessed—the fountain of all true wisdom—the book of eternal life. To have contributed in the smallest degree, whether in support of the principle, or in aid of the practice of this Society, will ever be to me a source of pleasing reflection: full of that joy which no man taketh from me while living, and pregnant with a hope, which will not, I trust, desert me when I die."

From these views the Bishop never swerved. The infirmities of advancing age might withdraw him from more active duties in connexion with the Society: but the cordial piety with which he pleaded its cause at the First Anniversary (1837) after his elevation to the Episcopal Bench, proved that he was still its unchanged and unchangeable friend; and encouraged the belief, that the hope with which he originally joined himself to its ranks, did in very

deed accompany him through "the grave and gate of death," to that more blessed Society of which he is now a member, "the general assembly and church of the first-born, which are written in heaven."

MISAPPREHENSIONS RELATIVE TO THE
SOCIETY'S DISPOSABLE INCOME.

THE following statement claims serious attention. It is made by the Rev. John Jackson, in reporting a recent visit to part of the Dorsetshire Auxiliaries and Associations:—

The object of my visits secured me, every where, a cordial welcome; and I am greatly indebted to many respected Clergymen, Dissenting Ministers and others, for their hospitality and kind co-operation. I am happy to be able to state, that, in most cases, the Reports of the societies indicated an increased degree of activity and success; while, in some, these were of a very marked and encouraging character. As the most remarkable instance of the kind, I might mention Blandford; where it was stated, that the distribution of the last year has been FIFTEEN times as great as in any former year: and I was much gratified to find, on inquiry, that this increase was not, as I had expected, in the cheap editions for the poor and schools; and that it is to be ascribed principally to the efforts of Lieut. Wilson, who had been employed as a local agent in the surrounding villages.

In every place, the report referred, with unqualified approbation and with strong expressions of gratitude, to the late resolution of the Parent Committee, with respect to the supply of the poor and schools. I was, however, somewhat disappointed, that in no case, except Wimborne, had any extra effort been made, or resolved upon, to meet the extraordinary drain which this measure will occasion to the funds of the society. I was not a little surprised to be informed, at the close of several of the meetings, that our friends had not been adequately impressed with the fact, that this measure, generally and justly as it is applauded, will exhaust, (supposing that the average loss for the first four months continues through the year,) nearly the whole

income of the society from the free contributions of Auxiliaries throughout the country.

Indeed, it seems that a misapprehension very generally obtains, as to the amount of funds entrusted to the society for general purposes. Scarcely, in a single instance, did I find the reports or the speeches, at the several meetings, recognising the obvious fact, that nearly ONE HALF of the total income of the society, during the past year, arose from the SALE of the Holy Scriptures. The society was almost uniformly eulogized as at the head of the benevolent institutions of the age; not merely in intrinsic importance, and in the extent and success of its labours, but also in the present amount and progressive increase of its funds. Many, therefore, expressed their surprise and regret, when it had been clearly shewn them that the FREE income of the society is little, if at all, more than one half that of the leading missionary institutions; and that while these have doubled their income during the last fifteen years, the free contributions and subscriptions to the British and Foreign Bible Society have been all but stationary during that period.

I was happy, however, to witness the manner in which an appeal for increased contributions to the funds of the society, founded on these facts, was everywhere received. If any confidence is to be placed in the customary indications of approval, when most generally and warmly expressed, I am justified in hoping that the wants and claims of the society have only to be adequately pressed on the attention of the Christian public, to call forth an amount of support never yet realized; and which shall evince that the committee may resolve on measures, for the supply of the world, equally as generous and confiding as that for the supply of the poor and of schools at home.

THE INFIDEL INFANT-SCHOOL BROKEN UP.

The Rev. H. A. Browne, writing in reference to a place in the Isle of Ely, says—

One is reconciled to the reduction of the price of the Scriptures on behalf of a place where, as in Pergamos, "Satan has set his seat and dwelt," through Socialism; a system, of which, as of "the doctrine of the Nicolaitans," the spirit must pronounce, "which I also hate." It is curdling to think of the fact, that an Infant School, on infidel principles, was established there; and that MOTHERS (is it the right word?) could be found to send one hundred

and fifty children to learn blasphemy with the alphabet, and to spit upon Christ from the very cradle! But your cheapening measure has enabled the Branch to "fight against them with the sword of the Lord's mouth." The school is now broken up, and the premises secured, by those who will turn it from its purposes of darkness to light, and from the power of Satan unto God. An Infant School is to be commenced forthwith, on the same spot; in which the little lipsers will receive the first rudiments of "the nurture and admonition of the Lord."

FROM LETTERS OF THE REV. DR. STEINKOPFF, DURING A TOUR IN SOUTH WALES.

BRIDGEND: June 19, 1840.—Yesterday I sent off a letter to you from Cowbridge. We left that place yesterday morning at twelve o'clock, and had a pleasant ride in an open gig. From the hills, over which we passed, we had a delightful view of the Vale of Glamorganshire. The wind was high, and threatening clouds hovered over our heads; but we arrived at half-past one at this town, and met with the most affectionate welcome from our Welsh friends. We dined in the house of a gentleman whose grounds are most beautifully situated, and in the highest order. The lady is a truly pious, excellent, devoted Christian. After dinner we returned to the house of our dear Moravian brother, who is a convert of the late excellent Mr. Ramflier, and reflects honour on his Christian profession. He is still unmarried; but has four brothers, two sisters, and two cousins in his house. He carries on a double business, that of a chemist and of a tanner; the latter of which was begun by a brother of his, who died a short time ago:—and yet, notwithstanding the extensive nature of his business, he finds time to take an active share in the various Christian Societies which are established in this town, and lives on the most friendly terms with the various Christian communities in it. He is an active promoter of the Bible Society. We found the whole of its affairs conducted in the most regular manner, and every thing prepared for the Meeting. Three Clergymen were present; together with several Dissenting and Methodist ministers, and a very attentive audience. The impression made was excellent. The Rector of the town concluded the Meeting with a very impressive address, in which he expressed his most cordial thanks to the Society for their late resolution, to allow poor

Sunday-school children, and indeed the poor in general, to have a Bible for eighteen-pence, and the New Testament for sixpence. Some of the friends of the Society lately doubled their subscriptions. Several ladies are also active, as Collectors.—Many of the good people afterwards took an inspection of the Tahitian Bible, the Esquimaux Prophecy of Isaiah, and of the Sechuana Version, specimens of which I had exhibited.

NEATH, JUNE 20.—The Bible Society at Aberavon has sustained the most serious loss, by the death of its Treasurer, Mr. Smith, a larger proprietor of tin works. He was a true Christian, and active philanthropist. He had built, for the benefit of his work-people, a chapel and school; and also subscribed towards the building of an additional parish church £100. He had just retired from business, with a determination to spend the remainder of life in the service of his God, and in acts of Christian benevolence. He had been a most active promoter of the Bible Society; and settled with Mr. Phillips, in March last, that we should go to his residence near Cowbridge; and then proceed with him to the meetings in that town, in Bridgend, and Aberavon. He expressed a peculiar pleasure in the prospect of seeing Mr. Phillips and myself under his hospitable roof. But, ah! how unsearchable are the judgments of God, and his ways past finding out! He died suddenly, a fortnight after he had made the engagement, at the end of March. His loss is much felt; and some apprehended lest, with him, the Society in Aberavon should become extinct. We expected a small meeting in that place; the more so, as the Baptists connected with a Baptist congregation in it had forsaken our cause, and had preaching in their chapel at the very time fixed for our meeting. But, blessed be God! we were most pleasingly disappointed. The clergyman made his appearance, and took the chair; and the Town-hall was filled with attentive and devout hearers. Though an entire stranger to almost all of them, I felt perfect ease and freedom in addressing them, and found an access to the best feelings of their hearts. My friend, Mr. Phillips, afterward addressed them in Welsh. The moment they heard him use their own favourite language, they became still more animated: many were seen rising from their seats, their eyes were sparkling with pleasure, the applause became loud, and the im-

pression produced was great. A Welsh minister added a few words; and the meeting separated, both cheered and encouraged. I had exhibited a few specimens of our versions, particularly the Chinese gospels, and the Psalms in Ethiopic. This excited such attention, that, after the conclusion of the meeting, many, both young and adults, crowded around me, to get a sight of these curious volumes, such as they had never seen before. Some girls who had been brought up in the late Mr. Smith's Sunday School particularly attracted my notice. Next came an elderly man to the table, the uncle of a girl of fourteen years (Martha Edwards), and presented the sum of 5s. 0½d., which she had saved since the last anniversary of the Society; induced so to do by the impression produced on her mind by some anecdotes told of the zealous exertions of young people on behalf of the Bible Society, at a previous meeting two years ago. She was very fond of her Bible; and died full of hope in its delightful promises. Her uncle added his own subscription of 10s.

There is scarcely a single body of Christians in the midst of which divisions and separations do not take place. And then the strife of the various Christian communities with each other! Yet let us not give way to despondency. There are still green spots in this desert world. There is still Christian love, charity, and union to be found. There are still children of peace, and peacemakers. In the bosom of such a peaceful and peace-loving family, I now find myself. The Chartists sent their delegates to Mr. Price's workmen, to seduce them from their allegiance to their God and to their Queen: but Mr. Price (after having first spent hours of solemn prayer and intercession with his mother and sisters) assembled all his workmen, and addressed them in an impressive and affectionate manner, warning them against the seduction of those wicked people; and called upon one of his influential men, among his labourers, to come forward openly, and to declare their sentiments: upon which, he came forward, and solemnly declared, in their name, that now and in future they would have nothing to do with the Chartists; and all the men gave three cheers, in confirmation of it. Mr. Price and his sisters have Infant Schools, and Schools for Boys and Girls.

THE CHANNEL MISSION.

EXTRACT FROM A PRINTED LETTER OF THE REV. DR. ASHLEY, DATED APPLIEDORE,
NEAR BIDEFORD.

THIS was a public day, and to-morrow is to be another; though very bad weather, we have had many visitors. You would have been pleased at witnessing the lively interest taken in the mission in this place; this is the place to prove, by the interest taken, its importance—for seamen, and those connected with seamen and shipping, are the parties I am in the midst of. Gentlemen have come on board to-day, telling me I can have no idea of the interest taken in the undertaking by the seamen—and seamen themselves in crowds have come, and never yet have any persons anywhere appeared so truly delighted, or explored the little vessel with such interest, the scene has been quite moving, some of them even shedding tears of gratitude, when they went through the vessel, and found the provision made for them in future, when in Penarth and the Mumbles; one old seaman past service, between eighty and ninety years of age and quite crippled, came on board, and got the Captain to assist him over the whole vessel. Many of the visitors, landmen, *passed* our library box, but the seamen you might have seen *reading* the inscription, "Christ loved us, and gave himself for us," and then putting in each man his mite. People would not leave us long without funds to go to the seamen, if they had witnessed the scene with them to-day. A poor seaman, with a very large family, went up to one of the chapel-wardens in the street, and gave him a shilling for the mission,

saying, this 'was the most blessed thing ever done.' I preached at Northam, on Sunday morning, and here at the chapel of ease in the evening. The chapel was thronged—every seat, every place where a person could stand below—every step leading to the gallery had as many as could possibly be squeezed into it; the aisles were so crowded with persons standing, that when the men held up their arms with their hats over the people's heads, they could not get them down again. I preached for one hour and three-quarters; we had also much singing, and our service was thus rendered three hours in length, and yet, though these people stood the whole time, not a movement was to be seen amongst them, and the silence in the building, was like the silence of death to the very last moment. When the service was concluded, our captain looked at his watch, and being astonished at the lateness of the hour, said to a seaman alongside of him, 'We have been here three hours.' The seaman answered, 'And I should not care if it were three hours longer;' another said, 'This is the greatest thing ever done for seamen;' and another, 'It was only a pity it was not done before.' The chapel-wardens have requested me to preach again some evening this week, as many who could not get into the chapel on Sunday evening particularly desired it. The Mayor of Bideford called on board to-day, to ask me to preach or have a meeting there.'

NEW CHURCHES.

A Church is now being erected within the grounds belonging to the Charter-house School. In a few days the dead wall facing Old Street, St. Luke's, so long a nuisance to the neighbourhood, will be thrown down, in order to display the church.

The first stone of Warton Chapel, in the parish of Polesworth, Warwickshire, was laid with due religious observances, on Monday last, September 28, by Miss Palmer, the sister of the respected Vicar of Polesworth. The chapel will be erected from a design of Mr. Johnson, Lichfield, and will afford free accommodation to more than one-third of the population of the hamlet.

Trinity Church, Ashby-de-la-zouch, was consecrated by the Lord Bishop of the diocese, in the presence of a

large and respectable congregation. The church is a neat and handsome building with a spire, in the early English style of architecture, and contains, including the galleries, nine hundred sittings, of which six hundred are free. The site was given by the Marquis of Hastings, and the estimated cost of the building is £3,300.

CLAPHAM NEW CHURCH.

The first stone of another new Church has been laid at Clapham, by John Thornton, Esq. It will contain 2,000 sittings, about 500 of which are free, and the cost, including fittings, is estimated at 6000*l.*; 4000*l.* has already been subscribed. Dr. Dealtry, the Rector, Archdeacon Wilberforce,

and the whole of the district clergy attended. Lord Bexley, and a number of influential gentlemen were on the platform, and it is expected the 2000*l.* required will soon be subscribed, preventing any application to the Society for Building New Churches.

We are glad to see a spirit of Christian liberality extending widely among the landed proprietors of England, and record with pleasure another instance of munificence which has just occurred. James Roberts West, Esq. of Alscot Park, in the county of Gloucester, has liberally given a valuable piece of ground, opposite to St. James's Church, Bermondsey, as a site for new National Schools, about to be erected in that densely populated district.

LAYING THE FIRST STONE OF ST. PAUL'S CHURCH, KNIGHTSBRIDGE.

On Wednesday, 4th November, the foundation stone of a new church, about to be erected in Wilton-place, was laid by George Drummond, Esq. After the morning prayers at St. Peter's, a large assemblage of the clergy, together with the children of the parochial schools, walked in procession to the site of the new church, where a suitable platform had been erected, capable of containing a large concourse of persons. A form of prayer, suited to the occasion was read by the Rev. Thomas Fuller, the district Rector of St. Peter's, and the Rev. William Bennett, the intended incumbent of the new St. Paul's church. Several appropriate psalms were then sung by the assembled congregation, and the stone having been prepared by the architect, Thomas Cundy, Esq. the silver trowel, bearing an inscription commemorative of the event, was presented to George Drummond, Esq. who performed this interesting ceremony in the presence of between four and five hundred persons. St. Paul's church, when completed, will have a handsome tower, 125 feet high, of Gothic architecture. It will contain 1600 sittings, 600 of which are to be free, and it is intended to form a new parochial district of St. George's, Hanover-square. The cost of the church, including the endowment is estimated at 15,000*l.*, 12,000*l.* of which has already been subscribed. The Church commissioners granted 1000*l.*, and the Metropolitan Church Building Fund has also contributed the sum of 500*l.*

ST. PETER'S CHURCH, FLUSHING, NEAR FALMOUTH.

The foundation stone of this chapel
DECEMBER, 1840.

was laid on Oct. 26, by the Ven. Archdeacon Sheepshanks, assisted by the Rev. E. Hoblyn, Vicar of the parish, and attended by the clergy and principal gentry of the neighbourhood. The chapel is to be built in the Anglo-Norman style, to accommodate 250 persons—or 300 if funds can be raised to erect a gallery. All the sittings are to be free.

SOMERSET.

On Friday the 9th of October, the Lord Bishop of Bath and Wells consecrated the Church lately erected at Burtle, in the parish of Muirlinch, at the expense of Miss Field of Eddington, assisted by a grant from the Bath and Wells Diocesan Church Building Association; the site being given by Earl Waldegrave, the Lord of the Manor. The Bishop, accompanied by the Ven. Archdeacon Brymer, the Hon. and Rev. W. Toyry Law, Chancellor of the Diocese, and the Rev. James Law, Chancellor of Lichfield, was attended by a large body of the neighbouring clergy. After the usual forms, the Morning Service was read by the Rev. P. W. Brancker, B.A. Minister of the Church and Curate of Catcott, the Bishop officiating at the Communion Table. The sermon was preached by the Hon. and Rev. Lord John Thynne, D. D. Prebend and Sub-Dean of Westminster, and Rector of Street-cum-Walton, from the 56th of Isaiah, 7th verse, and a liberal collection made towards building a School-room.

On Friday last, the 9th of Oct. the foundation-stone of a new church at Blindley Heath, in the parish of Godstone, Surrey, to be erected on a site presented by Sir William Willer Pepys, Bart., of Tunbridge Court, was laid by Mrs. C. J. Hoare, wife of the Venerable Archdeacon Hoare, Vicar and Patron of Godstone. An appropriate service was read by the Vicar, in the presence of a numerous and highly respectable assemblage of friends and parishioners. The whole area of the church was filled with children from the national and other schools connected with the parish, amounting to nearly 400, who joined in singing the 100th Psalm (with which the service commenced,) and the hymn beginning 'This stone to Thee in faith we lay.' The ceremony excited great interest, especially in those for whose immediate benefit the church is undertaken. Through the liberality of neighbours, and friends, the sum of 2200*l.* has been already raised, and a grant of 250*l.* received from the 'Diocesan Society for Promoting the building of Churches.'

WINCHESTER.

On Wednesday, Oct. 14, the foundation-stone was laid of the new church of Christ Church, Anglesey, in the large parish of Alverstoke. After Divine service in the parish church, a procession was formed to the site, when the stone was laid by R. Cruikshank, Esq. with the usual forms.

WARTON CHAPEL, POLESWORTH.

The first stone of this chapel was laid on Monday, Sept. 28, by Miss Palmer, the sister of the respected vicar of Polesworth, in the presence of a large and respectable assemblage of the clergy, gentry, and other inhabitants of the neighbourhood. The Venerable Archdeacon Spooner, and the Rev. W. G. Pritchard, officiated in the absence of the Vicar, who was prevented by illness from attending. At the close of the ceremony, the sum of 25*l.* was collected on the ground; and Miss Palmer has, we understand, liberally offered to present the communion plate. The chapel will be erected from a design of Mr. Johnson, Lichfield; and will afford a free accommodation to more than one-third of the population of the hamlet.

HERNE BAY.

On Tuesday, Oct. 13, the interesting ceremony of consecrating Christ Church Episcopal Chapel, at Herne Bay, was performed by his Grace the Archbishop of Canterbury. The morning prayers were read by Rev. Mr. May, after which the Archbishop proceeded to read the communion service. A sermon was then preached by the Rev. Mr. Geary, taking his text from the 6th chapter of Ezra, the latter part of the 14th verse: "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, kings of Persia." The sermon being ended, the Archbishop concluded with a prayer, and the blessing. A collection, amounting to nearly £50. was made at the doors. His Grace next proceeded to consecrate the burial ground attached to the chapel, which ceremony was rendered very interesting in consequence of the number of the clergy and the great concourse of spectators assembled. In the evening a full cathedral service was celebrated in the chapel; the Rev. W. S. H. Barham, Minor Canon of Canterbury Cathedral, chanted the service, assisted by the choir from Canterbury. Mr. Jones, the organist of Canterbury Cathedral, presided at the organ, and after a sermon by the Rev. Dr. Acland,

Rector of St. Mildred's, London, a further collection of £12. was made at the doors. The chapel is itself a beautiful edifice, and capable of holding 1000 persons.

ST. GEORGE'S CHURCH, SOWERBY.

The consecration of this very neat edifice, built in the Norman style, took place at eleven o'clock on Tuesday, Oct. 27. The attendance on the occasion was highly gratifying. Upwards of thirty clergymen were present, not only from the immediate vicinity, but from Liverpool, Manchester and Huddersfield, and the church was well filled with the most respectable families in the parish of Halifax. The sermon was preached by the Bishop of Chester, from St. John x. 16. It is recorded with gratitude and pleasure that the sum of £180. was collected at the time, which was afterwards succeeded by the contribution of £20. from a friend who wished to complete the £200. which will enable the trustees of the church to obtain a grant from Queen Anne's Bounty for increasing its endowment. The Bishop was pleased to express his great admiration both of the church and the parsonage-house attached to it, which are the first fruits of the Diocesan Society in the parish of Halifax.

CONSECRATION OF THE NEW CHURCH OF ST. THOMAS'S AT CROOKES.

The Archbishop of York consecrated the new church of St. Thomas's at Crookes, near Sheffield, on Thursday, Oct. 1. On the following day his Grace also consecrated St. John's, Rotherham. On both days his Grace took part in the service. The same day the venerable diocesan held a confirmation at Rotherham church, when 587 young persons were confirmed, namely 234 males and 353 females.

CONSECRATION OF ST. STEPHEN'S CHAPEL, GREAT HAYWOOD.

The consecration of this chapel, recently erected on a beautiful site given for the purpose by the Earl of Lichfield, in the parish of Colwich, took place on Monday, Sept. 28, in the presence of the Lord Bishop of the diocese, Archdeacons Bather and Hodson, the rural deans and other clergy, and a large assemblage of persons, including many influential gentlemen and their families residing in the neighbourhood. At the close of the services, a collection was made, which, with a donation of £20. from the Queen Dowager, amounted to £260. A beautiful and costly communion service has been presented by the clergy of the county to the Venerable Archdeacon Hodson,

for the use of the chapel, together with a purse of 120 sovereigns towards the erection.

EMSWORTH NEW CHURCH.

On Thursday, Oct. 8, the new church of Emsworth was consecrated by the Lord Bishop of Winchester.

CONSECRATION OF TRINITY CHURCH, NEAR VIRGINIA WATER.

The first stone of this church (dedicated to the Holy Trinity) which is situate at Sunning-hill-dale, in the parish of Old Windsor, and embraces within its circuit a portion of the parishes of Old Windsor, Chobham, Eggham, and Windlesham, was laid by her late Royal Highness the Princess Augusta in September, 1839. The architectural style of the church is strictly Lombardic, and it is the first sacred edifice erected in this style in England. The whole expense of the building (about £1300.) and the sum for its endowment (£1900.) have been raised by voluntary contributions. Amongst the subscribers are, Her Majesty, £100. the Queen Dowager, £30. his late Majesty William IV. £100. the Duchess of Gloucester and the late Princess Augusta, £10. each; the Commissioners of Woods and Forests, £200. &c. It contains nearly 400 sittings, about half of which are free. The patronage is in the diocesan, the Bishop of Oxford, who was prevented from being present (as had been arranged) in consequence of a domestic calamity. The Bishop of Rochester, accompanied by the Rev. R. K. Beddingfield, of Wokingham, the incumbent, consecrated the church on Thursday, Oct. 22. A splendidly bound Bible and Prayer-book, with books for the communion service, have been presented to the church by the Society for the Propagation of Christian Knowledge. Several valuable gifts have been made to the church by the neighbouring gentry, amongst which are the embossed plate-glass, forming the eastern window, the clock, and the altar-cloth, beautifully worked. Mr. James Stewart, of Sunning-hill-dale, most liberally subscribed 500 guineas towards the expenses of the building, besides presenting the communion-plate, and giving £10. annually towards the endowment. The parish of Old Windsor (containing a scattered but numerous population) is ten miles in length. The site of the new church is upwards of six miles from the old parish church, which is close to the Thames, and about two miles from New Windsor.

CONSECRATION.

On Monday, Oct. 26, the Lord

Bishop of Ripon consecrated the newly-erected church at Stainland.

ST. JOHN'S CHURCH, BUGLAWTON.

This church was consecrated on Thursday, Oct. 15, on which occasion a sermon was preached by the Right Rev. the Lord Bishop of Chester. A procession was formed at the Town Hall, where the corporation, clergy, and gentry assembled by invitation of the Mayor.

LEIGH, LANCASHIRE.

The new church recently erected in the township of Bedford, was consecrated on Monday, Oct. 12, by the Bishop of Chester, in the presence of Lord and Lady Francis Egerton, and a large and respectable congregation from the parish and neighbourhood. The prayers were read by the Vicar of the parish. His Lordship preached from Isa. xxxix. 1. "The desert shall rejoice and blossom as the rose;" and showed how painfully descriptive the term desert is, of the present state of very large portions of the manufacturing districts; and also how significantly the renovation of this moral waste is set forth by the prophet, when he said, it "shall rejoice and blossom as the rose." In the conclusion of the discourse, the whole of which was listened to with the deepest attention, the clergy present, the spiritual husbands, were exhorted to labour with energy and untiring zeal in their important vocation; in the full persuasion that God would fulfil his own promises, and crown their endeavours with ultimate success. Encouraging reference was made to the growing conviction now felt by most thinking men, that strenuous efforts and great sacrifices must be made to meet the existing spiritual destitution, and that without the fear of God, and the constraining influence of the love of Christ, it was in vain to expect a prosperous, happy, and contented people. The appeal made to the congregation in aid of the building fund, was liberally met.

CONSECRATION OF HALLIWELL CHURCH.

The new church at Halliwell, near Bolton, was consecrated on Sunday, Oct. 11, by the Right Rev. the Lord Bishop of Chester. After the ceremony of consecration, in the forenoon, a sermon was preached by the Rev. Henry Raikes, Chancellor of the diocese. In the afternoon, the Lord Bishop preached from 2 Chron. i. 13, 14, in the course of which he alluded, in forcible terms, to the necessity of providing places of public worship,

and the people embracing the opportunities they offer in attending to their spiritual welfare.

ST. MARTIN'S CHURCH, HEREFORD.

The interesting ceremony of laying the first stone of the new church for the parish of St. Martin, in this city, took place on Thursday, Lady Emily Foley having kindly undertaken the office. Divine service, which commenced at twelve o'clock, was previously celebrated in All Saints' Church, where about forty of the parochial and other clergy, and a numerous body of the laity, attended. Prayers were read by the Vicar, the Rev. Dr. Symons. The Sermon was preached by the Rev. F. Close, Incumbent of Cheltenham, who took his text from Exodus xxxvi. 5—7. At the conclusion of the sermon, a procession was formed, and proceeded to the site of the new building. Upon the arrival of the procession on the ground, part of the 132nd Psalm was sung. Sentences from Scripture were then read, and prayers selected for the occasion were offered up by the Rev. Dr. Symons, who afterwards stated, that a letter had that morning been received, announcing a grant from the crown of £1000. towards the work, from the money voted for special services. The place upon which the stone was to rest, being now prepared by the architect, Mr. R. W. Jearrad, the ceremony of laying the stone was gone through by Lady Emily Foley, the minister pronouncing these words, 'Thus this stone is laid in the name of the Father, the Son, and the Holy Ghost. And this stone shall be God's house, and he shall bring forth the headstone thereof, with shouting, crying, Grace, grace unto it.' At the conclusion of the ceremony, an address was delivered by the Rev. F. Close. The observation made by Mr. Close, that the donation from the Queen is conditional, ought to be generally known, as this fact may have the effect of stirring up the friends of religion to further exertions in the cause of the church in this parish. It will be remembered that (in 1828,) during the administration of Lord Goderich, a special grant of £1000. was made by the crown towards rebuilding the parish church of St. Martin, in consideration of the manner in which the original church had been destroyed during the siege of Hereford by the parliamentary forces in the year 1645; but this sum being granted on the condition that the sum of £2500. should also be raised by subscription, and no adequate exertions having been made to meet those conditions, this sum

(like that of £100. given by the late Bishop Huntingford on the condition that the foundation stone should be laid before the expiration of five years) appeared to be lost, by the renewed and earnest exertions, however, of the Vicar, supported by the influence of one of the county members, (Sir R. Price,) it was recovered. This grant, which was to have been made out of the funds belonging to his late Majesty King George the Fourth, as of his Majesty's Civil List, ceased at that king's death, the Lords of the Treasury having no funds placed by parliament at their disposal which they could apply to such a purpose: but her Majesty, taking into her royal consideration the circumstances of the case and the expectation held out of assistance by the crown, has been graciously pleased to give authority that the sum of £1000. should be issued from the money voted for special services, for the purpose, and on the conditions stated in the letter to the Rev. Dr. Symons, dated January 10, 1828, written by Mr. Drummond, by Lord Goderich's direction. The number of sittings is 636, of which 422 are free.

CONSECRATION OF BROADWAY CHURCH, WORCESTER.

The consecration of this beautiful edifice took place on Tuesday, Oct. 27. At an early hour the little town of Broadway was in an unusual state of excitement, carriages poured in from all parts of the country, and there was a full attendance at the ceremony, of the clergy and gentry of the neighbourhood. The length of the church within the walls, is about 94 feet from east to west, and the breadth from north to south, 45 feet 6 inches. There are sittings provided for about 950 persons, 450 of which are free and unappropriated. The church is dedicated to St. Michael. The interior presents a very neat, and at the same time, imposing appearance. There are three aisles to it, the middle aisle having a ground ceiling; and the galleries, running from east to west, are supported by substantial Gothic pillars. At the east end is a beautiful lancet window, of painted glass, the munificent donation of Lord Northwick. The pulpit and reading desk are of stone, and are situated at the east end of the church, immediately before the communion table. While, on the one hand, there is nothing wanting to complete the beauty of the building, on the other, there is nothing superfluous. The church, which was begun in August, 1839, was erected at the cost of £4000. It was built by voluntary subscrip-

tions, to supply the place of the parish church, which was old, distant, very inconvenient, and far too small. The site was presented by John Rodd Griffiths, Esq. of the neighbouring town of Chipping, Campden. The morning prayers were read by the Rev. John Benson Skipper, after which the Rev. C.E. Kennaway, M.A. Vicar of Campden, and Minister of Christ Church, Cheltenham, preached an eloquent and augmentative discourse from Ps. lxxvii. 13. "Thy way, O God, is in the sanctuary." After the sermon, a collection was made, which amounted to upwards of £120. including the munificent donation of £50. from Dr. Warneford.

PROPOSED NEW CHURCH AT BRIDGWATER.

Pursuant to a requisition presented to the Mayor, and which was signed by nearly four hundred inhabitants of this town, a Meeting was held at the Grand Jury Room, Bridgewater, on Tuesday, for the purpose of taking into consideration the munificent offer of the Rev. Mr. Capes, M. A. to build a new church entirely at his own expense, (provided a sufficient sum was raised to endow the same without the assistance of pew rents, which are to be entirely free) in the Eastover; which district is separated by the river Parrett from the remainder of the town, and contains a population of about

three thousand persons, and has no church within its limit, while the population is continually increasing. The inhabitants are earnestly desirous of having a church built among them, but are mostly unable to contribute largely towards the necessary outlay. The Right Rev. Lord Bishop of the Diocese, attended by great numbers of the clergy, Sir. T. D. Acland, Bart. &c. &c. entered the room at 12 o'clock, but from its crowded state, the meeting adjourned to one of the large assize courts, which also was immediately filled. His Lordship opened the meeting with a prayer, and proceeded to call on the Rev. Mr. Capes, who in a speech of considerable length and elquence, explained his object and intentions to the meeting, and also produced a handsome lithographic print of the intended church, which was received with the highest gratification and applause. Sir T. D. Acland proposed that a subscription be entered into to carry into effect the intentions of the Rev. Gentleman, which was seconded by Joseph Ruscombe Poole, Esq. Several other gentlemen addressed the Meeting. A subscription was made, which in a few minutes amounted to near £1,600. On his Lordship announcing the amount, the Rev. Mr. Capes came forward and briefly expressed his satisfaction, and stated his determination to commence building the church immediately.

ST. BEES COLLEGE.

THE Rev. R. P. Buddicombe, M.A. F.A.S., late Fellow of Queen's College, Cambridge, has been appointed Rector of the parish, and Principal of the Clerical College of St. Bees, in room of the late Dr. Ainger. We understand, from undoubted authority, that the Earl of Lonsdale, who is Patron of the living of St. Bees, with his usual urbanity, immediately placed it at the disposal of the Bishop of the Diocese, thereby enabling him to bestow it on the Principal of the College. The

Rev. Mr. Buddicombe has been upwards of twenty years minister of St. George's church, Everton, Liverpool, where he is much and deservedly valued as a humble and sincere Christian, a faithful minister, a sound divine, and a distinguished scholar. He has also contributed considerably to the theological writings of the present day; and from all we learn a fitter person could not possibly have been selected as successor to the late lamented Dr. Ainger.

CHURCH PASTORAL-AID SOCIETY.

THE Committee beg to call the particular attention of their friends and supporters to this their Eighth Occasional Paper, which they lay before them with mingled feelings of gratitude and regret.

They feel that they have much reason for gratitude, when they consider the beneficial effects, and the unparalleled prosperity, which have hitherto accompanied the operations of the Society; and they desire to be un-

feignedly thankful to the Author and Giver of all good, for the large measure of success with which he has been pleased to crown their weak and unworthy labours. But at the same time they are compelled to state, and they do so with feelings of deep regret, that the income of the society, during the last half year, has not increased at all in a corresponding ratio to its extended operations and additional liabilities.

The receipts of the year 1839-40

amounted to £16,176, and no increase has taken place in the half-year ending the 30th of September; but the expenditure for grants, in that period, has risen to £21,167, which has compelled the Committee to draw £5,000. of the amount invested on the 31st of March, and which will probably require the whole of the remaining £5,000. before the expiration of the current year.

Under these circumstances, the Committee felt that they could not comply with the fresh applications which from week to week were urged upon them; and accordingly, at a meeting of the General Committee, held on the 5th inst. it was

Resolved—‘That, in the present state of the Society’s Funds, it is expedient to inform the applicants for aid, that the Committee regret they are compelled to forbear entering into the consideration of any new cases, until the result of an earnest appeal for increased contributions in support of the Society’s objects has transpired.’

The Committee have now to lament, and they doubt not their Christian brethren throughout the land will deeply sympathize with them, that they are compelled, for the present, to turn a deaf ear to the solicitations of many a zealous and laborious pastor, whose scanty income denies him the assistance of a fellow-labourer in the vineyard, and multitudes of whose flocks are of necessity, from their number, and from the inadequate supply of the means of grace and pastoral superintendence, living and dying in a condition little short of practical heathenism. Oh! who that is acquainted with the spiritual destitution that exists in his native land, and especially in its mining and manufacturing districts, will not painfully regret that it is no longer in the power of the Church Pastoral-Aid Society to prosecute its labours of love, by rendering further aid to the thousands and thousands of our countrymen, who have not as yet received, but who so greatly need and desire its assistance? But even the melting spirit of charity must be tempered with prudence and discretion; we must be “just before we are generous,” and hence the Resolution which has been reluctantly passed by the Committee.

The Committee would, however, seriously and affectionately urge it upon the consciences of their Christian friends, whether they will suffer the Society to be thus compelled to circumscribe its operations,—without a fresh, a vigorous, and united effort to aug-

ment its income, and so enable it to extend and multiply the blessings, which, under the providence of God, the Society has hitherto been the channel of diffusing through so many parishes, towns, villages, and hamlets of our beloved land.

Whoever seriously considers the present position of the Church, and the rapid growth of our population, totally outstripping the ecclesiastical and spiritual provision originally made for it; whoever seriously considers these things, together with the hesitation of the State, and the inability of the Church, adequately to extend and augment that provision, will perceive the vast importance and positive necessity of such a society as this, to remedy, in some degree, the lamentable spiritual destitution which exists, and to increase the efficiency of the Church, by rendering her doctrines and ordinances available to millions of our countrymen, who are at present both entirely deprived and ignorant of those blessings.

The Committee, moreover, are decidedly of opinion that, unless we endeavour to inculcate on all classes of society the knowledge and practice of piety and virtue, unless we labour thoroughly to imbue the minds of our teeming population with the great truths and principles of the gospel, the frame-work of society itself cannot possibly hold together, but will speedily be disorganized and destroyed. If we sow the wind, we shall reap the whirlwind; murmuring, disaffection, rebellion, and insecurity to life and property, will be the inevitable result of such short-sighted policy.

Let all true Christians, therefore, seriously consider the duties which they owe society, both on the grounds of patriotism and religion; let them consider the lamentable insufficiency of the means of religious instruction for the community which at present exists; let them consider their own spiritual privileges, and contrast their condition with that of their destitute fellow-countrymen; and then let them ponder well on the objects and principles of the Church Pastoral Aid Society; and the Committee feel assured that nothing more will be necessary to excite them to fervent prayer, to redoubled efforts, and more abundant contributions, to enable the Society to prosecute and carry out the great object for which it was established, and which it desires ever to keep in view,—the glory of God and the salvation of men.

THE CHRISTIAN GUARDIAN,

AND

DISTRICT VISITORS' AND SUNDAY SCHOOL TEACHERS' MAGAZINE;

IN CONNECTION WITH THE CHURCH OF ENGLAND.

THE altered circumstances of the country, and especially of the Established Church, since the period when the Christian Guardian was commenced, have rendered it necessary to make a change in that publication, and henceforth to give greater prominence to some objects of growing practical importance, which have hitherto been only incidentally noticed as matters of general intelligence.

The constitution of the Church of England is well adapted to call forth, and to direct the gratuitous labours of its pious members, to point out to them the manner in which, as its agents and friends, in conformity to its discipline, they can be useful to their fellow-creatures, and to afford them countenance and encouragement in their well-advised efforts.

“What image,” says the Bishop of Chester, “more exemplifying the reality of pastoral care, what more truly Christian picture can be presented to our contemplation, than that of a Minister uniting with himself the best disposed, and most competent portion of his parishioners, and superintending counsels, and directing plans, which have God for their object, and the eternal welfare of his people for their end; seizing every opportunity of general and individual good; correcting mischiefs at their first rising; providing for the spiritual wants of every different age and class, and thus striving, as far as may be allowed to present every man perfect in Christ Jesus.”

In addition to several good and useful projects which the circumstances of each parish may suggest, or which may have for their object the general good of mankind, there are two methods in which the laity can be more particularly employed to promote the spiritual welfare of our home population, viz. as District Visitors, and Sunday School Teachers, and they may be so employed with the strictest regularity of procedure, under the direction of the clergy, and without in any way interfering with their exclusive province.

For some time a Magazine entitled ‘The District Visitor’s Record,’ has been published under the direction of the General Society for Promoting District Visiting, which, with the consent of the Committee of that Society, will be discontinued, as a separate publication, and all communications relating to that subject, will be incorporated with the ‘Christian Guardian.’

The great utility of District Visiting Societies, is now established by the experience of several successive years, having during that period been conducted in many large parishes under the direction of the Clergy, with great efficiency and success; and an attempt to circulate more widely the principles upon which they are conducted, and to disseminate information as to those various plans to which they have given rise, for improving the condition of the lower classes, together with those facts which are calculated to encourage and direct the Visitors in their arduous work, will it is hoped, stimulate individual exertion, and thereby subserve the best interests of the Church generally.

The want of some suitable periodical for the superintendents and

teachers of Sunday Schools, conducted by Clergymen and Members of the Church of England, has been long and urgently felt.

The great deficiency of Church Sunday Schools in many populous districts, the difficulties frequently encountered in establishing such institutions, and also the lamentable condition of many already in existence, can scarcely be contemplated by any sincere Churchmen without regret. In many existing Sunday Schools, the teachers having a knowledge of such methods of instruction and discipline alone as their own short experience may have led them to adopt, and not possessing facilities (of which, if furnished, they would thankfully avail themselves) for becoming acquainted with, and profiting by, the more matured plans of others, are discouraged at the comparatively fruitlessness of their exertions, and too often tempted to withdraw themselves in despair from institutions which appear to languish on in a bare existence.

It is in order to meet, to mitigate, and, as far as possible, to overcome these evils, that a considerable portion of the *Christian Guardian* will be devoted specifically to this sacred and important branch of our national education; in the hope of increasing the number and efficiency of Sunday Schools, and of affording improved facilities, in the Established Church, for spreading spiritual instruction amongst those classes of the rising generation who appear especially to need it.

There are doubtless in our Church, in the present day, many pious persons whose thoughts are being directed to the importance of District Visiting and Sunday-school training, and there are others who have been long engaged in the practical working of both plans. Those persons are not sufficiently acquainted with each other—some medium of communication between them is essentially wanting. A Magazine suggests itself as such medium, and in this age, at least, as the most obvious and convenient one. And not only is it hoped that such a work may, in the hands of God, be the means of improving the minds of such persons, thereby rendering them more efficient; but also that, by affording direction and information on District Visiting, and on the discipline and management of schools, it will assist the efforts of the clergy, conduce to raise and multiply those valuable institutions throughout the land, and furnish additional moral checks to the flood of profaneness and vice which threatens to overwhelm our nation.

It is intended that this Magazine shall be still under the direction of Clergymen and Laymen of the Church of England; and that it shall include every variety of useful information particularly connected with the institutions above referred to:—Statistical Accounts, illustrative of their progress in this and other countries—Direction to the inquiries of Correspondents seeking information—Original Correspondence—Biblical Illustrations—Biographical Notices of Eminent Individuals—Anecdotes—Hints to District Visitors, Superintendents and Teachers—Useful Extracts from the Journals and Notes of District and School Visitors—Review of suitable Books—Missionary and other Religious Intelligence.

INDEX.

	Page
Access to God	220
Affliction	450
Ages, Rock of	96
Albert, Prince, Memoir of	121
"Altar"	297
Amelia V. Death of	58
Ambrose	139
Ancient Christianity	70, 137, 307
Annual Address of Rev. P. Roe	88
Anniversary Meetings	190
in Ireland	190
Assurance of hope	52
Australia	36
Austin's History of Popes, re- viewed	348
Baptism	145
Baptismal Regeneration	18
Bayle's Institutions, reviewed	189
Bedell, (Rev. G. T.) Memoir of	321, 361
Bethlehem	381
Bethnal Green Churches	357
Bible Society	118, 190, 504
Bilson's Antinomianist Lectures	115
Boyd's Sermons, reviewed	189
Letters, reviewed	189
Breay, (Rev. J. G.) Memoir of	161
Budd on the Articles	38
Buddicom, Rev. R. P.	509
Bullinger's Sermons, reviewed	432
Burgess, (Bishop) Memoir of	281
Butler, (Bishop) Memoir of	41
Calcutta Cathedral	38, 80, 435
Cambridge Degrees	78
DECEMBER, 1840.	

	Page
Canada,	37, 195, 198, 313
Cathedral Bill	352, 396
Ceylon	497
Chalmers on the Scotch Church	65
Channel Mission	504
China	197, 314
Christian Sabbath	481
Christianity, Ancient,	70, 137, 307
Church Extension, Noel on	25
119, 146, 160, 198, 277, 313,	478
Church Rates	279
Fathers of the	25
Irish	425
Churches for Mechanics	146
New	320, 357, 439, 477, 504
Architecture of	73
Claygate Church	431
Clergyman's Widow	217
Clergy Reserves	313
Comfort in Trouble	14
Council on Education	191
Corn Law	197
Death of Amelia V.	58
Lines on	294
Deans, Rural	196
Decapolis, reviewed	349
Dissenters	320, 355
Earthquake	117
Easter Ode	136
Education, Secular	10, 319
Essays on the Church	226
Faith, Rule of	410

	Page		Page	
Fathers, Authority of the	339, 372	Navarre, Queen of, Memoir of,	401, 441	
Fenelon, Memoir of	241	Newfoundland	37, 399	
Fifth of November	469	New South Wales	79	
Field of the World	87	New Zealand	359	
Ford's Decapolis, reviewed	349	November, Fifth of	469	
Fountain of Life reviewed	185	Noel on Church Extension re-	viewed	25
France	118	— on the early Fathers, re-	viewed	25
Funeral of Mrs. Stevens	812	Oracles of God	347	
Geneva	118	Original Hymns	387	
Giles' Greek Lexicon reviewed	154	Otey (Bishop) Sermon by	15	
Hearer and preacher	63	Parker Society	400	
Hook on Romanism, reviewed	104	Perversion to Romanism	490	
Hope, Assurance	52	Platt on Puseyism, reviewed	104	
Hours of Sorrow, reviewed	387	POETRY.		
Houseman	1	Easter Ode	186	
Indulgences and Purgatory	331	On Death	224	
Instruction, Secular	168	Psalm LI	386	
Ireland	190	The Field of the World	87	
Irish Registration	197	The Loss of the Soul	9	
Irish Church	425	The Prodigal	103	
Jamaica	115, 320	Tribute to the Memory of Rev.	J. G. Breay	167
Jews	347	The Rock of Ages	96	
John xxi. 15.	135	The Stranger and his Friend	64	
Jowett's Christian Visitor, re-	viewed	Popery, Increase of	160, 280, 315, 853, 440	
Justification	416	Preacher and Hearer	63	
Kishnagur	157, 503	Prisoner's Wife	97, 130	
Laical Interference	174	Prodigal Son	103	
Lines on Death	294	Prosper's Letter to Augustine	211	
Loss of the Soul	9	Protestant Association	231	
Luther, Life of, reviewed	389	Psalm li. paraphrased	386	
Mc Neile's (Rev. J.) Lectures	120	Purgatory and Indulgences	331	
Mc Donald (J. and G.)	148	Queen, Marriage of the	119	
Mansfield, Georgiana	451	Regency	318	
Marriage of the Queen	119	Regeneration, Baptismal	18, 94	
Martyn, Henry, Labours of	306	Registration, Irish	197	
Martyrs' Memorial	318	Reserves, Clergy	313	
Mechanic's Churches	146	REVIEW.		
Mendham on Popery, reviewed	350	Adams' Slavery in British India	311	
Memoir of Rev. H. Houseman	1	Auchterarder Case	66	
— Rev. John Sargent	81	Ancient Christianity	70, 307	
— Prince Albert	121	Baylee on the Church	189	
— Rev. J. G. Breay	161	Bishop of Lincoln's Charge	434	
— Rev. Daniel Rowlands	201	Boyd's Sermons	189	
— Rev. T. Webster	221	— Letters	189	
— Queen of Navarre	401, 441	Bullinger on the Sacrament	432	
— Fenelon	241	Chalmers on the Scottish Church	65	
— Bishop Butler	41	Decapolis	349	
— Bishop Burgess	281	Dick's Celestial Scenery	187	
— Rev. G. F. Bedell	321, 361	Essays on the Church	227	
Military Parade and Costume	62	Giles' Lexicon	154	
Milman's History of Christianity	reviewed	Goode on Church Rates	114	
—	225	Hook on Romanism	104	
Morals of Romish Countries	443	Hours of Sorrow	387	
Mother, influence of a	217	Jones' Fountain of Life	185	
Munificence	275	Jowett's Christian Visitor	187	
Murray's Irish Church, reviewed	432			
National Education	319			

REVIEW.		Page	Socialist Lecturers		Page
Kennedy's Manual of Baptism	311		Societies Evangeliques, and Eu-		316
Langley's Olney Lectures	349		ropean Missionary Society		492
Life of Luther	389		Speech of Rev. E. Bickersteth		495
Livesay on Church Extension	146		— Rev. R. Burgess		493
Memoirs of J. and G. Macdonald	148		— Rev. W. Freemantle		496
Milman's History of Christianity	225		— Earl of Galloway		492
Modern Evasions of Christianity	350		— Hon. A. Kinnaid		496
Murray's History of Ireland	433		— W. Leach, Esq.		496
Noel on Church Extension	25		SOCIETIES		
— the Early Fathers	33		British and Foreign Bible	118, 190,	
Original Hymns	388			504	
Platt's Letter to Pusey	108		Church Pastoral Aid	277, 319, 509	
Ranke's Ecclesiastical History	348		— Building	277	
Sewell's Christian Morals	482		— Missionary	157, 228, 277,	
Shuttleworth's Three Sermons	392			377, 393, 497	
Smith's Union Chaplaincy	114		Jews		347
Southgate's Travels in Armenia	311		London Hibernian		76, 190
Stodart's Bunyan's Pilgrim	35		Promoting Christian Knowledge		36, 79
The Prophet Daniel	311				231
Willoughby's Extracts	113		Protestant Association		
Romanism, Hook on, reviewed	10		Son, Prodigal		103
— Perversion to	490		Soul, Loss of the		9
Romish Intolerance	314		Stevens, Mrs. Funeral of		312
— Miracles	315		Stranger and his friend		64
Rock of Ages	96		Stowell's (Rev. Hugh) Speech		231
Roe's (Rev. P.) Annual Address	887		Speech of Rev. H. Stowel	231, 238	
Rowlands, (Rev. D.) Memoir of	201		— Rev. J. B. Cartwright		233
Rule of Faith	410		— Rev. T. Lathbury		235
Rural Deans	196		— Rev. E. Tottenham		240
Sabbath, Christian	481		Sunday Afternoon Conversation	413,	
Sacraments, Going to the	129, 345, 432			449	
"Sacrifice"	297		Traveller, The		172
Sargent, Memoir of Rev. John	81		Trinity Sunday		262
Salvation	102		Trouble, Comfort in		14
School Inspectors' instructions.	191		Visit to a Romish Church		249
Scriptures, or the Fathers	415		Webster, Rev. T. Memoir of		221
Secular Education	10, 168		Wesleyans expelled from Cadiz		395
Self-examination	170		Widow, Clergyman's		217
Sermon by Bishop Otey	15		Wife, Prisoner's		97, 130
Sewel's Christian Morals, reviewed	482		Willoughby's Extracts reviewed		113
Shaw on Church Architecture	73				
Slavery in the East Indies	76				
Soul, Loss of the	9				

PRINTED BY L. AND G. SERLEY, THAMES DITTON, SURREY.



